

THE
CHURCH MISSIONARY INTELLIGENCER
AND RECORD,

*A MONTHLY JOURNAL OF MISSIONARY
INFORMATION.*

VOL. II. NEW SERIES.

"HE DECLARED PARTICULARLY WHAT THINGS GOD HAD WROUGHT AMONG THE
GENTILES, AND WHEN THEY HEARD IT, THEY GLORIFIED THE LORD."—*Acts* xxi. 19, 20.



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THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

CHURCH MISSIONARY PRINCIPLES.

Sermon preached in St. Dunstan's Church, at request of the Church Missionary Society, 9.30 a.m., Thursday, Nov. 30, 1876, the Day appointed for General Intercession on behalf of Missions, by the REV. JOHN RICHARDSON, M.A., Incumbent of Christ Church, Camberwell.

"We took sweet counsel together, and walked unto the house of God in company."—Ps. lv. 14.



TIME of special prayer is a time of preparation for special service; because the thing which we have earnestly asked of God we ought to anxiously determine in every way to second and advance, as the Lord may give us wisdom and grace and strength. And we come into God's house to-day with feelings of peculiar solemnity, and very high expectations from the God of all grace and power. Because, in His providence we are called to fill a particularly difficult position—dealing with vast multitudes of men, meeting many powers of evil, and needing a strength and wisdom above our own. And to take sweet counsel together, to encourage one another, after we have bowed together before our God and Father in Christ, may be a fitting use of this opportunity which God has now given in His house this day. I propose therefore, by His help, to deepen some lines of thought on which the founders and favourers of the Church Missionary Society have proceeded in their important work. They are old and obvious truths, but they are never antiquated, never inapplicable in conscientious Christian work; and if, as we believe it will be, a new effort shall be begun from this day of prayer, and fresh calls shall be made, in answer to our united supplications, upon the courage and zeal and faith of all true servants of the Lord Jesus Christ, it may be useful to state afresh, and press home again, what are the great underlying principles upon which we mean and desire, by God's grace, to carry out our work. Now, the first great fact is this,—

I. "*Do all to the glory of God.*"

There is such a thing as doing for the glory of self—in the interest of some particular section or party in the Church of Christ—with a view to carry out the views and purposes of a society—out of a desire to act in conformity with established usages, or from a reverent regard for some plans or principles of action which we have inherited from the fathers whom we esteem and love. There is such a thing as doing only, or mainly, for the elevation and even salvation of our fellow-creatures, towards whom our pity has been called out, because we see their misery; or about whom our zeal has been stimulated, because we have witnessed their capacity for better things. And Christian men

may be, and will be, influenced more or less by these considerations. But such things are only subordinate; and the one clear, paramount, acknowledged purpose with us all should be, that God may be glorified. We believe in the special providence of God. We set Him up upon the throne of the universe, but are conscious of His presence, power, presiding thought and controlling will, in every event, great or small, in that great system in which ours is only the humble position of agents and instrumentalities which He employs. We look up and on to the final accomplishment of the great purposes of the Almighty, and believe that in every stage of every work, and from every surface of all accomplished service, there will be some new reflection of God's wisdom, and love, and truth, and glory; and that the burden of the new song of the redeemed will not be even the happiness of the saved, but rather the praise and honour and glory of Him that sitteth upon the throne, and of the Lamb for ever and ever. I am anxious that this should be a very distinct determination with us this day—that henceforth, in every labour, in every difficulty, in every success, in every project, one thought shall dominate all others, and one resolve shall stand out apart in all its vivid independence, that we mean to make the glory of God our ultimate, our avowed, our all-absorbing purpose in everything that we think and say and do. In our holy missionary work, we come much in contact with men; out of the very magnitude and variety of our undertakings we have necessarily to do with machinery and instrumentalities; and these things may cloud our higher views, and limit our wider conceptions, and materialize our lower work; and so it becomes our wisdom, our necessity, our privilege, to lift all up from time to time into the higher atmosphere, and to place all things before the presence of Him whose we are, and whom we are glad to serve. As we enter our committee—as we deliberate over our plans—as we mark out our work—as we select our missionaries—as we dedicate our substance—as we use our influence—as we make our appeals—let this great motto be written up over all, seen by the eye of our soul first and last, higher, clearer, brighter than all else, “The glory of God.” Then and thus shall we rise to the grandeur of our great endeavour, and so shall we feel, in the dark and in the bright day of our honourable and ennobling work, that God over all is also the God in all, and what culminates in His glory is carried on and will be carried out by His grace.

The second great fact which we may well meditate upon this day is this,—

II. “*We preach Christ crucified.*”

There is such a thing as teaching Christianity, and yet not preaching Christ. You may make the Gospel into a revelation without making it an offer. You may deal with the doctrine as only a thing of the understanding—a system of argument or opinion—a statement of fact or experience, at which curiosity may look with more or less of interest, and yet never close with it, build upon it, become individually identified with it, as the only thing to save and sanctify and satisfy the conscience and the heart of guilty, needy man. About such instruction there will

always be a cold, dead, dull formality and failure. If we impart nothing more to our missionaries, and expect or require them to make known no higher and better things amongst the heathen, we may found schools of theology, and build up congregations of professors, but we shall not so fill up the army of the saints, and gather out a brotherhood of heirs of God and joint-heirs with Christ. It is the personal Saviour whom we are to make known—the Saviour who has redeemed and rescued our own souls—the Saviour who has become the joy of our own hearts—the Saviour who is to the Church what the sun is to the system in which we live—the light, the centre, the stay, the all in all. The great subject of the Gospel—the great theme, therefore, of all faithful ministry—is not so much Church organizations—not so much civilization and mental emancipation amongst races who have been degraded and depressed by the false things which have been palmed off under the name and semblance of a religion which man has given; but it is the Lord Jesus Christ Himself, with all the mysteries of His incarnation, with all the mercies of His salvation, with all the marvels of His coming kingdom and glory, set forth fully, freely, faithfully, whether men will hear or whether they will forbear. “The reproach of Christ” must be accepted, if we are true men in His Church. Be it thought narrow, or one-sided, or out of harmony with the softer things which the world likes to listen to, this note must be always struck, and, whatever else may fail, this must never be kept in the background. It is our own honour, our privilege, our determination, the only explanation, in fact, which can justify the place we fill, that laymen and ministers alike, by our own lips and through the tongues of all whom we send forth, we “preach Christ.”

But even this is not all that we require. It is possible to preach Christ, and yet not preach “Christ crucified.” Now, the power of Jesus to draw is derived only from His crucifixion. “I, if I be lifted up, will draw all men unto me;” and this He said, signifying what death He should die. There is something in the perfect character of Christ, which, if left to itself, would rather dispirit and distress the honest and earnest imitator and follower of Jesus. A man never more feels his incompetency than when the pure and perfect model of the life of the Lord Jesus is set before him, and he is told to copy that. Failure is inevitable; and it is misery to know that man’s wretched imitation of Christ is full of flaws even to a human eye, and under the searching scrutiny of the All-holy One must be a melancholy mistake and failure; “for if our heart condemn us, God is greater than our heart, and knoweth all things.” It is the doctrine of the crucifixion of Christ only which goes down to the real necessity of the sinner, be he in savage or in civilized life. And it is the doctrine of the crucifixion only which rises to the height of the ideal, either of the majesty or the mercy, of that Heavenly King and Father, against whose lawful authority the sinner is in guilty and helpless rebellion by his sin. You may have men learned in human errors, skilful in detecting the most subtle distinction between false doctrines and opinions of men; or you may have men deeply versed in all speculations, inventions, or imaginings, of

which the mind of man is proud. But, if this be all, you will not have the men you need for real missionary work either at home or abroad. The peculiar case of the sinner requires the remedy which Divine love has provided; and if men are misty on the great subject of the atonement by Christ's sacrifice on the cross for sin—if they hesitate, or speak with qualifying and cautious language, when plain, pointed, powerful words are needed, to tell how the sin of the guilty has been put to the account of the Saviour, and the satisfaction of the Sin-bearer has been put to the account of such as accept Him by faith—no real work for God will follow. The poor sinner need not be perplexed by the controversies of the schools, nor be distressed by the subtleties of human refinements about the truth; but men must be told, and may be taught, how that, in virtue of His sufferings and death upon the cross, the Lord Jesus Christ is now authorized and enabled to bestow a full pardon, and a present salvation, and a real peace, and an assured hope of all needful grace and power for ultimate victory, to any one and to every one who is willing to receive these things at Christ's own hand, and on Christ's own terms. We are living in times when the grand old truths of the Gospel are overlaid, or put aside, as if men needed some new and some easier thing. The modern idea of charity, in the special form of greater freedom and breadth of thought, is lowering the once higher tone of some so-called Evangelical men. And the friends of the Church Missionary Society, as they come together in God's house this day, to look one another in the face, and to renew their consecration to the Lord's service for a still nobler and larger work, must form this thought and purpose, that they will, by God's help, insist that the full Gospel, in all this divine expansion, and in all its Scriptural exclusion of every lower and meaner plan, shall be kneaded into the consciousness, and discoverable in the teaching of all who are engaged to set forth the Saviour before the minds and hearts of men. No concealment, no concession, no compromise, must be hinted, offered, accepted, or suffered amongst us. The offence of the cross has not ceased; both in the matter of doctrine and of discipline, it is as much as ever a test and trial amongst men. Missions may be founded without this doctrine, and they may seem to take prominent place amongst the systems which the unconverted will bear and patronize; but for real saving work upon souls, nothing but Christ crucified will have the blessing of God upon it.

I pass on to a third counsel, which may suitably come in at such a time as this. If the glory of God the Father be the end, and the message of salvation by God the Son be the instrument, then the direct agency of the Holy Ghost is equally to be insisted on, and so the third point is this,—

III. *"All these worketh that one and the self-same Spirit, dividing to every man severally as He will."*

The whole Church of Christ needs to be stirred to a higher conception of the person, and presence, and power of God the Holy Ghost. In God's Word the subject has ever a foremost place; but amongst many who call themselves God's people it has fallen back into a distance, and dimness, which will account for much of the coldness, and

barrenness, and weakness that are to be found amongst men. The very existence, and energy, and comfort, and fruitfulness of soul-life, will be found to depend upon the action of the Holy Ghost; and in a great work like ours, where we enter into the very centre of the kingdom of darkness, and meet the Spirit of Evil in all his wrath and fury, what are we, and what can we do, if we have not the consciousness that the Comforter, who is the Holy Ghost, abides with us because we are in Christ Jesus? What is prayer without the Spirit of adoption, whereby we cry, "Abba, Father"? How can we fail to ask amiss, if it be not realized and remembered that "the Spirit helpeth our infirmities"? These physical powers of mine, what are they, if my body be not the "temple of the Holy Ghost"? What is any missionary's testimony in the presence of the subtleties of the devil's lie, if he cannot take Paul's position and say, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth"? From first to last, in the matter of human souls, in the presence of God who is a Spirit, regarding spiritual persons, spiritual subjects, spiritual results, it is a monstrous folly, and a fatal mistake, if we do not walk in the Spirit, pray in the Spirit, joy in the Holy Ghost.

In the selection of missionaries, what more needful, what more encouraging than the thought, "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them"? When these missionaries stand in the presence of a bondage upon souls, more apparently hopeless than when Peter was in the inner prison and his feet made fast in the stocks, what more stimulating than the fact, "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty"? And looking at the degradation and darkness which hang over whole heathen continents, is there anything more fitted to kindle a holy hope than our Master's own testimony, "He shall glorify me, for He shall take of mine, and shew it unto you"? The comfort of the Holy Ghost is the very soul of all the vigour and patience and continuity of effort which is never more needed than in a work like ours.

And never was a God-given wisdom, a holy boldness and yet a humble teachableness such as the Holy Spirit gives, more required for us all than now. The time is short, and the enemy has great wrath. Perilous times have come with these last days in which we are looking for the Lord's appearing. Great events are hurrying together as if some central collision would shake down all our prior ideas and expectations as to the course which things are taking. The Anti-christian powers are rearing their proud heads, as if they were ready for their last spring upon all that is holy and true amongst men; and a subtle process of infidelity is eating into the foundations which are not of the Rock, or on the Rock of Ages. And we are standing in the very face of the enemy, and at the very centre of the struggle. In the midst of controversies at home, we are to keep the light uncovered, coloured by no false opinions, concealed by no craven fears. And in the presence of all the difficulties in the whole domains of


Heathendom, we are heading up the advance of the Lord's hosts, because we believe the Standard of the Cross must be placed on the ruins of every false and feebleness system. "Who is sufficient for these things?" "Only they who are taught by the Spirit—strengthened with might by the Spirit in the inner man"—only the men who say, "I can do all things through Christ that strengtheneth me." We have great reason to thank God for this day of prayer and intercession before His throne. The spectacle of multitudes at the mercy-seat, blotched and marred as it must be by the insincerity of many, and the unworthiness of all, must yet be a thing over which there is joy in heaven. It is a very solemn thing to have lived in such a time, and to have touched so deeply interesting a work; but what is the result to be? We cannot go back into the days of indifference, when enemies and friends were asleep together. We may not stand alone, to hold what God has given us, and look out without interest or compassion on the mischief which falsehood is doing amongst other men; because the forces of evil are mustering and moving for an attack on all that we hold dear. We must go forward, if we are to exist at all. But if we do advance (and this day will quicken the onward movement because a call upon God's help will call down God's blessing), if we do advance, it must be with no concealed purpose, for we are concerned mainly about God's glory; if we do advance, it must be under no unfurled or unblazoned banner, for Christ crucified is our text and testimony; if we do advance, it must be in no coward spirit, or cautious balancing concerning what may be pleasant, or popular, or palatable to man, for "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the faith of Jesus Christ."

The great work of preaching the Gospel was started amidst the manifested presence and power of the Holy Ghost, and Joel's prophecy began to be fulfilled, when God said to him, "I will pour out my Spirit upon all flesh." Therefore men were able to speak in other tongues the wonderful works of God.

And the great work of this preaching the kingdom will close by a further pouring forth of an unction from the Holy One; and then Joel's prophecy will be found perfectly carried in that later part of it, "On my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath, . . . before that great and notable day of the Lord come."

We have asked great things to-day; and from this day forward it will be our wisdom, our duty, our privilege, our passion, to expect great things—attempt great things—accept great things—and then we will lay ourselves, and all that God has enabled us to do, at the feet of Him that sitteth on the throne, and find our profit, our joy, our honour, our highest glory, in adoring, thanking, praising, enjoying Him for ever.

LETTERS FROM THE NYANZA MISSION PARTY.

N presenting the following despatches, which carry on the narrative of the Nyanza Expedition from Lieut. Smith's letter in our number for November last (p. 700), it is only necessary, for the due understanding of the details given, to remind our readers that the route into the interior first selected, by the River Wami, proved impracticable, as described in Mr. Mackay's Report in our September number, p. 567; that the attempt then made to ascend the River Kingani also failed (Mr. Mackay's account of this attempt appeared in the *C. M. Gleaner* for November and December); and that the land route was therefore adopted. The course pursued, though beginning at Bagamoyo, the place whence Speke and Grant, Stanley, and Cameron started, very soon took a more northerly direction, and struck the Wami, which was crossed; then the route of Mr. Roger Price, of the London Missionary Society, was taken, and followed to Mpwapwa.

The expedition travelled in four divisions. The first, under Mr. T. O'Neill and Mr. G. J. Clark, started on July 14th, and arrived at Mpwapwa August 24th; the second, under the Rev. C. T. Wilson and Mr. W. Robertson, started July 29th, and was two days distant from Mpwapwa on September 5th. The third, under Mr. Mackay and Harry Hartnell (the mate of the *Highland Lassie*), started at the end of August, and expected to reach Mpwapwa on October 7th. The fourth, under Lieut. Smith and Dr. J. Smith, started on September 14th, and was about ten days' journey from Mpwapwa on October 6th; but, as will be seen, Lieut. Smith had pushed on alone from Phuni, sixty miles from the coast, or about one-third of the distance.

The map we present will give a general idea of the country between Zanzibar and the Victoria Nyanza. It is corrected to date, and includes, as will be seen, Mr. Roger Price's route to Mpwapwa.

The first of the following extracts is from an official letter from Dr. Kirk to Lord Derby, and explains his sending the Vice-Consul, Mr. Holmwood, up the Kingani with Mr. Mackay. The second is Mr. Holmwood's Report of that journey. Then follow the letters of the missionaries:—

From Dr. Kirk to the Earl of Derby.

Soon after arrival Lieutenant Shergold Smith, formerly of the Royal Navy, in charge of the Mission that proposed making use of one or other of these rivers as a means of getting beyond the coast region to the foot of the Usagara mountains, ascended the River Wami, which had been spoken of in such high terms by Mr. Stanley as navigable, and leading far inland, but abandoned the attempt after gaining about thirty miles, a distance that on foot we could have done in less than three days, but which, owing to the windings, the sudden

bends, and the force of the current, occupied more than twice that time to accomplish in the steam-launch. In addition, the channel was found encumbered with snags, and the natives said that shortly the river would fall, so that in many places it can be forded on foot. Thus, in the rainy season, the River Wami is a torrent overflowing its banks, full of snags and difficult to navigate, from the very sharp bendings, and in the dry season it is too shallow to be of practical use. Lieutenant Smith, therefore, abandoned the River

Wami, not without having contracted a fever that seriously delayed his further proceedings and prevented him from going in person to the Kingani, which he had orders to explore should the Wami fail.

Under these circumstances, as it was most important we should at present

obtain reliable information as to the land slave route, and how far inland the slaves were now passing to avoid the Sultan's officials on the coast, I directed Mr. Holmwood to proceed in the steam-launch up the River Kingani and give his best assistance to the missionary party.

REPORT ON THE KINGANI RIVER.

From Mr. Vice-Consul Holmwood to Lieutenant Smith.

*Old Consulate,
Zanzibar, August 18, 1876.*

MY DEAR SIR,—I enclose herewith a sketch-map of the Kingani and Jungerengere rivers up to the point reached by the party in my charge, and trust the following description will serve as a sufficient guidance in any plans proposed for the navigation of these waters, and at the same time not prove uninteresting to your Society, which was anxious that the Kingani and its influents should be explored.

The Rufu, or Kingani, is, as a navigable river, at present simply worthless. Its course is so tortuous that, in ascending forty-eight geographical miles from point to point, 115 miles of water are traversed, the distance by road to the same position not being more than seventy miles.

Beyond the tidal limit the stream is everywhere rendered dangerous by sunken snags and fallen trees. The river, though deep, soon narrows to about twenty or twenty-five yards in most places, making it very difficult for any but a short boat, and one having high steam-power, to get round the numerous sharp bends, where the current often increases to a rapid.

Still more hazardous is the descent; indeed, with six oars and both screws working, the *Daisy* was more than once taken out of all control by the current, and dashed against the banks or on some obstacle in mid-channel, in one instance the huge limb of a tree going through her sides and the water filling the engine compartment instantly.

By such accidents, which would always be incidental to navigation in this river, we were delayed several days, and greater inconvenience and loss of time were occasioned thereby than would be incurred in the ordinary accidents of land travel.

The river, moreover, is only open for

navigation from about 1st of June till the end of August; for though in most years it might be ascended in December or January—the rains in Usagara coming on about that time—yet to be caught in a flood would be most dangerous, as not only is the body of water irresistible, but large trees are swept down before it, and in many places the bed is subject to be suddenly shifted.

At the beginning of September the river subsides to a fordable stream, except where deep still holes have formed, or when an occasional freshet comes down during the lesser rains.

The Jungerengere is a deep but narrow feeder of the Kingani. Confined by steep banks, it is a torrent during the rains, but rapidly subsides, and when we reached it the stream was from twelve to twenty feet broad, with a depth of about two feet. This influent, however, is unnavigable at all times, even by canoes. Its chief interest lies in the great extent of its course and violence of its floods. It dries up in September.

Mr. Mackay obtained observations both for latitude and longitude at its junction with the Kingani, and forwards them for adjustment.

Above the junction the Kingani is called by the natives "Mpezi." It still continues to bear the same character; the general depth of water, however, becomes diminished, and the deep channel narrower.

We did not reach Kidunda, but saw it about fifteen miles to the south-west. I had conversations with the most intelligent natives, and their description of the river and its banks from Kidunda to the junction of the Mgeta was unvarying. The substance of the information thus obtained may here be summarized:—The country at and above Kidunda, though hilly in comparison with Ugaramo, is very unhealthy, and

fever is as prevalent on the high grounds as in the marshes adjacent; yet the hills appear to be composed of stone, for the river here becomes choked with rocks and boulders. Specimens of the latter, washed down by the floods, were seen in many of the villages. The stone appeared hard, but brittle, and is used by the Wagaramo to sharpen their arrow-heads, knives, &c.

It was considered just possible that, with good luck among the rocks, your boat might reach the Mgeta in the months of June and July; but, from the description of the rapids and divided channels met with in this part of the river, I am inclined to doubt the practicability of ascending beyond Kidunda in an ordinary steam-launch—indeed, I was told canoes were often lost in attempting it. The Mgeta river, though a larger stream than the Jungerengere, is equally unnavigable under any conditions.

The Wakutu who inhabit this district have become more reduced by the late Maviti incursion than even their neighbours.

The details given of the upper portion of the Kingani, from the junction of the Mgeta to its source, were interesting, but of no practical value, the river being useless; and Ukutu, the country through which it passes, not only nearly denuded of population, but by all accounts possessed of as deadly a climate as is to be found in Africa.

Such is the general description of the Kingani and Jungerengere rivers. That of the adjacent country and its inhabitants may possibly prove more interesting to your Society, and will best be illustrated by a brief sketch of our trip, and particularly of the people we came in contact with.

On 6th July last Mr. Mackay (engineer to your Expedition) and myself left Zanzibar in the Society's yacht *Highland Lassie*, having your steam-launch *Daisy* in tow. We reached Bagamoyo on the 7th, and entered the Kingani, by the channel marked "deep and high water" in the accompanying map, the next afternoon, after engaging a native pilot and guide. Our party had been augmented by the addition of Mr. Harry Hartnell, mate of the steam-yacht, whom Captain Canham had considerably placed at our disposal when we found all hopes of your being able to join were

at an end. His services were most valuable, and he had little reprieve from duty at the helm, except when superintending the wood-cutting, or, working hardest of all, in getting things in order after an accident.

Beyond a general idea of the situation of the mouth, our pilot knew nothing of the river, while the guide's want of knowledge respecting the higher portion of the stream was only exceeded by his ignorance of Kizaramo, in which language he professed to be a proficient. No one else in Bagamoyo, however, professed even to know anything of the river, and after all the guide, who was an 'Mkami, was very useful, having travelled through Uzaramo before, and being able to point out the different places situated on the main roads to 'Tungomero and Mpwapwa, from three to fifteen miles from the river, and in naming the mountains and hills of which bearings could be obtained. As, moreover, the majority of the people spoke Swahili fluently, it turned out that an interpreter was not needed.

Up to the ferry of Meituwambiji (see map), on the Ukami road, the people dwelling on both banks are Swahili, or slaves cultivating the plantations of proprietors resident at Bagamoyo, and mostly professing Mohammedanism. Shortly beyond this Wagaramo villages commence. The first signs of these were small groups of women and children on the banks, attended by a few more than half-naked savages, each carrying a bow and two poisoned arrows ready in hand, with a leathern quiver of the same at his back. These warriors generally knelt in the tall grass, or behind a bush, until the women reported that there was no danger. They have the head hideously thatched with a mixture of black clay and oil, with beads or drops of the same at the ends of the rat-tail-shaped points of hair which fringe it; their legs and arms are encircled with heavy brass and copper rings, a few ornaments of beads or white shells adorning their ears and necks. Both bows and arrows are most workmanlike in make and finish; the poison extends for about four inches below the barb; when fresh, it is of a bright red colour. They told me it is prepared from the giant euphorbia, and that their medicine-men provide them with a perfect antidote for it, but I failed to learn the

nature or to procure a specimen of this compound. Many of the children are got up in the same way as the men, carrying, however, miniature bows and arrows, the latter tipped with hard-wood points, and the shaft stained red where the poison should be.

But this warlike appearance seems only a keeping up of the customs of a generation now rapidly passing away. On closer acquaintance, these fierce-looking persons were found to be generally of a timid disposition, and by no means prone to an indiscriminate use of their weapons. Whenever a herd of hippopotami in the channel rendered it necessary to sound the steam-whistle, or the donkey-engine was turned on, they instantly fled for the nearest cover, or carefully got the women and children between themselves and the supposed danger, and rarely showed again unless the boat stayed a time for wood or provisions, when they were the last to draw near.

The women were, as a rule, much less timid; they are mostly fairer than the Swahili, and their faces have few traces of the negro type. They are, however, more sadly in want of clothing than even the men, and wear fewer ornaments.

A little higher up the character of the people changes so far that they are all busily engaged in profitable agriculture, and few find time to get themselves up in war-paint. They more generally wear a little ridge of muddy hair down the centre of their heads, as being less trouble to manage than the thatch.

From Kisabi to Mafizi the river winds and bends in an extraordinary manner, irrigating the country, which is always very low on one side, sometimes on both, for miles, and, the soil being suitable, an almost unlimited supply of the finest rice might here be grown. There is indeed more pains taken with the land in this district, and the quality of the grain, some of which I had cleaned, is very superior.

Mafizi was the place that most struck me, and, staying here two days, I was able to mix with the natives, and many hours were spent in the different hamlets quite alone among the people, whilst our men were cutting fuel. I here may mention that it is right to go well armed among unknown natives, and, when opening a conversation, it is prudent to

explain the action of a repeating rifle or show the powers of a revolver, which always duly impresses them.

This is the last of the five grain districts; it consists of four hamlets and a few outlying huts on slightly rising ground, backed by the low hills of Dundanguru, a large district, of whom one Sahale is chief. I sent for him, and from his remarks, the appearance of his followers, and general report, am led to believe that he and his people are a good sample of the nation, and that a description of the Wagaramo, though applying, as far as my actual experience goes, more especially to the districts from Kisabi to Mafizi and Dundanguru, would be equally applicable to most of the country at the present time. Mafizi is one of the few places on the banks of the river from which the inhabitants do not remove during the rains; it is well above the river, and without swamp in the immediate neighbourhood; it has also good communication with all the high roads, which may be taken to mean all such as are more than ten inches wide. The elders told me that they would be delighted if white people would settle amongst them and teach them, and stated that none would ever be molested unless the Maviti again invaded the country.

Beyond Mafizi there are few people, except at the junction of the Jungerengere, near which are many villages. Here the population becomes mixed in race, as also in their language. In each village there were Wakutu, Wakami, and Wagaramo. This country is full of game; everywhere, a few miles from the villages, are to be seen giraffe, brindled 'gnu, water-buck, hartebuste, &c. On a fine park-like plain, on the banks of the Jungerengere, we saw four or five herds of giraffe feeding within a few hundred yards of us, besides water-buck and other game, and in the evening a large herd of 'gnu going to drink at the river. We were also told of an elephant forest one day distant, and among the low hills, a few miles beyond the giraffe plain, rhinoceros and buffalo are said to be plentiful. This country was populous and thriving a few years since before the incursion of the Maviti; now the only traces we found of former prosperity were the charred remains of numerous villages, strewn with fragments of household utensils, and indica-

tions of large plantations now rapidly lapsing to jungle.

I believe that all other matters of interest connected with these rivers have been touched upon in the former part of this letter, except that I may mention the fish of the Kingani as being very numerous and of fine quality. Wherever the banks are low, they are lined with weirs and fish-traps of most skilful construction.

During our journey we happily had no trouble with the natives. There were a few requests to know who we were, who, in defiance of all custom, passed without stopping to see the chief, or get permission to enter the country, and a mild hint sometimes was given about hongo, but was not noticed. We were, however, well provisioned, and to a great extent independent of the country, otherwise we should have been compelled to pay prices that would have been equivalent to giving hongo.

Your Committee will, I feel assured, be glad to learn that the special work in connexion with the slave-trade suppression, for which Dr. Kirk despatched me to the coast, was much facilitated by the opportunity afforded by the visit to the Kingani of the *Daisy*, a passage in which you had so kindly offered me when preparing yourself to conduct the exploration.

Before concluding, I will endeavour briefly to sketch the character and customs of the population through which we passed—points on which I know you are desirous of obtaining information.

I am by no means able to confirm all that is said against the Wagaramo; on the contrary, I am led to think that, for Africans, these people are unusually industrious and domestic in their habits, and, in regard to morality, far in advance of what is generally found in Africa.

The women, though made to do outdoor work, are treated, as well as spoken of, in a becoming manner, and every one is perfectly clean, the huts being beautifully kept inside, and the open space in the centre of each hamlet well swept, and often having a bench for the elders, around whom it was customary for the young men to congregate during leisure hours.

Of course polygamy is customary, but it is only the rule amongst chiefs and persons well to do. Marriage takes

place at any age; it is a matter of bargain with the father of the girl here as elsewhere in Africa. If a child, she works for her husband, living with his mother or another wife till she becomes adult, after which she has a hut of her own.

The Wagaramo appear to have no religion, unless a lively faith in evil spirits and witchcraft can be so termed. Miniature huts, containing charms against the secret dangers of the seen and unseen world, guard the entrances to every village, and incantations for securing success are performed before every important undertaking. A specific from the medicine-man also protects every hut and patch of cultivation, and there is no doubt of its efficacy against thieves among themselves, when all believe in its power. The people, however, are practical agriculturists. Against the depredations of the hippopotamus and pig they erect strong barriers and dig deep pits, and in one of the latter we temporarily lost Mr. Mackay, who, stepping on shore for the purpose of choosing a tree for fuel, suddenly disappeared. Fortunately, the pitfall was only about six feet deep, and no spikes at the bottom, so he escaped with nothing worse than a severe shock; but many of these traps are as dangerous as they are deceptive in appearance.

The only artificial marks I noticed among these people were upon the professional hunters; they consist of numerous lines across the wrist and forearm, which are supposed to give the power of shooting straight.

The worst superstition noticed by us is one very common in Africa—that of destroying any child born with upper teeth. We passed one of these unlucky infants just thrown into the river, and the people seemed to pity our ignorance in remarking on the circumstance, and asking for an explanation.

Mohammedanism has begun to make way among these people, and, should the country become opened, is certain to rapidly spread. Already in most villages there are a few idle fellows who strut about with shaven heads, and make use of Arabic salutations, trying with poor success to imitate the grave bearing of some true believer whom they may have been associated with during a journey or have met at a coast town. They are, however, looked upon as something superior by their fellow-villagers

whom they behold with pity and contempt, although quite unable to teach the new doctrine. If, however, this part of Africa should be visited by coast traders, the arrival of educated Arabs would soon bring about the conversion to Mohammedanism of this hitherto exclusive country.

Strictly speaking, there is no form of government in Uzaramo. The head of each village has the mildest of feudal rights, and is supposed to render equally light feudal service at the call of the Pazi, or chief of the district. Good proof was afforded of the slight authority of the Pazi of the present day, for the chief of Sagasera district, although, as he said, most anxious to cement eternal friendship by presenting me with a sheep, was unfortunately prevented from doing so by our inability to wait whilst he sent to his town, about four miles distant. If this old gentleman's power had been in the smallest degree of the despotic order, it might have occurred to him to get over the difficulty which so distressed him by accepting the loan of one of the numerous fatlings belonging to his sub-chief, which were peacefully grazing around. After the Maviti invasion, however, the few chiefs left seem to have lost all their influence in the country.

Slavery in Uzaramo is only known in its least objectionable form; captives in war, runaways from foreign masters, and even strangers permitted to reside, and cultivate land, are called slaves; but, except for committing a crime, are not subject to be sold, and their status in no way differs from that of freemen, except that they are for the first year or two on trial, and generally cultivate land assigned to them by the chief, somewhat stronger feudal liabilities being probably entailed thereby. If, after probation, they are approved by the inhabitants, and considered by the elders as an addition to the tribe, they readily obtain wives, and their children become free Wagaramo.

The Wagaramo have always been pre-

eminent as expert thieves; it was owing to their reputation in this respect that the route from the coast to Unyanyembe by the old Kutu road was abandoned. Previous to the Maviti invasion, already mentioned, small caravans were constantly robbed of almost everything; and even camps, guarded by large bodies of armed men, feared to retaliate, though their lines were entered and robbed nightly, because the narrow paths so often pass between impenetrable jungles, from which their necessarily extended formation, when on the march, could be attacked at so great an advantage.

The people freely acknowledged that they are still adepts at night-stealing, but they are also well aware of their decline in power, and would not now, I believe, attempt to molest properly-armed travellers, who let it be known that strict watch would always be maintained over their property.

In the above sketch of the Wagaramo, the demoralized inhabitants of the villages still skirting the old caravan road are only, as in the last paragraph, incidentally referred to. They are in constant communication with an idle class in the coast towns who scorn regular work, but are always ready to engage in or abet any scheme for raising a little money. Doubtless many kidnapping raids and small slave caravans have been organized between them, and they would always combine to fleece, by every possible means, a party of respectable people as long as they could do so without incurring much personal danger.

Time does not permit me to go more into details respecting the Kingani and Jungerengere, as rivers, at present, but I will endeavour, as you suggest, to furnish the Royal Geographical Society with a map and more special description of them at an early date.

Let me now wish you and your party every success in the great and arduous expedition which you are undertaking.

FREDERICK HOLMWOOD.

From Lieutenant G. Shergold Smith.

(Extracts from a Private Letter.)

Bagamoyo, Sept. 8th.

The main body moved off under Mackay and Harry Hartnell, mate of the *Highland Lassie*, last Wednesday

week, and I heard from them yesterday "all well," and cutting through the jungly path near Msuwa, a place you will find marked on Stanley's map.

Small-pox is, I am thankful to say, less prevalent, but I hear that a party I sent off under "Maganga," our Usekuma head man, have suffered severely. One of our stokers and one Pagaazi are in our hospital-room here down with it. Dr. Smith has vaccinated as many Zanibar men as have not yet had small-pox, but in no instance has it taken. We found them yesterday morning nearly roasting the sick stoker. A fire was lit under his bed, another smoky one was burning in the corner of the room, and he was about to undergo the process of picking. The doctor, however, prevailed on them to forego such a useless and cruel practice, and content themselves with a wipe over with warm water instead. The patient was passive, but his doctor-friends were sure he would die if the custom of ages was neglected. The smoky room is considered part of the cure, and there may be something in that. It certainly fumigates the chamber, and an English eye weeps where the Native seems to enjoy it.

They cover the face with yellow turmeric, called "mangano," to prevent scratching the face. Nearly every man has well-marked indents of small-pox. Children are often put with a small-pox patient in order to take the contagion. It is painful to think of the annual mortality from this cause. The caravan tracks are witness to its destructive ravages.

Last Friday I went down in the *Highland Lassie* to Whindi, a village about fourteen miles from here by road. I was on the look-out for Pagaazi, and heard some of them might be obtained there; but not so. "To-morrow" in Africa, as in more civilized worlds, "the unknown future," was to see a caravan, but I found on inquiry that to-morrow was as far off at Whindi as at Bagamoyo. Every day since I have been here a caravan has been coming to-morrow, but has not yet arrived.

The groups of houses at Whindi are perched on elevations which, at a certain time of tide, are surrounded by water, and these groups of houses are some large and some small. The main part of the town stands near the sea, and is a straggling collection of mud and straw huts, with one room set apart for the reception of strangers. Through a hole in the wall peeps a small cannon, and here the chief holds his palaver. It was

raining on the day I was there, and walking across the muddy wastes was like walking on ice which had been ploughed. A friendly man invited me first under his umbrella, then into his house, and, whilst waiting, sent one of his slave-boys to pick some green cocoanuts for the juice. The way these boys climb a tree is by tying the feet about four inches apart, and by fingers and toes dexterously used they quickly reach the fruit. This man had three wives and seven children. I asked him whether he had not two wives too many. He replied that they were sometimes troublesome, but wives in this country were money. Poor women! they are a coinage whose value ceases when worn by age.

There is a peculiar relationship here called "little mother." It is aunt, the mother's sister. One day we were asked to give some money to purchase medicine for the "little mother," and, rather to the young man's discomfiture, we asked to see her. On arriving, we found her lying upon one of the country beds, wooden frame, with cocoa-nut fibre rope forming the net between, and the doctor examining could not discover anything wrong. She was offered medicine, but said her only cure lay in a dollar. As we met that disease so often, we were obliged to leave the cure to nature.

The road from Whindi to Bagamoyo is probably the best and the worst in Africa. For five miles one walks along a sea shore, whose mud is as hard and firm as the best garden walk. It was a pleasure to step out there with a sea-breeze blowing freshly in one's face, and the sun hiding for a while beneath its nimbus clouds. It was dark when we left the beach and turned inland towards the ferry. Looking for a guide at the different villages on the way, we came across one of those melancholy sights too often to be met with in Africa—a deserted village. Here there was no fear of their having been sold into slavery, but small-pox or some other disease may have carried nearly all off. At the next village we entered we found, on approaching, voices hushed, doors closed, and fires lowered, nor could we for some minutes obtain entrance anywhere. All this indicates the state of fear and superstitious unrest pervading the people. When at length we obtained pratique, and were found to be

harmless, we—black (my guide and friend, Mabutti), mouse colour (Mahomet the Arab interpreter and valuable assistant), white (myself)—we were as noisily discussed by male and female as we had been silently received. Obtaining guides, who profess great fear of hippopotami, not to be overcome for less than a rupee paid in advance, we start off and begin the mud. The southern shore of the Kingani near the mouth is fairly high, say twenty feet one mile from the river bed, but this, the northern, forms a boundary to a mud and watery waste, from three to four miles broad, with here and there a high spot on which squat a few Natives. . . .

A mile more mangrove trees, roots, and mud, and we rise to the higher level of the outer bank. The rains have made the paths into sluggish watercourses, and the *Daisy's* dingy might now and then have had a swim. Our last hour took us along and through the French mission property, a well cultivated estate of about seventy acres. It stands out as a silent witness to the Native population of what labour well directed can achieve. Eight years ago all was jungle and forest; to-day it yields more than sufficient to supply its 200 or more boys and girls; also, I believe the vegetable and animal wants of the European staff, but of that I am not quite sure, as my imperfect knowledge of French may have caused me to err.

From Lieutenant G. Shergold Smith.

Camp at Gonera,

3 from Bagamoyo, Sept. 13, 1876.

Our fourth party consists of Dr. Smith and self, one interpreter, one cook, one carpenter (three for Mpapwa went on with Mackay), thirty-seven Zanzibar Pagaazi (porters), carrying an average load of 40 lbs.; forty-five Wasukuma Pagaazi, carrying an average load of 65 lbs.; one man, the head of the caravan, asking for and carrying the two-third part of lake-boat's shaft, weighing over 100 lbs. He is a fine fellow, and with a red blanket on his back, and his voice chanting some homeward-bound air, he looks as happy and joyful as if the 100 odd pounds on his shoulder was a feather-weight. We have with us ten donkeys—active and troublesome some of them. Mackay's party includes Hartnell, one interpreter, one cook, one servant, three stoker-boys (one—the

The Arab is a constant source of queries to me. Is it possible to make a friend of him? Is he of those whose hand is to be against every man? I meet many daily, and if words were deeds he was ready to do anything for me. But the only thing (and a most mortifying one it is) that I find he does do is to claim from my Zanzibar band men who have been and are still slaves. Can any curse hang heavier on a man, who is desirous to better his position, than to find that half his wages or more are to go to a master who neither feeds, clothes, nor cares for him? I, of course, never give directly to the master, but the slave who is engaged by the consent of his master has to hand over half the advance received when out of my presence.

Such, unhappily, is now my daily experience, for truth is at so low an ebb that it is impossible to know whether, on engagement, the man is bond or free.

Mabruki, who has been in constant attendance here for two months, was claimed a few days ago. His master, however, not wishing to go before the British Consul about it, consented to leave him with me on receipt of four months' advance—twenty dollars. I told him that I would give the advance to Mabruki, and leave him to give it or not as he thought proper. I felt, at the same time, that it was only a back-door way of getting out of the dilemma.

fourth—is here, at Bagamoyo, with small-pox), three carpenters for Mpapwa, one mason, fourteen Pagaazi, 208 Wasukuma, and four donkeys. They carry the parts of the boat—since writing last, subdivided—portions of the engine and machinery, the principal portion of the cloth, and some tools.

I have sent the little *Daisy* to Russell at Mombasa. The *Highland Lassie* took me as far as Whindi on the 31st ult., then went on to Saadani to convey Captain Ward of the *Thetis* and Dr. Kirk to Zanzibar. She is proving herself a useful boat. I returned from Whindi the same day, having failed to procure Pagaazi. Should it be thought desirable to open Mission-stations on the coast, one at Saadani with a boat to communicate with the neighbouring coast villages could do a great work. Although the land adjacent is flooded

during the Masika, I do not hear that it is more unhealthy than Zanzibar; and since my stay at Bagamoyo the maximum temperature has been 82°, and minimum 67°, with a regular sea-breeze, making the air cool and work pleasant.

Saadani may become the chief post for the interior, especially since Mr. Price's discovery that the tse-tse fly does not exist along its route.

We have entered into an arrangement with an Arab, Abdallah-bin-Nassiboo, known at Kaze by the name of "Kisasa" (Colonel Grant will know him), to forward letters, &c., on to the lake. He starts in about a month for his house there, where he purposes remaining four or five years.

The French Mission have been exceedingly kind in doing little things for us. I have now returned from paying my farewell visit there, laden with roots of grasses, &c., which are found valuable here for thatching purposes. They have a plan of building by simply stamping earth into moulds and thus hardening it. I saw some buildings made in that way, looking hard as stone.

The seeds I gave them they pronounce useless—possibly they are too old. They have supplied us with a great variety.

The doctor has vaccinated all the Zanzibar men who have not had small-pox, which is only eight out of forty. Mackay has done the same with his party. Two of the men vaccinated have since taken the small-pox, but their cases seem to take a milder form.

From Mr. A. M. Mackay.

*Village of the Gonganata,
Sept. 6th, 1876.*

Harry and I are, thank God, in excellent trim, and getting on wonderfully, considering. At first it was desperately slow. They began marching an hour or two, and resting the whole of next day: so I tried a new plan. I bribed the Kirangozi with three cloths, should he make Mpwapwa in thirty days, and one more for each day he gained in that time. He promises to do it in twenty-eight days, but I have to hold him to it, as he has no idea of time or distance. At all events, I have got them to march from sunrise, or soon after it, till about noon.

Road till yesterday almost free from difficulty, but to-day very hard work

The official log is kept, as we are together, by Dr. Smith, who registers the barometrical and thermometrical readings three times a day—6 a.m., 1 p.m., 8 p.m. On the 12th inst., at Bagamoyo, the rain-gauge registered 8-10ths of an inch in twenty-four hours, the most we have experienced since June.

I cannot express my deep thankfulness to God at being permitted to start, faith strengthened and conviction deepened that it is His work, that we go forward in His strength, borne up by prayer, and supported by those everlasting arms whose love has drawn us and will draw the thousands of Africa to lay the burden of their sins on Jesus, and acknowledge him Redeemer, Lord, and King. May the time soon come! And we pray not for Africa only, but remember our brethren toiling in lands not so prominently brought before the Christian world as Africa now is.

It seems, indeed, as if a Christian invasion of Satan's kingdom here was taking place. Dr. Black writes to Dr. Smith from Quillimane, stating how soon they hope to begin their work of invading. They appear to meet with obstacles from the nominal Christians, the Portuguese, whilst we are recommended by letter from the most fanatic caste of Mohammedanism—the Sultan of Zanzibar.

God willing, we start at daybreak tomorrow; it is now 9.30 p.m. The camp is quieting down.

cutting way for donkeys, through jungle, up and down steep. Exquisite country, more beautiful every day. I have just met an Arab with small caravan of ivory from Masai country to north of Ugogo. He says two white men were at Mpwapwa when he left. He met the other two white men at Bomero, six days from Mpwapwa.

On Saturday we had a long march under drenching rain. Next day I was seedy, and the following also. Professionals would say I had fever—probably it was, but it was very slight, and I am all right now. Harry has not been ailing all the time.

Every day a regular dispensing of medicine, but no serious cases yet, nor any sign of small-pox.

Food seems to be plentiful enough. I pay out daily at the rate of one *doti merikani* or *kaniki* to each twenty-four Pagaazi, when they make a short march, and one *doti* to sixteen Pagaazi, when they march till mid-day.

I get up at 5 a.m., and have all ready for a start when the sun gets up—but

my men are overloaded—it is a mistake—constant complaints about weight of load. But I have somehow or other now got all satisfied—one or two being always sick. I cannot ride my donkey, being obliged to load it heavily. It goes very well, and the rest tolerably now.

From Mr. G. J. Clark.

Mpwapwa, Sept. 3, 1876.

You will be glad to know that O'Neill and I have reached here and received a hearty welcome from the Sultan and Governor of the district, and an assurance that they are very glad to have any white man coming to stay with them—as the Sultan said, he would be glad if we stayed 100 years; and, more than that, this morning the Governor went with me to the site I had selected as suitable for the Mission-house, and agreed at once to me having it, I agreeing to give him some cloth as a token of purchase. Our men have also been felling timber, and some has been deposited on the site, ready for building operations.

We are heartily thankful to our Heavenly Father that we have reached here, for we have suffered from ague and fever very much on the road. O'Neill had to be carried, slung in a blanket, the last three days of our march (we arrived here on the 24th August), and I could hardly sit on the donkey the day we arrived here—in fact, I fell off several

times, and had to be held on; and since our arrival we have been quite prostrate and unable to go about. Still I am thankful to say we are improving in health daily. We get a calabash of milk morning and evening, and derive much benefit by it. Our tent let in the rain so much that we were wet through to the skin in bed at night; it dripped on to us, and we had no remedy. We are feeling the effects of the exposure now by the rheumatic pains all over our body. I can hardly write, owing to the pains between my shoulders, so I am sure you will excuse a long letter this time.

Mpwapwa is a district really, comprising a great number of villages, and affording a field for several missionaries; and the people appear to be a quiet, harmless race, devoting their attention to cattle-keeping and growing *mtama*. A river runs along the base of the hill, and a vast plain extends beyond it, all capable of cultivation, but at present nothing but jungle, with a village here and there.

From Mr. A. M. Mackay.

On the banks of the Wami,

Monday, 18th Sept., 1876.

My caravan has got thus far in safety to goods and to men. On the whole, we have had a very pleasant passage, and one attended with no physical, and very few other difficulties. I can recognize the leading hand of God in our whole journey.

Hartnell is with me, and is of much value in many ways—looking after the donkeys, and everything belonging to ropes. I am therefore spared all annoyance in that direction. I have 200 Pagaazi, Wasukuma, and Wanyamwesi, and fourteen so-called Askari from Zanzibar, who never had a gun in their hands before. Besides these, three carpenters, one mason, and three stoker (?) boys, with four donkeys and a little dog,

serve to wind up the list of the company. Supernumeraries, of course, there are a few—the wives of one or two of the porters, the aged invalid father of another, the boys of one or two more.

Suddenly to have stepped into the position of "father" to such a large family of children, every day crying out "Poss-ho," which may be translated "give us our daily bread," is by no means a joke. All their little disputes and complaints I have to settle. My interpreter is very poor in English, and makes as much misunderstanding as the reverse; still we get on wonderfully at times, one method of argument succeeding, at times another.

I have been concentrating my energies on making rapid marches, but it is fearfully hard work; the endless little worries

one has to go through require a very, very large stock of patience. I believe I have sometimes, in one day, as much occasion to exercise restraint of temper, as in many months with European workmen.

It occurs to me often as a poser,—If 200 men on march can give such endless trouble, what anxiety must poor Moses have been in on his march with more than 2,000,000 souls? The Lord God was with him seems to be the only explanation, and my fears are all calmed by the fact that this caravan is the Lord's, and He will give all necessary grace for guiding it. I am sorry to say that I have broken down during the last three days. Intense pain on the right side I took at first to be cramp, due to acidity of stomach, and dosed myself accordingly—that, accompanied with fever and dysentery, has reduced me to the strength of a straw; but yesterday it occurred to me the cause was acute inflammation of the liver, and I guess I am right. Just now I feel so far recovered as to be able to lie down or sit up without agony. I am very thankful to be so far round, and owe my recovery to the mercy of God, who no doubt had a gracious reason for laying me so low.

The cause I attribute to over-fatigue. I did have three of what I called first-rate marches, and now I cannot walk, but must be helped on to my donkey, which I have been using till now as a beast of burden.

The route we are on is far to the northward of Stanley's. I have taken latitude and longitude almost every day, and shall, if the Lord spares me to reach Mpwapwa, send you a correct map of our route. Two days ago we arrived at the Wami river, and will keep along it for two days more, when we will cross, and soon be on the

Saadani road. I have been now twenty days on the road, and expect to be in Mpwapwa in ten days more.

Sickness has been graciously small in our camp, though every day I have a lot of cases to treat—medical and surgical. I have only one case of small-pox, and I think he is getting on fairly.

When next I write I shall describe the route, but I cannot close this without saying that this method of travelling is all nonsense. To say that the physical difficulties of the country require biped porters is simply absurd. Travellers have made themselves great by writing great words about "the great continent, with its gigantic primeval forests, its huge mountain chains, its mighty rivers, dense and deadly jungles, and miasmatic swamps!" But all is a delusion. I have found, out of sight, greater obstructions to my path, in taking any cross-cut over arable fields in Scotland, than I have seen in almost any equal distance here. Only in Africa it is as it ever has been—the first men who came this way found it easier to walk one after the other, just because they never had walked two abreast at any time. If a piece of wood or a stone lay in their way, they stepped over it or went round it, and there the piece of wood or stone lies to this day—it being nobody's business to stoop down to remove it. Brooks are here brooks as in England, and trees are trees, though here, generally, mere striplings, and far between.

I have other work to do, but give me a score of good Irish navvies that can handle an axe and a shovel, and I should make a sufficiently good waggon-road to Mpwapwa, as many miles per day as the Pagaazi march. There would be an end to Europeans falling in with the jog-trot of the present system.

From Dr. J. Smith.

Camp at Phuni, Negani,

Lat. 6° 19' S., Long. 38° 5' E.,

23rd Sept., 1876.

This morning on the march we met a small caravan, and the chief handed us a note from Mr. Mackay, dated Malama, Wami River, 18th September. He asked Lieutenant Smith to come on with all speed, as he had been very ill. He thought he had acute inflammation of the liver. He was able to ride on a

donkey, though very weak. Lieutenant Smith left Phuni this afternoon, hoping in a few days to overtake him, and relieve him of the charge of his large caravan. I am now in charge of the caravan Lieutenant Smith was conducting, and will follow with all speed. I hope by this time Mr. Mackay has had a good recovery. Lieutenant Smith and myself have been greatly blessed in our work so far. We are now about

sixty miles from the coast. Everything has been favourable—weather good, not a drop of rain during the march, the roads in first-rate order, and the men on the whole very healthy. Yesterday, and the day before, we marched over ten miles, but our daily average is eight. Both Lieutenant Smith and myself have enjoyed excellent health. I have never had the slightest indication of fever or anything else. We had one or two

mild cases of small-pox at Bagamoyo and Mr. Mackay has had one or two.

Mr. O'Neill or Mr. Clarke will have reported their arrival at Mpwapwa, and their ill-health. I hope rest and care will have restored them to health and vigour again. The messengers who brought news from Mpwapwa, informed us they met Mr. Wilson and Mr. Robertson quite well, two days from Mpwapwa.

From Dr. J. Smith.

Kumpwhani, 6th Oct., 1876.

A messenger from Unyanyembe to the coast is passing, so I send you this, which must be short. He hopes to catch the October mail.

Lieutenant Smith went on to relieve Mr. Mackay. When he overtook him he found him much better, and, though still feeling the effects of his illness, quite able for his work. That being so, Lieutenant Smith passed him, and hurried on to Mpwapwa, hoping to reach the advance party, and give them the mails before they started. Mr. Mackay expected to reach Mpwapwa to-morrow, 7th October.

I am now supposed to be eight or ten days from Mpwapwa, and have enjoyed excellent health. I hope next month's report will be that we have all started from Mpwapwa.

VALEDICTORY DISMISSAL OF MISSIONARIES.



THE Instructions of the Committee were delivered on November 13th, at the Church Missionary House, by the Rev. W. Gray, to the following Missionaries proceeding to their respective stations, viz.:—Revs. R. Clark J. Vaughan, Dr. E. Downes, returning to North India, Rev. W. Clayton, returning to South India, and Rev. N. Honiss, proceeding to the Mauritius.

INSTRUCTIONS.

DEARLY BELOVED IN THE LORD,—Perhaps at no time in the history of modern missions has the position of individual missionaries been one of greater importance than at present. In former days the missionary was the preacher of the crucified and living Saviour. He is that now, too, and this he must ever be. But in many cases he is, in addition, the nursing-father of Native Churches—the guide, example, and teacher of Native agents. It is this which makes the returning to the mission-field of experienced missionaries an event of no ordinary importance. It will be the Committee's earnest prayer—and we doubt not that of many others too—that God will give you much grace in all your going in and going out before the Native Churches and the heathen. How blessed an assurance it is to you and to us, that His grace is sufficient for us, and that His strength is made perfect in weakness! The Committee now wish to convey to you individually the special Instructions on which it is their desire that you should act on your return to the mission-field.

You, Brother CLARK, are returning once again to that part of the mission-

field of North India with which your name has been so long and so happily associated. Your short furlough in England has been spent to good advantage, as you have been able in that time, in conjunction with our Brother Baring, and with the cordial sanction of the Committee, to set on foot the necessary steps for the establishment of the Amritsar Alexandra Boarding School for Girls. The necessity for such a school is one which for some time has been deeply felt, and the Committee rejoice with you that the funds for the erection of the necessary buildings have been so far raised that, on your return to Amritsar, you will be able to proceed with them at once. The Committee cannot but express in this connexion its hearty thanks to the Committee of the Indian Female Normal School Society, who are generously undertaking to send out two ladies to carry on the work of the school under your superintendence, and to support them there.

Under ordinary circumstances it would have been unnecessary for the Committee to do more than address to you a few words of affectionate farewell and encouragement in the Lord. You go back to the self-same work in which, for so many years past, you have been engaged, and to the self-same many and varied plans for the making Christ known to the heathen. But you are returning at a juncture when the Committee are anxious to take an onward step in the organization of the Native Church in North India. They are assigning to you and Brother Vaughan important spheres in the working out of this organization, and it is a great comfort and strength to the Committee to know that you have both, in an especial way, in the past, recognized the importance of such organization, and that to the full you recognize the importance of taking an onward step now. The Committee are thankful, therefore, to have the opportunity to-day of conveying to you, in person, their Instructions on this most important subject.

It is the Committee's wish that, with as little delay as possible, a Native Church Council for each one of the three North India Provinces—Bengal, the North-West Provinces, and the Punjab—should be called into existence. The Committee have framed full and explicit regulations in regard to the composition, powers, and duties of these Councils. They have also included in their regulations provision for the formation of Native Church Committees in connexion with each congregation or pastorate. They have appointed you to the chairmanship of the Punjab Native Church Council, and Brother Vaughan to that of the Bengal Native Church Council. It will be the earnest wish of the Committee that, as soon as possible after your arrival in India, you will take, in communication with the Calcutta Corresponding Committee, the necessary steps for the formation of the several Native Church Committees, and thereupon the calling into existence of the Native Church Councils in your respective Provinces. The Committee need not assure you with what interest they will look forward to receive intelligence in regard to progress, nor of their readiness to support and assist you in the work that lies before you.

Under God, the Committee look to the establishment of the three Native Church Councils in North India as likely to lead to very important results. Each Council will furnish to the Native Christians of its province the opportunity of letting their voice be heard. It will be the means of binding the Native congregations together in corporate action. It will give them an interest in the management of their own Church affairs. It will draw out their liberality. It will stir up their missionary spirit. It will lead, in a word, as the Committee hope, through the Divine blessing, to the establish-

ment in time of self-supporting, self-governing, self-extending Native Churches in North India.

In the midst, however, of all efforts in the direction of the organization of Native Churches, the Committee would never allow themselves to forget that, although it is of the greatest importance to draw out and foster corporate life and action, yet, after all, all the real strength and value of all this action must depend on the spiritual life of individual souls. To this great work, therefore, of seeking to have the spiritual life of the congregations deepened, the Committee would ask your earnest attention.

The Committee rejoice, dear Brother, that you do not go alone to Amritsar, but that you will have the presence and comfort of our valued sister, Mrs. Clark. The Committee heartily appreciate the loving zeal which she has always manifested on behalf of our Hindoo sisters. May you both have the joy of the Lord continually for your strength, and may He cause the preaching by you to be fully known, that all the Gentiles may hear!

It is the earnest hope of the Committee, Brother VAUGHAN, that your health has been sufficiently restored by your stay in England to give hope of your being able to devote yourself with comfort for some years still to the important work which the Committee now desire to set before you. Not unprofitably has *your* time also been spent at home, of which your recently-published book on the religious history of the Hindoos is the witness. It is the Committee's hope and belief that your book will *extend* the interest felt in the regeneration of the great land to which you have given your life. You return without her who had been so true a sharer of your joys and sorrows in the mission-field, and who is now in her happy rest. The loving Master will be the strength of your heart, and our God will be the Father and Guardian of your little ones.

Before your return home you had finished your work at Calcutta. You had aimed at leaving your Trinity Church congregation to stand by itself without foreign aid, and you had succeeded in your aim. The Committee have now appointed you to the very important district of Krishnagar, with which, in past days, so many hopes were associated. The Committee by no means despair of the realization of those hopes yet. This will devolve upon you, at the outset, the spiritual charge of over 5000 Native Christians, grouped into some fifty congregations. With regard to this body of Native Christians the Committee will only now express their wish to you in general terms, that you will use the means which you may think the best calculated to deepen the spiritual life of the people, to stir them up to a greater interest in the management of their own Church affairs, to call out their liberality as God enables them, and to awaken in them a larger missionary spirit. The Committee will ask you, as soon as possible after your arrival at Krishnagar, and after you have surveyed the ground before you, to furnish them with a Report of the plans which may commend themselves to you for carrying out these results, and they need hardly assure you of the readiness with which they will seek to forward every effort of yours in this direction.

The Committee cannot forget that in the civil district of Krishnagar there are over two millions of heathen people. Nor can they forget how important it is for the spiritual life of the Native Christians of the district that their sympathy and zeal on behalf of these heathen neighbours should be called out and fostered. The Committee have therefore resolved to send out a young missionary to prepare himself, under your guidance, for definite evangelistic

work amongst the heathen population. They would ask you to report to them as to an itinerating district within Krishnagar, which Mr. Williams, when ready, may take up. Abundance of room there would be for it, either in the south or in the north-east of the district. It would be the Committee's hope that, by a band of itinerators operating in such a district in the neighbourhood of the Native Christian congregations, the zeal of the Native Christians themselves would be continually drawn out, and a continual supply of Native preachers thus be obtained. In a word, we would hope that what our devoted brother Ragland did in former days for Tinnevely by his itineration may be done now for Krishnagar. They would ask you, therefore, to give your best attention to this matter, and to report to them upon the field which you would recommend to be selected for this definite itinerating work. And the Committee would even hope that, in course of time, if it should be thought necessary, it may be in their power to send out to you a second young missionary for the same special work of evangelizing the heathen. With God's blessing, it may yet be that Krishnagar may become the Tinnevely of Bengal.

It will be unnecessary for the Committee to dwell further upon the other important sphere to which they have appointed you—the Chairmanship of the Bengal Native Church Council. They need not bespeak *your* interest in the work of Native Church organization, for such work has indeed been one of the chief thoughts of your life in the Mission-field. They will only express the hope that, on your arrival in Calcutta, you will, in communication with the Calcutta Corresponding Committee, lose no time in calling the Bengal Native Church Council into existence on the lines laid down in the Committee's Regulations.

In bidding you a very affectionate farewell, and commending to you these several spheres of duty, it is the earnest prayer of the Committee that you may have much joy and consolation in the work, and that you may be the spiritual father of many souls, who shall be your joy and crown of rejoicing in the day of the Lord Jesus Christ.

The Committee thank God, Brother DOWNES, for the grace which has led you to devote yourself to the interests and spread of our Master's kingdom in Kashmir. Circumstanced as the kingdom of Kashmir is, it has seemed clear from the outset that a Medical Mission is the one best adapted, under God, for doing the necessary preparatory work, and the Committee heartily and thankfully appreciate the zeal and energy you have shown in qualifying yourself professionally for the post of Medical missionary. May the same zeal and energy redound to the glory of Him to whom you have given yourself, and to the saving of many heathen souls!

It is not necessary for the Committee to dwell at any length on the work which now lies before you. They have recently been cheered by hearing that a larger number of patients than ever before have been coming to the Mission to be healed of their diseases, all of whom have had, at the same time, the saving health of Christ Jesus made known to them. They cherish the earnest hope, too, that you may find it possible for Mrs. Downes and yourself to reside during the next winter in Kashmir—an event which would, humanly speaking, be of great importance to the success of the Mission. They regret that you will not have the help and comfort of Brother Wade's presence with you next year, but it is the Committee's distinct view that there should be in Kashmir both a clerical and a medical missionary, and this staff they will

spare no effort to supply. Meanwhile you will have the assistance of our Native Brother, the Rev. John Williams, himself a qualified Native doctor, who will be able to perform such clerical offices as may be necessary, and at the same time to give you some assistance in the growingly heavy medical part of the work. It is your own great wish that the fullest attention shall be given to the making known Christ to the patients who daily assemble at the Mission Dispensary, and the Committee gladly assure you that they will make every effort to supply to you such relief, in the way of Native catechists and teachers, as you may find necessary. On this, and all other matters connected with the Mission, the Committee hope that you will keep them fully informed of your wishes and views.

The Committee do not conceal from themselves how difficult and delicate a work lies before you. The prejudices of the Rulers of the land have to be removed. The unselfish intention of the Mission has to be clearly manifested. The beauty of the Christian life has to be displayed. The beneficent profession to which you belong, as you carry it on day by day in the patience and spirit of the Good Physician, will be a mighty help in this ; and God will give you the wisdom adequate to the nature of the work.

One other word the Committee would say. You are almost beginning a new Mission. Let its foundations be laid deep. Whatever Church you gather in, let it be a living Church. Wait patiently, if necessary, and let God Himself give you converts. In *due time* you shall reap, if you faint not.

May the arms of your hands be made strong by the hands of the mighty God of Jacob !

Your return, Brother CLAYTON, to the Telugu Mission will greatly cheer and refresh our labouring brethren there. You might fairly have claimed to remain still a longer time in England ; but God having blessed your stay to the re-establishment of your health, and our Medical Board having pronounced it quite safe, you have expressed your readiness to go back this winter, and the Committee are thankful to send you. Your work has hitherto been in connexion with the Noble High School in Masulipatam, and to the same work it is your desire to return. In this the Committee heartily concur, and the arrangement will enable our sister, Mrs. Clayton, to still pursue her earnest and successful efforts on behalf of the Hindoo females of Masulipatam. Our Brother Sharp has been recently feeling much the burden of the charge of the Noble School, and the Committee are very thankful for the timely relief you will be able to give him. It is their earnest wish that the Noble School may be maintained in the position of superiority to which it has attained, and for this they will spare no effort within their power. Chiefly and above all things do they desire and pray that, as in days gone by, many, many a young Hindu may have to say, to the glory of God, that he was born there. The Committee affectionately commend you to that God who makes grace to abound to all those who, with childlike confidence, desire to walk in His ways, and to be guided by His eye.

After fifteen years of efficient labour amongst the Tamils of South India, you are going, Brother HONISS, to take part, by the Committee's desire, in the promising work amongst the Tamils in Mauritius. The expected immediate return of our faithful brother, Archdeacon Hobbs, makes it imperative on the Committee to supply a labourer there, and they are very thankful that your services were available for the emergency. We need not assure you that you

will find a hearty welcome from Bishop Royston and the brethren there, who have long been pressing the Committee to supply larger help for the Tamil work.

On the departure of Archdeacon Hobbs, the only ordained European labourer for the about 50,000 Tamils in Mauritius will be our devoted Brother Buswell, who has also charge of one of the island chaplaincies. Between you and him the work will be shared. The Committee will look with much interest to be informed of your first meeting with Bishop Royston and the brethren of the Mauritius Missionary Conference, and of the arrangements which will then be suggested for, as they trust, the *extending* of the work. They will follow you and our sister, Mrs. Honiss, with their earnest prayers. May you be enabled in every way to commend to all men the Gospel which you preach, and may the pleasure of the Lord prosper in your hands!

To you all, Brethren, the Committee would give, in conclusion, the word of encouragement which God gave to His faithful servant of old, when the conquest of Canaan lay before him, and the Jordan still rolled between:—

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

LORD DUFFERIN AT METLAH KAHTLAH.*



WANT of space prevents our entering into any detailed account of the important progress which the Governor-General of Canada has recently been making beyond what are commonly held to be the limits of the Dominion, although it is in many ways calculated to affect the future condition of our missions in those regions. Sufficient information can probably be gathered from an article† in our last volume, which has reference to the questions involved in the changes now taking place in these outlying portions of Her Majesty's empire. The extract we furnish from the *Mail*, a Toronto paper, places before our readers so much as concerns the condition of our Metlah Kahtlah Mission. Coming from a source so independent and so remarkable, this testimony to the efficiency of the missionary work of our Society may well be classed with the important witness borne by Indian statesmen to the progress of Christianity in India. We commend the details to the earnest consideration of our readers. May many prayers be offered up that a yet larger blessing may rest upon the devoted efforts of Mr. Duncan, for the moral and spiritual welfare of those among whom he has so long, so successfully, and so devotedly laboured!

ON BOARD STEAMER "SIR JAMES DOUGLAS,"

August 29.

[After passing the north-east of Vancouver's Island, and dropping anchor at Kennedy Island in consequence of thick fog, it was resolved to] cross

* Extracted from the *Toronto Mail*, September 19, 1876.

† *C.M. Intelligencer and Record*, vol. i. p. 630, September, 1876.

Chatham Sound, where Captain Devereux's superior knowledge of these waters was availed of by making the "Douglas" precede the "Amethyst" and pilot her through the fog safely past its dangerous rocks. About half-past six in the evening both vessels dropped anchor in a bay at a place called Metlah Kahtlah. This is an Indian village started here about fourteen years ago by Mr. William Duncan, under the auspices of the Church Missionary Society in England. It has now a resident population of about 800 souls belonging to what is called the Tsimshaen nation. Mr. Duncan, who seems to be possessed of an immense amount of activity, combined with deep interest in the work in which he is engaged, still remains in charge of the station, but has during the past two years had the assistance of an English clergyman and his wife, named Collison, who came out from England for the purpose of working in the mission field among the Indians. Mr. Collison is studying the language of the Tsimshaen natives; when proficient in it, which he soon will be, judging from the progress he has already made, he will labour among the Indians of Queen Charlotte's Islands.

Under Mr. Duncan's instructions the Indians of Metlah Kahtlah have already made great strides in the direction of civilization and Christianity. He has laid the village out regularly, and given to each head of a family a large-sized lot of land. The houses, which have been erected under his direction, are much more comfortable and convenient than Indian domiciles generally, though somewhat accommodated in their plans to the peculiar habits and mode of living of the race. The houses which Indians build for themselves are without floors. Those of Metlah Kahtlah are floored with plank, and in the centre of the principal room there is a level stone fireplace, from which the smoke, instead of being left to find its way out of the house through a hole in the roof, as in the dwellings built in the primitive Indian fashion, rises into a sort of square inverted hopper which hangs over the fire, and from it passes out of the house by way of a chimney. Under Mr. Duncan's supervision the Indians have built a church in the village large enough to accommodate the whole population. It is clapboarded on the outside, and with its steeple, buttresses, and broad flight of steps ascending to the front entrance, presents an imposing appearance. The wood (of the interior, at least) is cedar, the odour from which greets one's nostrils on entering the building.

Mr. Duncan is a Member of the Church of England, and conducts his services in accordance with the Anglican form of worship, but it is understood declines ordination, although qualified for it. He is an autocrat among his people, but his rule, though despotic, is benign, and leaves them as full freedom as the members of any white community enjoy, except that the use of intoxicants is prohibited, as is also their introduction into the place, and the villagers are consequently teetotalers "willy nilly." He is a Justice of the Peace under commission from the Provincial Government, with a jurisdiction including within it Queen Charlotte's Islands. He has a number of Indian policemen to assist him in preserving order, and a gaol in Metlah Kahtlah, in which he incarcerates malefactors. There is at present undergoing a two months' imprisonment in this bastille a white man, who was caught distilling in Queen Charlotte's Islands. In extenuation of his offence the prisoner asserts that it was from the Indians he acquired a knowledge of the art, which resulted in himself being jugged instead of the spirits he was making. In a very neat building, specially erected for the purpose, Mr. Duncan conducts a school, in which he gives instruction in reading, writing and arithmetic, as well as in the doctrines of Christianity, to a large number of the young of the village. Both boys and girls attend this school, but when the former arrive at about the

age of fourteen they are taken from it and sent to an industrial school, which is also carried on at the place; girls are allowed to remain at the other school beyond that age. To his already multifarious occupations Mr. Duncan has just added that of running a saw-mill—he was cutting up the first log in it this evening when the “Amethyst” signalled her arrival by firing a gun. Mr. Duncan is a bachelor, a circumstance which, to many, will make the energy he throws into his work and the success of it all the more remarkable.

The Indians of Metlah Kahtlah gain their livelihood by fishing and hunting. Away up here, above the fifty-fourth parallel of latitude, the climate is such as would not admit of agriculture being extensively engaged in. Wheat cannot be brought to maturity. Potatoes and other root crops seem to grow pretty well.

Formerly the Indians of the Tsimshaen nation offered human sacrifices, and it is said that they also indulged cannibalistic proclivities. It would seem, however, that they confined their eating of human flesh to their “medicine” festivals, and even then, no one, as far as I can ascertain, ever saw them do more than, while engaged in the demoniacal rites which were customary on these occasions, merely bite it. The victims at these celebrations were members of other tribes whom they had enslaved. Not only are the teaching and influence of Mr. Duncan having the effect of making the Indians fall away from such inhuman and heathenish practices, but they are also removing much of the deadly hostility which formerly existed among different tribes. More Indians are gradually coming in from the country round about and making Metlah Kahtlah their home.

In the administration of the affairs of the village the Indian institution of the Council is retained, and Mr. Duncan consults with them in regard to all matters appertaining to the general weal. Some of the Indians when baptized are given English names, while others prefer to keep their Indian appellation, and are permitted to do so.

August 30.

The Governor-General and party proceeded on shore at Metlah Kahtlah this morning at half-past nine o'clock. The day was a beautiful sunshiny clear one, the first without fog and rain that we have had since leaving Nanaimo. Although Mr. Duncan had learned that his Excellency was in British Columbia, his visit to Metlah Kahtlah was quite unexpected. A large proportion of the inhabitants of the village were consequently away working at fisheries some miles off, who, had they known of the Governor-General's visit, would have been present to join in receiving him. It was understood that their absence from the village on so auspicious an occasion would be a matter of bitter regret to them. However, there was about a couple of hundred of the villagers at home, including several members of the Council—the rest were chiefly young lads, young women, and children, with a few old people. They assisted their energetic white chief in getting up a demonstration which, under the circumstances, was quite creditable to them. Several Union Jacks were hoisted throughout the village, and a red cloth with, “God Save the Queen” worked on it, was stretched across between two houses near the landing. As the vice-regal party went ashore a small cannon was fired off several times from the gaol, a small hexagonal structure with a balcony around the top. The next thing was the singing of the National Anthem to an accompaniment supplied by some of the members of a brass band which exists among the young men of the community. The latter were gorgeous in cast-off uniforms of United States soldiers, purchased at a sale of condemned military clothing recently held

in Alaska. Half-a-dozen Indian maidens then came forward and presented Lady Dufferin with a bouquet, after which the distinguished visitors were taken to see the church, the school-house, and one of the Indian residences. Subsequently, all the people were assembled in the open air, and the younger portion of them sang, under the direction of Mr. Duncan and Mr. Collison, a number of songs and hymns, both in their native tongue and in English. They pronounced the words of the pieces that were in the latter language with a remarkably good accent, although every effort to induce any of them to converse in it was futile. Lord Dufferin endeavoured to get some of them to talk with him about their studies, but was not successful in extracting from any of them, including a young Indian woman whom Mr. Duncan has placed in the position of an assistant teacher in the school, any more definitely English expression than a simper. Mr. Duncan stated that many of his pupils understood English very well, but were somehow averse to speaking it. The voices of the singers sounded very well, when allowance is made for their bashfulness. Some of their pieces were of a fugue character, and the time which was kept in singing them was remarkably good, considering that there was no accompaniment to them.

After some time had been spent in singing, a young man advanced and read the following address in excellent style :—

“To His Excellency the Earl of Dufferin, Governor-General of the Dominion of Canada :

“MAY IT PLEASE YOUR EXCELLENCY,—We, the inhabitants of Metlah Kahtlah of the Tsimshaen nation of Indians, desire to express our joy in welcoming your Excellency and Lady Dufferin to our village. Under the teaching of the Gospel we have learned the Divine command, ‘Fear God, honour the King,’ and thus as loyal subjects of her Majesty Queen Victoria we rejoice in seeing you visit our shores.

“We have learned to respect and obey the laws of the Queen, and we will continue to uphold and defend the same in our community and nation.

“We are still a weak and poor people, only lately emancipated from the thralldom of heathenism and savage customs ; but we are struggling to rise and advance to a Christian life and civilization.

“Trusting that we may enjoy a share of your Excellency’s kind and fostering care, and under your administration continue to advance in peace and prosperity,

“We have the honour to subscribe ourselves, your Excellency’s humble and obedient servants.

“(For the Indians of Metlah Kahtlah,

“DAVID LEASK,

“Secretary to the Native Council.)”

The members of the Council all came forward in turn and signed the document by making their marks.

The Governor-General replied as follows :—

“I have come a long distance in order to assure you in the name of your Great Mother, the Queen of England, with what pleasure she has learnt of your well-being, and of the progress you have made in the arts of peace and the knowledge of the Christian religion, under the auspices of your kind friend Mr. Duncan. You must understand that I have not come for my own

pleasure, but that the journey has been long and laborious, and that I am here from a sense of duty, in order to make you feel by my actual presence with what solicitude the Queen and her Majesty's Government in Canada watch over your welfare, and how anxious they are that you should persevere in that virtuous and industrious mode of life in which I find you engaged. I have viewed with astonishment the church which you have built entirely by your own industry and intelligence. That church is in itself a monument of the way in which you have profited by the teachings you have received. It does you the greatest credit, and we have every right to hope that while in its outward aspect it bears testimony to your conformity to the laws of the Gospel, beneath its sacred roof your sincere and faithful prayers will be rewarded by those blessings which are promised to all those who approach the Throne of God in humility and faith. I hope you will understand that your White Mother and the Government of Canada are fully prepared to protect you in the exercise of your religion, and to extend to you those laws which know no difference of race, or of colour, but under which justice is impartially administered between the humblest and the greatest of the land. The Government of Canada is proud to think that there are upwards of 60,000 Indians in the territory of British Columbia alone. She recognizes them as the ancient inhabitants of the country. The white men have not come amongst you as conquerors, but as friends. We regard you as our fellow subjects, and as equal to us in the eye of the law as you are in the eye of God, and equally entitled with the rest of the community to the benefits of good government, and the opportunity of earning an honest livelihood. I have had very great pleasure in inspecting your school, and I am quite certain that there are many among the younger portion of those I am now addressing who have already begun to feel how much they are indebted to that institution for the expansion of their mental faculties, for the knowledge of what is passing in the outer world, as well as for the insight it affords them into the laws of nature and into the arts of civilized life, and we have the further satisfaction of remembering that as year after year flows by, and your population increases, all those beneficial influences will acquire additional strength and momentum. I hope you are duly grateful to him to whom, under Providence, you are indebted for all these benefits, and that when you contrast your own condition, the peace in which you live, the comforts that surround you, the decency of your habitations, when you see your wives, your sisters, and your daughters contributing so materially by the brightness of their appearance, the softness of their manners, their housewifely qualities, to the pleasantness and cheerfulness of your domestic lives, contrasting as all these do so strikingly with your former surroundings, you will remember that it is to Mr. Duncan you owe this blessed initiation into your new life. By a faithful adherence to his principles and example you will become useful citizens and faithful subjects, an honour to those under whose auspices you will thus have shown to what the Indian race can attain, at the same time that you will leave to your children an ever-widening prospect of increasing happiness and progressive improvement. Before I conclude I cannot help expressing to Mr. Duncan and those who are associated with him in his good work, not only in my own name, not only in the name of the Government of Canada, but also in the name of Her Majesty The Queen, and in the name of the people of England, who take so deep an interest in the well-being of all the native races throughout the Queen's Dominion, our deep gratitude to him for thus having devoted the flower of his life, in spite of innumerable difficulties, dangers, and discouragements, of which we, who only see the result

of his labours, can form only a very inadequate idea, to a work which has resulted in the beautiful scene we have witnessed this morning. I only wish to add that I am very much obliged to you for the satisfactory and loyal address with which you have greeted me. The very fact of your being in a position to express yourselves with so much propriety is in itself extremely creditable to you, and although it has been my good fortune to receive many addresses during my stay in Canada from various communities of your fellow-subjects, not one of them will be surrounded by so many hopeful and pleasant reminiscences, as those which I shall carry away with me from this spot."

Three cheers for the Governor-General, and three for Lady Dufferin were then called for by Mr. Duncan, and were given by the Indians with right good will.

Shortly afterwards their Excellencies left the village, carrying with them, as mementoes of their visit, a number of pipes of peace, rattles, and other Indian curiosities which were presented to them.

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VICTORIA, September 4.

The "Douglas" reached Skidegate channel, Queen Charlotte's Islands, about eighty-five miles from Metlah Kahtlah just before dark. The "Amethyst" had arrived about five o'clock.

Queen Charlotte's Islands were so named by Captain Dickson, R.N., who sailed round them in 1787, and took possession of them in the name of King George. There are two large islands in the group, two smaller ones at the southern end, and a number of islets. Their total extent is said to be equal to about two-thirds of that of Ireland. Comparatively little is yet known of them, but Captain Poole, C.E., the only white man who has lived on them any length of time, and who died a few years ago in Kingston, says in a book which he published about them, "Truly it is a land of enchantment. One can hardly feel melancholy living on these beautiful uninhabited shores. Such varied and magnificent landscapes, such matchless timber, such a wealth of vegetation, such verdure and leafage up to the crests of the very highest hills!" The tone of Mr. Poole's book bespeaks him to be a man accustomed to give a *couleur de rose* tint to everything he describes, and judging from what I was enabled to see of Queen Charlotte's Islands during my short visit—very little to be sure—I should say the above language is much too glowing to give a correct idea of them. Nevertheless, from what information I have been able to glean with regard to them, I should say they were a fairly valuable possession. The Japan stream, as the Pacific Ocean current, which corresponds with the Gulf stream of the Atlantic, is called, splits on them and has the effect of rendering the climate much milder than that of the coast of British Columbia, even a long distance south. This and a moist atmosphere, which the islands have, are no doubt conducive to the growth of vegetation. Little snow falls, and as early as April mosquitos and humming-birds are seen. Along the eastern coast of the northern island is a stretch of low land extending back several miles into the interior, to where, as we approached the islands, a range of mountains could be seen. The other large island seemed to be more mountainous. This lower land, which is of an undulating nature, comprises about three hundred thousand acres. It is very thickly wooded, chiefly with spruce and cypress of a very fine quality. Sea otters are numerous on the western coast, and martens and other fur-wearing animals which live on land, are also said to be plentiful, though one of three white men who have established a

trading-post at Skidegate Channel, and whose information might not on that account have been quite disinterested, told me that the contrary was the fact. Bears are also found on the islands, but no deer. Gold was discovered at a place on Skidegate Channel, called Gold Harbour, before it was found in British Columbia; but no continued search for the precious metal has been made there. Anthracite coal was also discovered on the islands, and several years ago a joint stock company opened a mine of it, but subsequently abandoned it, probably on account of the development of the more readily accessible coal-fields of Vancouver Island. The traders just referred to are the only white men on the islands, except one missionary from England, who I am informed is labouring among the Indians there. Until recently the Indians inhabiting Queen Charlotte's Islands have had the reputation of being very hostile to strangers, but they are gradually becoming less so. They are called Hydahs, and both men and women are much better looking than those generally seen on the mainland. They are nearly as light complexioned as whites, but many of them, the female portion especially, hide the fairness of their faces by daubing them with paint until they present most hideous spectacles. A large number of them came out to where the "Douglas" was lying anchored on the morning after our arrival, and among them were several who had their cheeks covered with black of the deepest hue—evidently as popular a pigment with them for that purpose as rouge is with a certain class of their white sisters, whose ideas of beauty are but little more elevated. One maiden had her entire face thus blackened, with the exception of a strip about an inch and a quarter in width across the eyes, and a little space around the mouth, which were of a bright vermilion red colour.

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On the shore, near to where the "Amethyst" and "Douglas" anchored, was one of the villages of these people, and a very interesting place it was. The houses were all built in the usual lodge style, and placed close beside each other, with their gables toward the sea. Above them rose a forest of crest trees, varying in height from about thirty to sixty feet. Each house had one of these in front and some another at the rear as well. Some of them were as much as four or five feet in diameter, and all were carved in the most elaborate manner from top to bottom with representations of bears, wolves, whales, serpents, griffins, eagles, etc., executed in a manner which spoke of no inconsiderable amount of aptitude. Sometimes a little colour, red or black, was added. Occasionally a couple of pieces of wood, five or six feet in length, cut into the form of a beak, were inserted into one of the pillars at the proper angle, and in the latter are carved the mouth, eyes, and head of a heron, or some other bird, on a proportionately gigantic scale. The tops of some of the pillars were cut into the form of the figures of men or animals, and in other instances these were fastened on to them as separate pieces. The beams supporting the roof of some of the houses extended out from them five or six feet, and the ends were cut into representations of the heads of men, &c. On each corner of one façade stood a figure of a man, rather dwarfish of stature, wearing trousers, a frock coat, with the lappels, standing up—and "plug" hat! These had very likely been modelled after some very early white visitor to the islands—some one who, at the time, was a *rara avis* to the aboriginal inhabitants—for the wood was very much decayed. In a number of instances the pillars stood immediately in front of the doors of the houses, and large oval holes were cut in the bottom of them, through which a person entering one of the domiciles had to pass as through a porch. Lord Dufferin was desirous of taking one of these quaint

specimens of Indian art and heraldry away with him, and commissioned the interpreter, Mr. Blenkinsop, to go ashore and endeavour to negotiate the purchase of one of them; but none of the Indians would entertain any proposition to part with one. "What!" said one of them, "would you ask me to sell my grandfather's bones into slavery?"

These Indians also carve very pretty dishes out of stone, and make bone spoons with handles, beautifully ornamented in the same way, and sometimes inlaid with mother-of-pearl. They also cut in wood a great variety of little articles, such as rattles, in the form of birds and of fantastic design, masks, &c. For all these they seem to have learned in their intercourse with whites the full value, and when they name a price for an article they stick to it.

With all their cleverness the Indians of Queen Charlotte's Islands—in common with Indians in general—are far from cleanly either in their persons or in their dwellings. Most of them wear as their chief garment a blanket, which they ornament at the corners with designs of a fanciful nature in red and black paint, and round their heads a very bright-hued silk handkerchief—a picturesque costume when seen at a distance, but one which a nearer view shows to be sadly tarnished by dirt. Their village too was pre-
 vaded by "an ancient and a fish-like smell," as are Indian villages in general that I have visited. They throw all their offal out in front of their doors, and there it lies festering and decaying, the food for flocks of ravens, which are always seen hovering about.

The Hydahs were once accounted one of the finest of all the tribes, both physically and intellectually; but, as is nearly always the case, contact with the whites has caused them to degenerate very much, and their numbers are rapidly thinning. Isolated though Queen Charlotte's Islands are from the mainland by eighty-five miles of ocean, its inhabitants travel from it in their "dugouts" all the way to Victoria, and are accustomed to go down there, women and girls, as well as men, for the purpose of indulging more fully than they can at home in the vices which the white man has introduced among them. Many of them were away at Victoria at the time of our visit.

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Before he left British Columbia Lord Dufferin delivered an address* at Government House, Victoria, in which, referring to this visit, he said:—

"I have traversed the entire coast of British Columbia, from its southern extremity to Alaska. I have penetrated to the head of Bute Inlet; I have examined the Seymour Narrows, and the other channels which intervene between the head of Bute Inlet and Vancouver Island. I have looked into the mouth of Dean's Canal, and passed across the entrance to Gardener's Channel. I have visited Mr. Duncan's wonderful settlement at Metlah Katlah, and the interesting Methodist mission at Fort Simpson, and have thus been enabled to realize what scenes of primitive peace and innocence, of idyllic beauty and material comfort, can be presented by the stalwart men and comely maidens of an Indian community, under the wise administration of a judicious and devoted Christian missionary.

* See the (London) *Standard Newspaper*, October 16, 1876.


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"I have now seen them in all phases of their existence, from the half-naked savage, perched like a bird of prey in a red blanket upon a rock, trying to catch his miserable dinner of fish, to the neat Indian maidens in Mr. Duncan's school at Metlah Katlah : as modest and as well dressed as any clergyman's daughter in an English parish, or to the shrewd horseriding Siwash of the Thompson Valley, with his racers in training for the Ashcroft Stakes, and as proud of his stackyard and turnip-field as a British squire.

* * * * *

"What you want are not resources, but human beings to develop them and consume them. Raise your 30,000 Indians to the level Mr. Duncan has taught us they can be brought, and consider what an enormous amount of vital power you will have added to your present strength."

ARCHDEACON HUNTER ON THE CREE LANGUAGE.

T is a vulgar accusation against missionaries that they not only go out ignorant of the languages, beliefs, and modes of thought of the heathen among whom they go forth to preach the Gospel; but that they remain contented in their ignorance. Those who know the facts of the case are aware that distinctly the reverse is the truth, and it would not be difficult to recall important contributions to Philology and other sciences, which have been incidentally the fruit of missionary exertion. Pursuits of this kind are not the primary object of their going forth, but they have evinced a laudable desire to contribute to the extension of general knowledge, and have been successful in their attempts. As one instance, we have pleasure in reproducing from the *Educational Times* the following testimony to the value of Archdeacon Hunter's "Lecture on the Grammatical Construction of the Cree Language." * Those who are interested in Missions will be gratified with this opinion of his attainments as a scholar of the languages of the wild races among whom he laboured for so many years :—

" . . . in the work before us we have a remarkable proof how, in the lowest stage of civilization, the human mind in the expression of ideas may proceed by new paths, yet in strict conformity with linguistic rules. The progress of comparative philology has made it clear that there is, among the more familiar languages of Europe and Asia, the link of a common derivation and descent; and when we have traced our way through Latin, Greek, and Sanskrit, we have still before us some unknown and older tongue whose literature, if ever it had one, has disappeared; so that we are as far as ever from the solution of that favourite problem of philologists and metaphysicians—the origin of language. The widely-spoken dialect of North America, extending over a country almost as large as Europe, which Archdeacon Hunter has here presented to us in its leading structural peculiarities, is at least an underived language, and has thus an interest of its own, as

* London: Christian Knowledge Society, 1876.

exhibiting at first hand the efforts of the human spirit to clothe itself in the visible symbol of speech, when 'Wild in woods the noble savage ran.' In the scholarly and interesting lecture which forms the introduction to the volume before us, Mr. Hunter tells us that 'the language has a natural tendency to assume a verbal form, the mind of the Indian dealing rather with concrete than abstract terms.' Accordingly, in no language of the Aryan type, not even in Hebrew, does the verb present so remarkable a richness of inflection, as in Cree. We have not only the usual inflections for active and passive forms, and for number, person, mood, and tense, but it is capable of expressing, by change of vowels and addition of consonants, and by the absorption of other words within it, an apparently endless variety of modifications of the action implied in the root, until, by a peculiar process of aggregation or 'agglutination,' what with us would be a complete sentence is conjugated or declined as though it were a single word, 'every subordinate clause being inserted in the main one by a species of incapsulation.' Thus we may, by successive agglutination or jointing on of syllables, say, 'he brings him,' 'he is brought by him,' 'he brings him for him,' 'he brings him to him,' 'he brings him by land,' &c., through countless variations of the original action of the verb. Hebrew, as is well known, is remarkable for the same peculiarity; and, in reference to a remark of Herder that 'like a child it seeks to say all at once, it uses one word where we require five or six,' Mr. Hunter gives us an appalling agglomeration of fourteen syllables, expressing, in a single word in Cree, the sentence, 'I shall have you for my disciples.' The whole language, in fact, seems to move on hinges, the action of the verb, which always remains the central word or idea, running through, vivifying, and welding together the whole chain of agglutinated phrases from the first link to the last. The result is, to give that graphic and life-like effect to the language—every expression forming a picture—which has been so frequently noticed in Indian oratory. Thus, in the commonplace phrase 'He has a Roman nose,' the Cree Indian will not be content with the bare statement of the fact. He looks about him for some striking natural object representing the form he wants to portray, which he can incorporate in his description, and he finds it in the peculiar-shaped breast of the crane. This he seizes, and, by the process of 'agglutination,' melts down into the all-absorbing verb, and then in a single expression pictures out the object of his description, in what we can only render by a clumsy and lifeless sentence of ten words, 'he has a nose like the breast of a crane.' We cannot attempt, within our limited space, to follow Mr. Hunter through the ramifications of this wonderful Cree verb (the conjugation of the single verb 'believe' extends over more than 180 large folio pages), but we cordially recommend this new and valuable contribution to philology to all interested in the science of language."

RECORDS OF THE MISSIONS.

SOUTH INDIA MISSION.

II. TINNEVELLY.

Sivagasi (*continued*).

SINCE the appearance of our December number, in which the work in the Sivagasi district was reviewed, we have received some further information respecting it, which we at once present to our readers, before proceeding to the next branch of our subject. The first is a "leaf" from the journal of Mr. Meadows; the second, an account by him of an able and devoted catechist who died recently. We take both from the *Madras C.M. Record*:—

From Journal of Rev. R. R. Meadows.

June 3rd, 1876.—Started for Vageikulam. I was charmed, as I reached Vageikulam about one in the morning, at the sight of the new tower of Mr. V.'s church, which glistened brightly in the moonlight. It has cost about 40*l.*, and gives a finish to his church, which it greatly needed both for beauty and strength. On Sunday morning I baptized Mr. V.'s ninth living child. In the afternoon I took the whole service, administering the Holy Communion also, for Mr. V. was suffering from a weakness in the throat. After service the people came to see us, and sat and talked a long time. I was interested in conversation with the schoolmaster of Kalugumalei, a comparatively new convert, and an earnest, intelligent Christian. Four years ago he became a Christian, the first in his family; now there are twelve of them. There were then no fellow-Christians in the village, now there are some twenty. Much—nay, almost all this—is the result of his personal exertions. One of the converts is our Brahmin itinerating catechist, who gets a small monthly pay from Miss Owen's fund.

5th.—Early this morning we started for Sangaranayanarkoil. It is a town of some 6000 inhabitants, famed for a temple which combines the worship of both Vishnu and Siva, and boasting of the absence of any Christian congregation. There are, however, a few Christians there, and more in the neighbourhood. We had visits from several heathen men of respectability, to all of whom I spoke with reference to the salvation of

their souls. The power of using the English language, displayed by the Sub-Registrar and the Tahsildar, astonished me very much. They are both Brahmins, the former a B.A. and B.L. of the Madras University, and the latter a pupil of Mr. Cruickshanks of Palamcottah. I suppose they are both unbelievers in their own religion, but are not sufficiently in earnest to study the claims of the Christian religion. The B.A. put off the subject by saying, "We have first of all to determine *what is the word of God*." The Tahsildar said he had not read the Scriptures since he left school at fifteen, when, he said, he was not of sufficient maturity of intellect to weigh the merits of what he read. A young schoolmaster of the town seemed more serious, but the subject of religion was very distasteful to the inspector of police.

6th.—This morning we walked to Nainampatti, where we had service with about twenty people in the verandah of one of the Christians. It was spacious and neat. They are all of Shanar origin, except one family, who are related to our Naik schoolmaster at Kalugumalei. I spoke on "If ye being evil," &c. The whole day the wind blew furiously from the west, darkening the sun by a cloud of dust, and covering everything in the house. On emptying a water-bottle to fill it with fresh water, as I was starting in the evening, I poured out simply *mud*.

We reached Mēlapatti just after sunset, and were regaled with copious and delicious milk from the cate-

chist's cow. I was very much delighted to see the progress of this congregation. It has now nearly ninety souls. The good catechist and his devoted wife are working well for the place. Ever since her illness and recovery she has been untiring in her exertions, going from house to house and instructing both Christians and heathens. A Chetti, who seems near the kingdom of heaven, told me that his wife was nearer, and *that* through her teaching.

I met here a new convert, whose history, as told by himself, is interesting. He also is a Chetti by caste. He had met with me about a year ago at Rangasamutram, where I had gone to visit a peculiarly lifeless congregation. There being no church, I had prayers with the people in the open street. He seems to have sat down with them. Afterwards, it appears, I said to him, "Are you so good or so independent that you need not worship God?" or something to this effect, and pressed him to become a Christian at once. This was his first impression; then a few weeks ago he and his wife went to pay their respects to the family priest, and to place an offering at his feet. In a plate loaded with betel and nut they had concealed two rupees, and with these they went, fell flat at his feet, asked his blessing, and some word of instruction. The greedy priest pushed the betel away, looked for the rupees, and found only *two*. There ought, he said, to be a quarter more, where was that? Their plea of poverty availed nothing. He flew into a passion and cursed them, saying that one of them would die in a week, and threw down the rupees and the betel and nut. The Chetti seems to have been roused in his turn; gathering up the fallen offerings, he went home and at once declared himself a Christian. He has already grown in knowledge. He seems a shrewd man. His daughter and her husband have also joined us. Happily they live in a village where the Christian community are very much alive, and will do their best to teach these new comers.

7th.—We came this morning to Yelavandhur, the residence of one of the new pastors. He has 170 people in his congregation, besides two other villages, where there are some forty-five souls. In the evening we visited Puliampatti,

a place where, ten years ago, there were only two families of Christians. There are now seventy souls from different castes, most of them the higher castes. Many of them are intelligent, and some of them thoroughly God-fearing, consistent Christians. There is a school of about forty children, and the catechist seems to be throwing his whole heart into his work. It was very pleasant to talk to the old patriarch of the congregation. He said one of his favourite texts was, "To me to live is Christ, and to die is gain." It was the same text which he said some few years ago, when he was, as he thought, on his death-bed, and when Mr. Védhanayagam came to visit him. To show how the Christian religion is permeating the place, a youth, who had been studying in the school—a heathen—hearing us conversing together, came forward, and, unasked, repeated the text, "The young lions do lack and suffer hunger," &c. In counting up the number of Christians in the neighbourhood, we discovered that there were about 400 within a radius of two or three miles. God is greatly blessing the conscientious, hearty work of His servant.

8th.—"Cast thy bread upon the waters, and thou shalt find it after many days." I found an illustration of this text this evening. Some thirty-four years ago a missionary seems to have received some inquirers of the Naik caste in the village of Karisalpatti. They all went back, and the missionary died. But one of their number must, I think, have received some portion of Scripture; certainly he was impressed. Some years after he received books from the Rev. J. Cornelius. These he has been reading for years himself, and teaching them to others also. A few months ago I sent a catechist there to live among them, while looking after a congregation in the neighbourhood. To-day I went to the village. The old man, Gnanammei Naik, was absent. But at service time I found his sons leading the singing; eight men and six women said lessons very perfectly; an old woman, who has been instructed only since the arrival of the Catechist, told me, with the clearness of an old-established Christian, the way of salvation, and a congregation of twenty-five or thirty people assembled for worship. The old man's brothers are not all professing Chris-

tians, and one of them spoke very strongly in favour of caste distinctions, saying he would not even touch *me*, much less a Pariah, yet he also came

and sat during the prayers. I hope I may soon have the privilege of baptizing some of these.

From Letter of Rev. R. R. Meadows.

Oct. 9, 1876.

The Sivagasi district has just lost a very valuable agent in Devasagayam Antony, who breathed his last on Monday, September 25th.

For about fifteen years he was the boarding-school master at Sachiapuram, and his conduct was carefully watched by us all that time. For the last year he has been catechist of Paneiadipatti. In both positions he showed himself to be a true and efficient labourer.

He was born a Roman Catholic, and was a Pariah by origin. His low origin, however, did not prevent his being respected by persons of all castes, both among Christians and heathens. Our Brahmin convert told me that he was his right hand, after his conversion, when he first took up his abode at Sachiapuram. At his death it was quite a pretty sight to see this [former] Brahmin with his hands on the shoulders of his two sons, caressing and trying to comfort them. I was also much interested in seeing the big boys of high caste shampooing his legs while he was suffering such agony of pain.

He knew English well, but spoke it with hesitation. He was a thorough Tamil scholar, and every one about us deferred to his opinion on any point of grammar. Unlike his countrymen, he was more than an utilitarian; he was something of an antiquarian. He learnt the old Tamil characters that he might decipher rock inscriptions. He took copies of those on the rock at Kalugumalei, and of another found in the bed of the Sattur river. He could also read Malayalam, and I think Telugu.

But the points in his character most worthy of remark and imitation were—

1. His kindness and sympathy. This he exemplified in his own house and in his congregation. Before marriage he

used to express his distrust of women generally, and we feared for the happiness of the woman whom he should choose for a wife; but he found a true help-meet in Marial, and never was there heard, in those years, the sound of an angry word between them; much less did he ever *strike* his wife. This may seem to English readers a very little matter; but, I am sorry to say, the Natives of India have not yet learned to rule their own household with love. It was lately told me as a remarkable thing, that a wife when dying had taken the hand of her husband and kissed it, saying, "The dear hand that was never raised to strike me!"

The congregation at Paneiadipatti has wonderfully improved under the combined efforts of this excellent couple. I attribute much of the improvement to the fact that they made themselves one with the people, entering into their cares and joys, and showing that they really cared for them.

2. His disregard for money was a marked feature in his character. . . .

3. He was not afraid to give his opinion, or to say what he conscientiously felt, whether it would offend or not. This God-fearing independence of character is wanted for the well-being of the Native Church of the future.

His painful illness made it almost impossible to turn his thoughts to anything else. He did, however, tell me that he was not afraid to die. Our present boarding-school master began to repeat, "I know whom I have believed," which he finished for him. But we do not want his dying testimony. His whole life was an epistle known and read of all men, showing the power of the Gospel. In looking back upon his character, I hardly know where to place my finger, and say, "This was wrong."

With Mr. Meadows is associated the Rev. Hugh Horsley (a son of the Society's tried friend, Colonel Horsley), who, having now passed his final Tamil examination, is actively at work. In a letter just received, dated Oct. 30th, 1876, he says, "The name Horsley has been a most useful introduction to me everywhere. I have found the name of my honoured father well-known and respected wherever I have gone. My assistant catechists often introduce me

to the people as 'a son of the great Engineer gentleman.' Thus a chord of friendship and interest is at once awakened." Among evangelistic agencies in which he takes part when itinerating, he mentions a "moonlight service." When at the mission station of Sachiapuram, which is close to the large heathen town of Sivagasi, he endeavours to "get hold of the wealthy merchants by calling upon them in their houses and bazaars." And this brings us to that new and special work described below.

Evangelistic Work Among the Higher Classes.

In our August number (p. 504), we gave some account of the recently-formed plans for bringing the Gospel more systematically before the higher and middle classes of South India, with extracts from the journals of the Rev. N. Honiss, who, with the Rev. V. W. Harcourt, had been specially commissioned to undertake this new work in Tinnevely. We now append some paragraphs from Dr. Sargent's Report for 1875, bearing on the subject, and, in particular, referring to the good work done among the female population by Mrs. Lewis; also from a Report presented by Mr. Harcourt to the Native Provincial Council at its meeting in January, 1876, together with some very interesting extracts from his journals:—

From Report of Rev Dr. Sargent.

The Gospel has, during the last year, been brought to the notice of the higher classes in the neighbouring towns of Palamcottah and Tinnevely, in a more systematic way than ever before, and I believe that Mr. Honiss in both these places generally met with a respectful hearing. When the Rev. S. Douglas was here he addressed a select meeting of the Hindus in our Anglo-Vernacular School. The Native judge of the court and several other officials were present, and it was pleasing to see with what deference and interest they listened to him. I hope the plan of having a Missionary set apart for this very important work in the districts north of the river, as they have for those of the south, will be sustained efficiently. It seems to be a most promising work; but whether successful or not in our day, the duty of preaching the Gospel to the heathen is an obligation from which nothing can free us. Akin to this is the duty of bringing the Gospel to the notice of Hindu females among the higher classes, and this good work

has been most happily commenced in the person of Mrs. Lewis, of whom I cannot speak too highly as a loving sister in the Lord, and a devoted, painstaking servant in the great Master's work. She has the highest qualifications, knowing how to speak Tamil fairly, and being free from all encumbrances. She has sympathies with the Natives, and so can like and love them. Another point is, she says a thing and does it. The only doubt with me is, how far her strength is capable of standing the fatigue she has to undergo. The reception she has hitherto met with is most pleasing. Personally she cannot meet all the claims that are made on her to visit and teach in Hindu families. Oh! when a few at least of these rich women are converted and brought under the influence of the Gospel, what helpers may they prove in commending Christianity to other women; and if their hearts are gained to the Lord Jesus, how much material aid may be expected of them in relief of the funds that are now supplied by foreign Churches!

Instances are then given by Dr. Sargent of the encouragements that have been met with:—

I am sure there is a widespread feeling of interest about religion in the minds of hundreds of our young educated Hindus, of whom individually we know but little as yet, but with whom we ought to come in closer contact. While

I was writing my Report, a Hindu of respectable appearance, about twenty-six years of age, called to see me, whom I did not recollect having ever seen before. He appeared to have a clear knowledge of Christianity, and wished,

he said, to be baptized. I asked him how it was that, with these feelings in his mind for so long a while, he had never sought an interview with me. He replied that he had felt great difficulty, owing to the fact that his father, being a vakeel, is a confidential friend of mine, and he was afraid that his father might learn his intention from me before he was prepared to take the decisive step. The father now knows all about it and is very angry. I have told him that he must publicly attend our Christian worship, and, when due time has elapsed, I shall be happy to baptize him. Now this young man, who knows so much about the Gospel, had never come near me before.

This same evening, Mrs. Lewis called and said she was on her way from a visit to Vannarpettah; that a young man there had pressed her to visit his

wife, who reads very nicely, and give her lessons in fancy needlework; that the young man also says he wishes to be baptized, and his wife is of the same mind. I observed that the man must first attend our church services, and learn fully what Christianity is. She replied that the young man said he came regularly to the Tamil service in the morning, and the English service in the evening. Then I asked, "Where, then, lies the difficulty?" Mrs. Lewis replied that the young man is one of the English masters in the Hindu Anglo-Vernacular School, and he fears that, as soon as it is known that he has the intention of becoming a Christian, he will lose his situation, and what is he then to do to support himself and family? As soon as he can secure a livelihood in some other department, he will instantly make his profession.

We interrupt the succession of these extracts to insert the following, which came to hand subsequently, and which is a happy conclusion to the foregoing paragraph:—

February 21st, 1876.

If you have read my last report of this district, you will remember that I spoke hopefully of several young men among the higher classes. Special reference was made to one with whom Mrs. Lewis came in contact, a master in the Hindu High School. Well, yesterday, after the morning service, our old minister came into the vestry to say that this man with his wife had just attended service, and wished to see me in the course of the day in reference to their joining the Christian Church; one o'clock was fixed on, and they came accordingly to my house, accompanied by the munshi and his wife, who in fact are related to them by marriage, and have now received them into their house. My wife took the woman to her room, while I had the men in my study. The new comer observed that Christianity was a subject that had long occupied his mind, that several months ago he began to attend the English Church, and subsequently our Tamil Church also, but that to-day was the first time in his life that his wife had entered a Christian place of worship. I asked him what reasons he had for changing the religion in which he was born. He replied, speaking English very fluently, "The chief reason I have is because I have learnt from the Bible the great fact that I *need* a Saviour, and

that *Jesus Christ* is an *Almighty Saviour*. In heathen books I have nothing set before me but the history of gods whom it would be a shame to follow; but in the Bible I see the example of the true Saviour, who was holy in all His deeds and in all His words. My desire is not only to know something about Jesus Christ, but to follow Him as my Saviour and keep His example constantly in view." I asked if he could not think it enough to entertain these opinions and remain outwardly as he was. He replied that that was what some of his Hindu friends tried to persuade him he might do, but he added, "When the truths of the Bible came to my heart, I could not rest without confessing Christ openly." When I heard the man speak of the truths of the Bible *coming to his heart*, and saw the evident earnestness of his mind, I felt that I was dealing with one who thoroughly knew what he was about, and who meant what he said. It would be impossible to record all that was said on the occasion, but he concluded with the remark that his wife was of the same mind as himself, and they both earnestly desired baptism. I promised to fix on an early day for seeing them again in reference to this important and holy rite; in the meanwhile I desired him fairly to consider the trials that lie in his way—the temptations by which he may be

assailed, and the sacrifices to which he may be called. I then saw the wife and their little son, a fine boy about three years old. I remarked what a day of new thoughts and feelings this must be to her; as it was the first time she had ever been in a Christian place of worship, what she had seen and what she had heard must have been to her like visiting a new world! She concurred in the remark, but the munshi added that she

knew how to read very well, and so perhaps was better acquainted with the principles of Christianity than the generality of women who become converts, that Mrs. Lewis had been frequently to her house, and not only instructed her in fancy needlework, but in the knowledge of our holy religion.

We all knelt down together, and I commended them to His grace who is able to keep from falling.

Dr. Sargent continues as follows:—

Here is another instance:—

I was speaking with the colonel of the regiment here about these silent convictions in the mind of many educated Natives, when he told me that, in his former regiment, some time ago, the cash-keeper, or vakeel of the regiment—a Hindu (not himself a Sepoy)—was dying, when he sent for the munshi of the regiment, a Mohammedan, of very superior education, but with whom the vakeel had hardly ever passed a word in his life. The munshi came, and the dying man said, “I have sent for you in this emergency to ask you one question in confidence. Do you think the Christian religion true?” “Yes,” replied the munshi, “I do.” “And so do I,” rejoined the vakeel, and shortly after expired.

Another case of a writer in a government office deserves mention. He first heard about Christianity from a preacher in the streets of Tinnevely town, from whom he also purchased a tract on the atonement, the reading of which stirred up a concern for salvation; the preacher referred to was a man sometime employed by the converts in Palamcottah on a monthly pay. (This is their own independent arrangement, and I see no reason why I should interfere with it; if only it do good, I wish their action every blessing.) His office was at a place some fifteen miles away. He wrote me several very importunate letters, expressing his earnest desire to become a Christian. I invited him to Palamcottah, and deeming him a sincere inquirer, after several days’ further instruction in the doctrines of the Gospel, I baptized him, and have ever since been pleased with

the evidence of his simple piety. He is not married. He belongs to a very respectable family, said at one time to have been rich, but their opulence has greatly diminished.

Another case was of a man residing on his own property in a village some twenty miles off; he is a cousin of one of our oldest converts here in Palamcottah, but has always stood aloof from contact with Christians, fearing the consequences, for as he now acknowledges, his mind was always under the conviction that Hinduism was a deceit, and Christianity the true religion. He is about thirty-five years of age, and being master in his own house, has not the same difficulty that younger Hindus have to contend with; his only trial as yet is that his wife is not disposed at once to follow his example, though she fully consents to live with him.

There are many others whose convictions are so far on the side of Christianity, that if it were not for the ties of family and caste, Hinduism would soon lose many of its best men. A Native gentleman, a pensioner, a Tahsildar, died lately in the town of Tinnevely; we were long I might say familiar friends; I have frequently commended the Gospel to him, but he was so surrounded by the influences of heathenism, being at one time trustee of the great Tinnevely pagoda, and member of the board for temple property generally in the district, that I never seemed to make any strong impression on him. In his dying moments he called his son and told him that he should send a donation to Dr. Sargent, “as an offering to Jesus.”

Once more: Dr. Sargent’s remarks on the effect of English education on the Hindu mind, and on the contrast—evident even to the intelligent heathen—between the Bible and the best passages in the Vedas, are worthy of careful perusal:—

With regard generally to the Hindus around, one cannot I think but welcome any measure which sets them loose from the bonds of heathenism, and this effect is likely to be produced by the spread of English education. For a time they may seem to be satisfied with a mere negative belief, but I cannot persuade myself that eventually this will maintain its hold on all of them. The Hindu mind is naturally religious, and I cannot but entertain the hope and expectation that, as time passes, theirs will be the same cry of distress and want as that of the poor man of Mount Ephraim, "Ye have taken away my gods which I made, and the priest. And what have I more?" (Judges xviii. 24.) They must have something to rest the mind upon, something more than what the scepticism of the present day offers; and who can tell but the presentation to them of a loving Saviour may effect and draw their hearts!

I have seen a good deal lately about the beautiful sentiments to be found in Hindu writings. Passages are culled from their religious books, and paraded before English readers as samples of sublime religion and morality, and an argument is thence derived that we need not interfere with their religion, or try to convert them to Christianity; but we in India are behind the scenes, we have learnt what converts can tell and prove, we see daily what their religion really and practically is, and what it has done

for the people at large; and we are persuaded that if as a nation they are ever to be morally and socially improved and elevated, not to say *saved*, it is only by knowledge of "the glorious Gospel of the blessed God." Doubtless there are numerous passages in Hindu writings that sound beautiful to our ears, and seem correct to our judgment. A Missionary will make due use of such passages; and if he knows anything of his business at all, he will address the heathen in a kindly way, giving them credit in all that is their due, and endeavouring to persuade them of his interest in their welfare; but to suppose that Hindus are influenced in their moral conduct by the injunctions of their religious books, in the same sense that a Christian man is said to be influenced by the Gospel, is a mere gratuitous supposition. With us, how many points of difference are there between "public opinion" and the precepts of the Gospel; and when these differences arise, the Christian takes his stand on God's Word. The Hindu's Court of Appeal is custom, caste rules and requirements. I cannot conceive a Hindu father or mother trying to restrain and direct the wayward disposition of a bad boy, by reference to the Veda, or the example of the deities. Hence, *the most popular book that Hindus are ready to purchase from our colporteurs, and encourage their children to read, is the Book of Proverbs from the Christian Bible.*

Mr. Harcourt's Report for 1875 describes the methods adopted in pursuance of the new plan, and his journals illustrate the working out of them in practice:—

From Report of Rev. V. W. Harcourt.

It is now exactly a year since the Home Committee propounded the question to the Madras Committee as to how the Gospel could be brought more effectively to the notice of *high-caste* heathen in the Tinnevely district.

As both the Rev. N. Honiss and I had comparatively little district work, and the Rev. H. Horsley had come out from England especially for this work, the question seemed to devolve more especially upon us three to answer.

The Rev. N. Honiss's plan had not so much to do with details of a scheme embracing agents and villages as with the style to be adopted by evangelists in addressing caste Natives. The chief

feature of his scheme consisted in the holding of meetings in private houses and public buildings for the purpose of delivering lectures. Public meetings, combined with the street-preaching as carried on in the North Tinnevely Itinerancy, render the Word decidedly effective. He has also held evening meetings by candlelight, with a table and chair for himself, and mats spread for the people to sit down upon. During the eight or ten months he laboured in this field he carried on work in Ambasamudram, Kadium, Courtallum, Pulieri, and other places, living in a tent or putting up at a public bungalow. In the town of Tinnevely itself, during a

sojourn in a tent of several months, he had opportunities of addressing many, including Mohammedans. Both in Tinnevely and Palamcottah, educated Hindus have willingly assembled to listen to a lecture delivered by a European. He was also very successful in the sale of tracts. One agent accompanied him and rendered him efficient aid, Mr. Y. Kohlhoff. On Mr. Honiss's departure, he joined my band of labourers.

My own plan was, first, to station in six, eight, or ten of the chief towns, in Tinnevely, as proper men presented themselves to occupy them, a small staff of Christian workers, consisting of a schoolmaster, catechist, colporteur, and a book-stall keeper. Secondly, to establish an Anglo-Vernacular School and Book or Tract Depôt on a small scale as far as practicable in each of these heathen centres. The staff of labourers would then be formed of a catechist, an Anglo-Vernacular schoolmaster, a colporteur and his assistant. Thirdly, the Missionary's part of the scheme was to visit these centres regularly, and stay at each spot, either in tent or house, for about a week, and itinerate during that time with the catechist. Fourthly, the catechists stationed at these centres were to exchange their stations and move, say, once a year.

These four points were the most important parts of my plan.

I thought it best that at the beginning we should all work together: so that every month we have met together in some large town, morning and evening have prayed together, and then two and two have visited the surrounding villages within a distance of three or four miles. The places we have thus visited are Ambasamudram, Dohnavur, Nanguneri, the town of Palamcottah, and once during the great feast, Trichendur.

Our field of labour is a large one. I

have thought it best not to scatter seed and leave it uncared for, so we have restricted our work to the above-named places, which we have visited, with a few exceptions, every three months.

My fellow-labourers divide their time thus:—Ten days in the month they preach with me, ten days they preach in the villages round about the towns they live in, ten days they spend as they like in study, &c. Every month is thus divided into three equal parts.

The work has been a happy one. Although we have chiefly addressed the high-castes, all, whether Brahmins or others, have received us politely, many kindly, and sometimes, as I have been informed by my friends, even affectionately. I have often contrasted the attitude of Brahmins in the north, as I recollect them, with Brahmins in the south, in this respect. But I am glad to hear that the Brahmins in the north are now more civilized than they used to be.

On one occasion some thirty or forty Brahmins here met me in a public building and listened kindly whilst I gave them an address on the spread of Christ's kingdom. We have delivered similar addresses to other castes in other places after Mr. Honiss's plan. That plan is to give notice of the meeting beforehand by printed notices circulated from house to house. At Nanguneri, the acting Tahsildar kindly lent me the Anglo-Vernacular school-building in the same place for this purpose.

In connexion with this work I have taken on Anglo-Vernacular schools in Kaldakurichi, Vikramasingapuram and Kilapattam. In these three schools Brahmin pupils study. The Bible is a class-book in two of them, and, in all, Dr. Murdoch's school-books are used in place of the Government books. I have also two colporteurs at work.

From Journals of Rev. V. W. Harcourt.

Feb. 21st, 1875—Passing over the bridge, surrounded by corn-fields drying up for want of rain, though nearly ripe, I saw a group including an intelligent-looking Brahmin. We sat down together on the low wall by the side of the road, and I spoke of the two kinds of bread God provides for man's needs, for his body and soul; and famine of the body and the soul. He of course argued, but did so civilly. I saw a smile now

and then, and looks of acquiescence on the faces of some of the bystanders, as we argued, and I trust an arrow was lodged somewhere. We preached in street after street—here a little there a little. There was no difficulty in collecting hearers. Wherever I stopped on my pony, a few words to a man who might be standing still, some questions asked, would allow time for the people to collect. In the afternoon preaching, two

Brahmin lads kept by me all the time. As it grew dusk, they came with me towards the tank "to pray," they said. "But do you really pray to God? Do you speak to Him?" I asked. They assured me they did. I taught them a simple prayer with our Saviour's name attached to it, which they promised to use, and seemed to do so with some faith in its efficacy. Next day, the same two lads came to see me, and, before leaving me, asked me to write the prayer on paper for them, which I did. Surely one such cry as was written there, in earnest, would bring them light from our gracious Father.

March 7—10th—My usual trip of a week to the large feast at Trichendûr has been curtailed this year owing to my attendance at the Session Court, being required on the 6th ultimo as prosecutor in a case of robbery. My people went there earlier and saw more of the feast. The crowds were of course *immense*. Matthew, the Syrian revivalist, and his wife and assistant were there, and one morning we both preached together. His plan, one I had not witnessed before, was certainly a good one for saying a few words to a large multitude. My presence made it even more effective, I think, as a white face always attracts the attention of the crowd. After preaching in three places about the large pagoda or temple with its odd spire, we all went slowly down the crowded main street; I first, my three companions after me, each of them one after the other reciting a Scripture text with a loud distinct utterance, going through twelve texts in this way and then commencing over again. Matthew's wife also did her part remarkably well.

Every eye was upon us, every ear would catch those sounds, "Repent ye, for the kingdom of heaven is at hand," "Christ Jesus came into the world to save sinners." "What shall it profit a man, if," &c. As we went, we came upon a group of preachers from the Mengnanapuram district, which sent, I think, nineteen preachers to the feast. Several of the group were unpaid, earnest men, who volunteered to distribute hand-bills. This is as it should be. Then, a little farther on, we came upon some of my agents addressing a crowd, so that a variety of forces, volunteer, regular, and irregular, were at work on the Lord's side during those days. As we stood on

a sand mound under the shadow of the large pagoda close by the sea, my eyes wandered from the crowd before me to the sea. The sun was just rising, and each wave was tipped with light very beautiful, but it was inexpressibly sad to see the crowd worshipping *it*—the sun, and to hear the loud cry Hari, a name of Vishnu, repeated each time they plunged below the waters, and then to see them all dripping, first with sea-water, and then perspiration, perform the circuit of the temple, measuring the distance with their bodies over the sand or sometimes rolling the whole distance. Wherever we spoke, the people listened well, and we could have distributed any amount of hand-bills, and did distribute many.

The town of Kaladakurichi is full of Brahmans, who are the wealthiest in Tinnevely, I am informed. A Christian named Paul S. has been so fortunate as to establish a school in this important centre, which he has fully maintained by unflagging zeal and kindness of manner, and the people have become attached to him. One day I met the parents of my boys, and gave them, by candlelight, in a house, a lecture or sermon, taking for my text, "The kingdom of heaven is like a grain of mustard seed." It was very interesting, this door opened in connexion with the school, and indicates a way we may get at the upper classes with acceptability, well worth pursuing.

Bramadasam is a village marked in the Government map. It has an imposing temple and wide streets, but its inhabitants have dwindled down in number, so that it no longer has its magisterial courts or police-station. As Y. and I entered the village, we saw a respectable man sitting at the gate of a large house with a circle of followers listening to him. I dismounted, approached him, and asked if I might sit on a fallen log by his side. Permission was immediately and courteously given. Y. commenced talking, but he unfortunately pitched upon a very pungent hand-bill to read, well adapted for the mass in a promiscuous assembly, as a proclamation, but not for our select audience, comprising several Brahmans, and under the very shadow of the temple. The opening words of the address give the whole tone to the preaching, and as my companion read on, "You must not worship Brama; you must not

worship Vishnu; you must not worship Siva; all this is sin"—the men had the ashes of Vishnu or Siva on their foreheads—there was an angry movement amongst them, and a man cleared his throat to speak. I was before him, however. I laid my hand on the tract, and, with a deprecatory bow, and "with your leave," opened my Testament at the story of the prodigal son. After reading this, I gave them the simple Gospel narrative of the life, death, and resurrection of Christ the Saviour; read the command to go and evangelize all nations; told them our own early history as heathen, with our wicker idol frames and human sacrifices, and then passed on to the spread of the Gospel in India. They were very attentive. Afterwards we paused, and let the people have their say. The leading speakers were two—the rich man whom I accosted, and a Brahman connected with the temple. We addressed ourselves to them, and the rest had to shove a word in edgewise. Poor fellows! they did their best, but could make no way. My companion was a Hindu of the Hindus, thoroughly versed in their poetry and mythology. I wish he knew the Bible as well. He was converted by picking up a bundle of tracts near a well. He spoke on the subject of idolatry, and chanted poetry out of a book against it. The Brahman could only bow as hit after hit was made, saying, "Let it be," "let it be." I came to the rescue, and gave him a plausible argument for idolatry that I had heard from a Brahman—that idols were lesson-books, the A B C of religion for the uninstructed masses who could not grasp the idea of a Spiritual Being, but to be discarded by the more advanced. My heathen friend caught at the idea;

but I went on to say, "Is this the representation—Puliar with the huge belly and elephant trunk and one tusk, the other being lost in a fray—is this the representation you make of the Invisible One, who created the world and sun, and spread out the blue sky? Should I be pleased if my children, supposing I had any at home, should make a hideous doll, representing me, and were to salaam to that, and that against my express order?" I quoted the second commandment as settling the question apart from all other reasons that might be urged for or against the practice. They appeared to be impressed.

June 13th, Nanguneri—Mr. Honiss's Native preacher, Mr. John Kohlhoff, joined me to-day. He and another agent went round the town with printed notices of the meeting, signed by me, which he left at the doors of the officials and Vellalars of the town. He had thus an opportunity of leaving a hand-bill also at most of the places, and of speaking with the women of the houses he visited. He was well received, and the people promised to attend. I next saw the Tahsildar or Magistrate, and begged the loan of the Anglo-Vernacular School for the evening. We then went down in the evening, and soon after the hour announced for the commencement, the little room was chock full, all sitting on benches. There was a member of the Brahma Samaj on one side of me, Kohlhoff on the other, my audience in front. After silent prayer on my part, I addressed them on Christ's Incarnation, and spoke for three-quarters of an hour, and J. K. spoke for fifteen minutes. It was quite a success, humanly speaking, and very thankful I was for such an opportunity for proclaiming the truth.

In the *C.M. Record* for November, 1874, appeared a letter from Dr. Sargent, relating a deeply interesting case of conversion, of a father brought to embrace the truth through noticing the godly life of his Christian son, and hearing the Scriptures read by him. We rejoice now to append a recent letter from Dr. Sargent, recounting the conversion of another member of the same family:—

From Letter of Dr. Sargent.

Rajappan, the new convert, is younger brother to Ramasami Pillay, baptized in 1868, and son of the old man baptized in 1874. When Ramasami became a Christian, all connexion with the family ceased. His younger brother, Rajappan, considering the study of Eng-

lish as the cause of their disaster, determined to have nothing more to do with it, but to apply himself to the study of the Tamil Sastras, and to make himself as conspicuous for Hindu orthodoxy as his brother had done for his bad taste and degradation in becoming a Chris-

tian. Determining to become a proficient in Hindu philosophy, and practically to carry it out, he secretly left his home without informing his parents or any other of his relations, and went to a sacred place called Tiruvannamalei, where is a monastery largely endowed, and where the head or Guru initiates a few young men in the principles of the Siva sect. These youths first attain the rank of Saniyasis by having the head shorn and wearing the sacred yellow garment, at which time they also engage in a solemn vow ever to remain recluses and renounce the world. But now let Rajappan speak for himself:—

“I was at that time in earnest, and fully intended to carry out this vow, but as time went on I saw that the chief person in the place was not living in purity, and I began to feel dissatisfied. Not wishing, however, to give up the life I had chosen, I determined to go to another monastery farther north, but, just before my carrying this purpose into effect, my father and mother having learnt from travellers that I was at Tiruvannamalei, came there sorrowing for me, and insisted on my return with them. The Guru, speaking in their presence, would say, ‘Well, you had as well go with your parents,’ but privately he would say to me, ‘Just go a little way with them, and give them the slip.’ I had now been in the monastery six months. During that time I studied the Puranic philosophy and the elements of Tamil grammar. As I left the place with my parents, I still determined to adhere to the resolution I had formed, and in due time leave home for good. But not long after my return a change came over my father, who determined, to our dismay, to become a Christian, even as my brother had six years before. I was greatly distressed and enraged at this. To think that this foreign religion had invaded our house, and seduced first my brother and now my father! I felt the degradation greatly, and insisted that my father should never again eat in the house or be acknowledged as one belonging to the family. After some time I went to Tuticorin to see my brother, and accuse and blame him for drawing my father after him, and also to make arrangements about our ancestral property, that all connexion between us might cease, and that there might be no intrusion into the family hereafter.

There I met Kishna Pillay [a converted munshi], who referred to my having studied grammar in the monastery, asked me some proof questions, and then said, ‘You have made fair progress in this difficult subject, but if you will come to me in Palamcottah, I will freely give you an hour a day, and carry you on in this study.’ I consented to this arrangement on one condition, that he should never say a word about religion. K. replied, ‘We will see about that hereafter—you come.’ I went home and told my brother and other relations that I was going to Palamcottah to study grammar. They at once objected that I was going to be a Christian. I assured them otherwise, told them how I hated the religion, and gave them my honest word that I did not intend becoming a Christian. In all this I was heartily sincere. I came to K., and studied for six months.” [Here I interrupted Rajappan with the question, “But did K. abstain from speaking about religion for these six months?”] “No, he every now and then said a little; but though he said little, I was daily learning a great deal of the character of Christianity from what I witnessed in the life and temper of my teacher. His actions were all speeches. By degrees I was convinced that this was the only true religion, and after a severe struggle in my mind, I determined to follow out my convictions and profess myself a Christian. I have fairly considered the subject, and my earnest wish is that I may be received into the Church by baptism.”

Accordingly, on the 11th June, I baptized Rajappan, the third member of one family whom the Gospel of Christ has reached, and I trust saved. There was another young man whom I saw at the same time, and who has more intimate acquaintance with Bible history, who was also to have been baptized that day; but as I had insisted on his telling his widowed mother what he intended doing, he did so, but was unable to resist the tears she shed, and so did not make his appearance at the appointed hour. Oh how many young men have we in these parts who are kept back from the profession of Christianity by love of dear relations whom they would grieve to make sad! Who does not feel for them? They demand our deepest sympathy and our heartiest prayers.

We are glad to be able to close our notice of Tinnevely with the following very interesting communication from Dr. Sargent, which has come to hand since the foregoing was in type. The "high day" of which he speaks was that of the re-opening of Palamcottah Church, which has been undergoing the process of enlargement:—

From Letter of Dr. Sargent.

Palamcottah, Oct. 30th, 1876.

I would begin this letter with "Hallelujah!" for I am sure you do not think that that is a song we can sing only in a better world. Why should we not make a beginning now—a humble attempt—even if the full song is one that we can reach only in the better land? Yesterday was our high day—1330 persons in church. I baptized 21 adults and 35 infants (assisted in the latter case by the Rev. P. John), and 313 met at the Sacrament of the Lord's Supper. We had also a few English friends present: the judge and his bride, the collector and his bride, the colonel of the regiment, and a few others.

I told you how on Sunday I had hinted to the converts generally how the best offering they could bring on such an occasion would be a living soul to offer to Christ—if each one could on that occasion bring his man, rescued from heathenism by his own persuasion, and present him in baptism to profess the name of Jesus in truth and love, how happy a sight it would be! Well, next morning the Kavarayar came to me with a man who has been attending our Sunday service for several weeks past, and who has expressed his wish to become a Christian, but feeling unable to take the decisive step, though the Kavarayar has encouraged him in every way. He was also in church, and heard what I said, and, meeting the Kavarayar afterwards, he said, "I have made up my mind—take me to the missionary, and let me be among the baptized next Sunday." So I saw the young man, and, on questioning him, found that he was acquainted with the great truths of

the Gospel, and was able to repeat the Commandments in a way, but not verbatim. He was very clear on the necessity of a Saviour, and of the fitness of Christ for that office. He said that he had been led to think of religion by what the Kavarayar had said to him, but there seemed to be difficulties in the way of his making an open profession; but after what I had said he felt he must decide at once. So we prayed together, and he engaged to commit to memory all that was needful by Saturday.

Next morning Kistna Pillay came to see me, and, meeting me in my garden, I asked, "Who is that young man with you?" "He is one of the offerings of whom you spoke on Sunday. He is a true and sincere inquirer, and wishes to be baptized on Sunday." I then saw that he was a young man I well knew, and my impression of him before had been very favourable. I was pleased to see these men taking up my address in so practical a form.

But I am thankful that the work of the church is over, and that I am relieved of that care. It seems, however, that, as I pass one baby out of arms, it is only to take up another. I have just been contracting for a lac of bricks to be ready in February at Mengnanapuram, to commence the completion of the church there. It will be a day of rejoicing when that work is done. But I trust God will enable me to be equally careful and industrious about the living stones to be built up into Christ Jesus in this part of the world. May the Holy Spirit help us and bless the means which we use!

The reports from Tinnevely presented in our last three numbers afford abundant evidence that if other and newer fields of missionary enterprise have chiefly absorbed our interest and sympathy of late, it is not for want of encouragement in older missions, or because they have at all diminished in importance. We rejoice that Tinnevely can so truly be described as a field which the Lord hath blessed, yet let us not forget that it is still virtually *a heathen country*, and needs our prayers and our efforts as much as East Africa, or Japan, or the Panjab.

JAPAN MISSION.



T was in 1858, after the Empire of Japan had been a sealed country to Europeans for more than 200 years, that, under Lord Elgin's Treaty, certain ports were opened to their residence for purposes of trade. America had, four or five years previously, obtained leave for her merchant-vessels to enter two harbours only, but not for her citizens to reside there. No sooner, however, was the British Treaty concluded than American Christians, with their ever-ready zeal, planted missionaries at one or two of the open ports. As Christianity was strictly prohibited, and conversion was punishable by death, they had to go to work with great caution; but they were able quietly to sell such portions of the Scriptures and Christian books as had been produced in the Japanese language, and to converse with such persons as came to buy them. The Civil War in the United States sadly crippled American missionary effort generally for the time, and in 1861, some of the missionaries who were compelled to retire from Japan appealed to the Church Missionary Society to take up the work they had begun; but the means were not then forthcoming, and the missions of our brethren across the Atlantic were subsequently strengthened, and have been carried on vigorously ever since. In 1865, the first Christian convert, who had been a teacher of the language to the missionaries, was baptized, on his death-bed, but at his own request and in the presence of his family. In the following year, another most earnest appeal for prayer and help was sent to England. The answer came in the shape of an anonymous donation of 4000*l.* to the C.M.S. to establish a mission in Japan, which was received in 1867; and in 1868—the same year in which occurred the marvellous revolution by which the rule of the Tycoon was superseded by that of the Mikado, the power of the Daimios broken, and the astonishing liberal policy of the last few years inaugurated—the Rev. G. Ensor, B.A., of Queens' College, Cambridge, was designated as the first missionary of the Society, and of the Church of England, to the long-closed empire.

On the 23rd January, 1869, Mr. Ensor landed at Nagasaki; and in the following year he was joined by the Rev. H. Burnside. Mr. Ensor was privileged to baptize some thirteen interesting converts during his three years' stay in Japan; but it was only at considerable risk that they embraced the Christian faith, and one of them was thrown into prison, and kept there two years and a half. Nothing could more significantly show the changed aspect of affairs in Japan, in the last two or three years, than the simple fact that this very man is now publicly and with much acceptance preaching the Gospel in the capital of the empire, "no man forbidding him."

Mr. Ensor's over-zealous efforts were too much for his health, and he had to return home in 1873. After he left, although the edicts against Christianity were still nominally in force, it became increasingly clear that they were no longer likely to be acted upon; and Mr. Burnside was enabled to commence public services at his own bungalow. He also began cautiously to pay visits to the people for religious conversation; and on one occasion he addressed twenty priests in a Buddhist temple. He, too, however, was obliged by ill health to retire in 1875; but in the meanwhile, a considerable reinforcement had been thrown into the country, and four new stations occupied. The Rev. C. F. Warren, formerly of Hong Kong, arrived

at Osaka on the last day of the year 1873; the Rev. J. Piper, also formerly of Hong Kong, took up his residence at Yedo, the capital, in February, 1874; the Rev. W. Denning, transferred from Madagascar, proceeded to Hakodate in May of that year; the Rev. P. K. Fyson and the Rev. H. Evington joined the Mission in the same year, the former being associated for a time with Mr. Piper and the latter with Mr. Warren—but Mr. Fyson has since occupied Niigata; and the Rev. H. Maundrell, also late of the Madagascar Mission, took Mr. Burnside's place at Nagasaki in 1875.

This is not the place to enlarge upon the recent extraordinary progress of the Japanese Empire in civilization. Our present duty is merely to present the Reports of our missionaries; but, for convenience of reference, we give below a list of the articles, letters, &c., which have appeared in the Society's periodicals during the last few years.* Looking over these various communications, it is truly wonderful to observe the suddenness of the change which has come over both the people and the rulers of Japan with regard to Christianity. Without going back to Mr. Ensor's time, we find Mr. Warren, just three years ago, speaking of "decided official opposition," and only a year and a half ago, in the Society's Annual Report, the conviction was expressed that "as a mission field, Japan was in many respects in a very uncertain condition." And now, we find the Native newspapers engaged in frequent discussions upon Christianity, some writers avowing, not only their belief that it will be the future religion of Japan, but their hope that it will become so speedily; we see the Christian Sunday adopted as a day of rest—not indeed from Christian motives, but none the less significant a fact for that; we read, in the letters of our missionaries now to be presented, of public services largely attended by the people; we have thirty or forty baptized converts; and Mr. Maundrell, in a recent private letter, writes the following most encouraging words:—"Our Native Christians are not ashamed to be known as Christians, and I don't think they have anything to fear from the Government from being Christians. They consented to be publicly confirmed (at least eight of them), and they publicly meet together for worship, when, in standing to sing and kneeling to pray, they are known to all comers, officials and non-officials, to be Christians." There cannot be a question that a movement almost, if not quite, unparalleled in history, is in progress in Japan. Let our prayer be that it may be directed by our all-wise and all-powerful God to the promotion of His glory and the extension of His kingdom.

* The *C. M. Intelligencer* contained articles on Japan and its people in July 1859, and Dec. 1861; the letter above referred to, asking for prayer, in June 1866; the Rev. W. A. (now Bishop) Russell's account of his visit, in Nov. 1869; a letter from Mr. Ensor, in April 1872; articles on the prospects of Christianity in Japan, in March 1872 and Jan. 1873; letters from Mr. Burnside and Mr. Warren in May and July 1874; descriptions of Osaka and Kioto, by Mr. Warren, in Oct. and Dec. 1874; and further communications from Mr. Warren in Feb. and Oct. 1875. The *C. M. Record* contained notices of the Mission, in Oct. 1872, May 1873, April 1874 (Nagasaki), June 1874 (Osaka), Sept. 1874 (Yedo), May 1875 (Osaka, Hakodate, and general), Nov. 1875 (Osaka, Nagasaki, Hakodate). The *C. M. Gleaner* contained several articles on the Japanese, with reminiscences of work at Nagasaki, by Mr. Ensor, in 1874 and 1875; a general review of the Mission in Dec. 1874; a letter from Mr. Warren, in Nov. 1875; extracts from Mr. Maundrell's journal in Sept. 1876; and several short articles, with illustrations, in the latter year. The new *C. M. Intelligencer and Record* contained, in its first volume, for 1875—a review of a Japanese treatise against Christianity, called "Bemmo," in Jan.; a journal of Mr. Maundrell's, in Feb.; a "Pedestrian Tour in Japan," by Mr. Warren, in May and June; an account of Niigata, in June; letters from Mr. Denning, in Oct. and Nov.; and shorter notices in July and December.

Nagasaki.

Nagasaki is the open port of Kiusiu, the southernmost of the four larger islands of the Japanese archipelago. It was here, as already mentioned, that Mr. Ensor and Mr. Burnside worked as the first C.M.S. missionaries in Japan. When Mr. Burnside left, in April 1875, he had almost completed the building of a mission church, situated on the little islet of Deshima. We call Deshima an islet, as its name implies (*de*, out; *shima*, island; i.e. "exit island," because by it lies the exit from the town to the harbour); but it is an integral part of the city, from which it is only separated by a channel two or three yards in width. The erection of a church would not have been permitted in the Native town itself; and, as Mr. Maundrell remarks, the converts, therefore, to worship Christ, have to "go forth with Him without the camp, bearing His reproach." Nevertheless the church is well situated, being, "within a few minutes' walk of any part of the town, and very conspicuous to the Japanese coming by ship to Nagasaki." The building was completed under the superintendence of the Rev. H. Evington, who came from Osaka to carry on the mission during the short interval between Mr. Burnside's departure and Mr. Maundrell's arrival; and it was opened on July 11th, 1875, a few days after the latter reached Nagasaki. Mr. Evington sent the following description of the church and account of its opening at the time, and as it has not been published before, we insert it here:—

It is built of bamboo and plaster, and faced on the outside with boards, painted a yellowish stone colour. The building is about seventy feet long and thirty feet broad, and has a porch over the front entrance. Above the porch is a circular window with a stained-glass centre. On either side of the porch is a window going to a point at the top, with a little circular window of red glass in the point. There are four more windows of the same shape on either side, and at what is practically the east end, though the church does not stand east and west. There is a large gothic window, having at the top a circular window corresponding to that at the west end. On either side of this window is a small door entering the vestry on one side, and an ante-room on the other. A small Maltese cross crowns the gable at the west end. Inside a sort of apse is formed by the cutting off of the vestry and ante-room, and this is raised from the floor two steps. The roof is supported by open beams stained a dark brown, and varnished, and the rest of the wood-work, window-frames, doors, and seats, is made to correspond; the walls are covered with white plaster. There are three rows of benches, one down the centre and one on each side;

they are supplied with book-rests, and boards underneath the seat to hold the "getas" or "göre," which the natives always take off their feet when they enter a house. A massive stone font stands to the right of the principal entrance, and a neat Communion-table, with chairs and kneeling-stools, form the furniture of the chancel. A gentleman had kindly promised standards for the Communion-rail, but they had not come from the foundry when I left, nor was there yet pulpit or reading-desk. The chancel and aisles only are covered with Japanese matting.

Sunday, the 11th, was the day fixed for the opening of the church for public preaching. The notice of this was written, according to Japanese fashion, on a small board, and hung up at the door. Before commencing service we met in the catechist's house, with Mr. Stout and Mr. Wolf, two American dissenting missionaries, and two Japanese Christians, one a convert of the American Episcopal Mission at Osaka, and the other Mr. Stout's assistant, to ask God's blessing upon the work and the place, that it might prove to many to be the house of God and the gate of heaven. The service commenced at half-past three, and was conducted as follows:—

I read two of the sentences preceding the exhortation, and then went on with the confession, Lord's Prayer, prayer for rulers, prayer for all conditions of men, general thanksgiving. We then sang a hymn, and I asked the catechist to read the lesson, Matt. v. This was followed by another hymn, "Jesus loves me," and, this over, I asked the catechist to preach. His text, which Mr. Maundrell had selected, was Matt. vii. 2. I am sorry that I cannot give an outline of his sermon, for I could understand very little of it after the first part, when he told the people for what purpose the building had been constructed, and why missionaries came to preach the Gospel message, and what that message was. He next offered an extempore prayer,

The catechist mentioned in this letter is named Midzu Shina. He was a convert from Buddhism, a missionary of the Greek Church at Yedo, and is described as a humble, earnest, and worthy man, and of irreproachable character. His preaching is "simple and persuasive, and quite of a nature to allay the prejudices that exist against Christianity." Another convert, Paul Nakamora, is also doing useful work. He has been Mr. Maundrell's Japanese teacher, and was the first to be baptized by him, in August 1875, as related in our number for Feb. 1876 (p. 121). He is a native of Higo, an important province of the island of Kiusiu, the capital of which, Kumamoto, is a hundred miles to the east of Nagasaki, and is a larger city than Nagasaki itself, having a population estimated at 100,000. An encouraging work has been begun there, in consequence of a visit paid to the place by Nakamora about twelve months ago, which is referred to in the journal following. This journal carries on the story of Mr. Maundrell's work from the extracts printed in our number for February, 1876. Other extracts, not given here, appeared in the *C. M. Gleaner* for Sept. 1876:—

From Journal of Rev. H. Maundrell.

Oct. 9th, 1875.—Mr. Sinzininex, a Wesleyan missionary from Canton, has been staying with us the last few days. He is visiting Japan for his health. To-day I took him to see the island of Papenburg. Midzu Shina, my teacher, and John accompanied us. We ascended to the summit of the rock from whence, I suppose, the Native Roman Catholic Christians were thrown. There is a most delightful view; the blue waters of the bay all around, the hilly coast of the mainland, the other and larger islands at the entrance to the harbour, and the Goto group far away over the sea. On our way back we passed a small shrine, situated in the midst of trees, a few steps from the shore, and a path leading up to it, as if sailors were in the habit of going to it. On inquiry, I found

and Mr. Maundrell concluded the service with 2 Cor. xiii. 13.

The congregation was small, not numbering more than forty, who stayed throughout the service, whilst there is ample accommodation for a hundred and sixty or seventy. Still I trust that, when it is well-known that preaching is going on, there will not be a congregation wanting. May God grant that this small beginning may continue but for a short time, and that ere long there may be gathered within its walls a company of faithful men who have come, not only to hear the Word preached, but to pray to and praise Him who has bought them with His blood, and to glorify the name of the one true God.

that it is a foxes' temple, and that there are many of them throughout Japan. The Japanese offer their prayers at them, and present things, such as rice, fish, and to-fu, to the fox, which is supposed to be thus propitiated, and the evil of being "possessed by a fox" averted. (To-fu is a food made of beans—a kind of "bean-curd.") The fox is a great person in Japan, much feared, propitiated, honoured, and worshipped in fine temples.)

28th.—Walked to Tokitsu, a village to the north of Nagasaki, and on the shore of the Omura Bay. At about one-third of the way thither is situated the famous village of Urakami, made famous by the Japanese Government's persecution of the Roman Catholic Native Christians, who, a few years ago

were torn from their homes at this village and shipped off to various and distant parts of the empire, to work in Government coal-pits and similar servile positions. Some of them have since returned, and remain faithful to their Church, probably more so for being persecuted. They may be seen every Sunday morning early, I am told, coming in groups by Deshima, and along the band of the foreign settlement, to the Roman Catholic Church, as fearlessly as others come at intervals by boat-loads from the Goto and Hirado islands.

Another place of interest I noticed on the way was a spot where several human figures—Buddhas—are carved in bold relief on the face of a rock overhanging the road. They are much weather-worn, and are evidently the work of some centuries ago. The general Japanese name for these figures, as also for the Buddhist statues so common in the Nagasaki cemeteries, is Hotoke, by which is meant divinities that were originally human. I have been asked by some of the Japanese whether our Saviour was not a Hotoke!

Nov. 22nd.—Two Japanese are asking for baptism. One is a middle-aged man, named Sano, a Kan-zashi maker. Kan-zashi are the ornamental hair-pins which the women of this country are so fond of wearing, and from the quality of which, whether of gold, silver, or some cheaper metal, one may pretty well judge of the pretensions of the wearer. The women, as a rule, wear no head-dress. These are the head-dress, and sometimes the head quite bristles with them. One day I paid a visit to Sano's work-shop, when he showed me a great variety of these pins. Their figure-heads are of different shapes and devices, generally imitations of flowers, trees, birds, and animals, neatly and elaborately executed. Sano has been a regular attendant at Deshima Church, and a constant visitor at Midzu Shina's. He has a wife and a nice little girl, who also come occasionally to the services. But the wife's relations are bitterly opposed to her becoming a Christian.

The other applicant is younger, and is a native of Saga. He can read the Bible in English. For the past month or six weeks he has been reading with Midzu Shina, in order to learn "Christ's way," as the Japanese call the Christian religion.

Sunday, Dec. 5th.—The congregation at Deshima was small to-day—not more than fifteen persons were present. Nakamora (another Native helper) is determined that those who do come shall give due honour to God's house. Just as Midzu Shina was beginning to preach, a man came in, keeping his hat on. Nakamora, in the hearing of all, asked him whether he would keep his hat on on entering his friend's house. The hat was immediately removed.

13th.—While in the Native city to-day with Nakamora, he took me to see some of his friends who have lately come from Higo. After a polite (the Japanese are indeed very polite) and welcome reception, I was asked to take a cup of tea—such a *small* one, about the size of a walnut-shell—and then one of the Higo gentlemen began an interesting conversation on the Christian religion. It was soon evident that neither he nor his companions believe in Buddhism, but that they find it difficult as yet to accept the divinity of our Lord. This is *the* difficulty to the Japanese mind—a mind, in its unenlightened state, ignorant of the character of sin and of the need of a Saviour, but in many other respects cultured, refined, furnished, and haughty.

21st.—Four Japanese visited me to-day, and we all had such a conversation. They asked all sorts of questions, such as, "Where is heaven?" "Where does God dwell?" "Is there a soul in animals?" "Why did God allow the devil to tempt man?" I asked them if they understood the why and wherefore of everything in *Nature*, and, if not, did they reject it?

Sunday, 26th.—After the evening service at Deshima, I baptized Yoshidomi (*Yoshi* is good, and *tom* riches—Yoshidomi=good riches), the native of Saga, whom I have mentioned above. Most of those present at the service remained to witness the baptism, and appeared to realize the solemnity of the act. Yoshidomi received, by request, the new name of Peter. He returns to Saga to-morrow to spend a few weeks with his family. Saga is a large and important town (quite as large as Nagasaki, I hear), at the north of Shimabara gulf, and wholly heathen. It would make a capital mission centre when the country is thrown open.

Jan. 25th, 1876.—Last week Nakamora

left for a week's visit to Kumamoto, invited thither by his friends, and to-day he sent a telegram to Midzu Shina, begging him to come, if possible, as he had found many were anxious to know more of "Christ's way." Both Nakamora and Midzu Shina are well known at Kumamoto. It is in the former's native province, and the latter has visited it before, and they might be the means of planting the truth there.

Feb. 9th.—Midzu Shina and Nakamora have returned from Kumamoto, bringing most encouraging reports. The former taught daily, and had from twenty to thirty listeners, many of whom came regularly. A few have accompanied Midzu Shina to Nagasaki, with the express purpose, it appears, of coming to our services and Bible-classes at Deshima. They have brought me an invitation from their friends at Kumamoto to visit that city, which I shall probably do later on, if I can secure a pass. For the accommodation of these and other visitors from Higo, Nakamora has taken a larger house.

14th.—Mr. Stout called to ask me to lend him fifty Chinese New Testaments, which he was anxious to send to Kumamoto. Mr. James, an American ex-sea-captain, is school-master at Kumamoto, under the Japanese Government, and he has written to Mr. Stout, saying that the last few days there has been quite a commotion among the young men of his school about Christianity. A few of them have

been reading the Scriptures for some time past, and the last day or two they have professed their faith in Christ, which has raised quite a storm of opposition. There is quite a demand for the Word of God. I wonder if Midzu Shina and Nakamora's visit had anything to do with this. Kumamoto is within one day's steam from here, due east, and the other side of Shimabara Gulf. It is the capital of Higo, and is said to be, at the least, twice the size of Nagasaki, and inhabited by a higher class of people, chiefly Samurai. It is some little distance from the sea, which would be an advantage to it as a missionary station. If the work succeed at Nagasaki, it will not be difficult to do something for Higo and the other provinces of Kiusiu by Native agents.

I have thought of having a preparandi class here. There is almost a mania among Japanese youth for the acquisition of English, and certain I am that among future Christian young men of Japan there will be the same earnest desire for the higher knowledge. Besides, as quite a majority of the educated Japanese appear to imbibe Western rationalism, it will be most important to have our mission-agents well grounded in the truth. Notwithstanding, then, the supposed greater prejudice to Christianity in this part of Japan, the work to be done in this way, and the openings that may occur at any time at Kumamoto, Saga, Kakoshima, and other large towns in Kiusiu, suggest that there should be a stronger mission here.

Some of the young Samurai who accompanied Midzu Shina and Nakamora from Kumamoto joined the Nagasaki police force, for the sake of residing where they could get Christian teaching. On Easter Day, Mr. Maundrell had the happy privilege of baptizing three of them, together with Sano and his daughter, and "two other persons of Nagasaki." Sano's wife wished to be baptized, but was kept back by the opposition of relatives. On Whit Sunday, Bishop Burdon, being then on an episcopal tour in Japan, which is attached to a diocese of Victoria (Hong Kong), confirmed eight persons, viz. the three Samurai, and Sano; Midzu Shina, the catechist; Sabachi and his wife, two converts of Mr. Ensor's; and an elderly woman named Oze, who is no doubt one of the two un-named persons baptized at Easter. Mr. Maundrell mentions that Paul Nakamora, Peter Yoshidomo, and "John" (who was baptized in Sept. 1875, see Feb. No., p. 122) happened to be away at the time. He adds, "I am sure I may claim for those who have thus publicly renewed their vows the prayers of God's people at home, that each and all of them may be strengthened with the Holy Ghost the Comforter, and daily increase in the spirit of wisdom, knowledge, and true godliness."

THE MONTH.

The New Bishop of Calcutta.

WHEN news reached England of the lamented death of Bishop Milman, special prayer was offered by the C.M.S. Committee that the choice of a successor to the pre-eminently important see of Calcutta might be graciously directed by the Great Shepherd and Bishop of our souls. There is every reason to hope that these prayers have been answered. More than one clergyman whose appointment would have been welcomed with gratitude declined the post; but we trust and believe that the Archdeacon of Chester, Dr. Edward Ralph Johnson, upon whom the selection fell, has been pointed out by the providence of God, and will prove a worthy follower of his illustrious predecessors. When Daniel Wilson went to Calcutta, he took with him a long and deeply-felt interest in Christian Missions and no little experience of their management. It was not so with Cotton and Milman; yet each in his way became in a peculiar sense a missionary Bishop; and we anticipate with confidence that it will be the same with Dr. Johnson.

The new Bishop had an interview with the C.M.S. Committee just before his consecration, and expressed very warmly his earnest desire to co-operate with the Society in its work for God in his vast diocese. He was addressed by three or four of the members present, and prayer was offered by Bishop Perry on his behalf. Subsequently to his consecration he again met some members of the Committee to go fully into various matters of business, on which occasion he himself engaged in prayer for God's work in India. We look forward with grateful expectation to future years of hearty co-operation between the Bishop and the Society, and an unbroken continuance of the cordial relations thus happily initiated.

One of the first acts of Bishop Johnson will be the consecration of Dr. Caldwell and Dr. Sargent as Suffragan-Bishops of the Bishop of Madras. He had hoped that this important ceremony might have been arranged to take place in Tinnevely itself, which he would have visited on purpose *en route* to Calcutta; but it appears that certain legal forms have to be gone through at the capital before he can proceed to act as Metropolitan, so that this happy project cannot be carried out, as the Bishop, once at Calcutta, will be too overwhelmed with business to leave it for some time. The consecration must therefore take place there.

Bishop Johnson may not improbably have an important part to play as Metropolitan in the settlement of the unhappy difficulties in Ceylon; and we earnestly trust that the moderation of view and sterling common-sense for which he is known to be conspicuous may be blessed of God to the restoration of peace and the promotion of true religion in the now convulsed diocese of Colombo.

Location and Ordination of C.M. Students. .

Two Islington men, Mr. H. Williams and Mr. H. Schaffter, will, we trust, be in holy orders before these lines appear, as they are candidates at the Bishop of London's Christmas ordination. Mr. Williams is appointed to work with Mr. Vaughan in the Krishnaghur district. They will find abundant work for all their ability and energy in reviving the somewhat stagnant spiritual life of

the Native Church, and in systematizing the evangelistic work of a mission at one time so prominent in the Society's reports. Mr. Neele did much in this direction single-handed before his return home, but Mr. Vaughan has still an arduous task before him. We are happy to think that so promising a young missionary will be associated with him. We mentioned in our July number the honourable position taken in the April Oxford and Cambridge Preliminary Theological Examination by Messrs. Bambridge and Lloyd; and it is very satisfactory to find that Mr. Williams has more than maintained the credit of Islington in the October Examination. Sixteen men (including several University graduates) were placed in the 1st class, and of these Mr. Williams was first in Old Testament (English, Hebrew, and LXX.), first in Creeds and Articles, and second in the Greek New Testament.

Mr. H. Schaffter is a brother of the Rev. W. P. Schaffter, of the Madras Itinerant Mission (whose reports appeared in our October and November numbers), and son of the Rev. P. P. Schaffter who laboured for more than thirty years in Tinnevely and died there in 1861. Tamil is therefore his native tongue, and he is to be engaged in educational work among Tamil youths, being appointed to superintend the English Institution at Palamcottah, the post formerly occupied by Mr. Spratt. Mr. Schaffter also went up to the same Inter-University Theological Examination, and was placed in the 2nd class; but his time has been much taken up in preparing for examinations in Dublin for the B.A. degree; and this has necessarily interfered, in a measure, with his reading of some of the special subjects appointed by the Oxford and Cambridge Board.

May the gifts and graces of the Holy Ghost be abundantly poured out upon both our young brethren!*

Missionaries for India.

In all the appeals recently put forth by the Society for more men, the wants of India have occupied a foremost place; and it cannot be otherwise, so long as the supply is insufficient even to maintain existing missions in efficiency. While for Africa, China, and Japan, the call is for labourers to occupy new fields, from India continually comes a "*loud and just demand*," as the Society's last Annual Report expressed it, for men first of all to work already established agencies.

It is with thankfulness, therefore, that we are able to report that this winter's steamers are taking out a fair reinforcement to our Indian Missions. It is true that it mainly consists of old missionaries returning to their posts, but as they certainly out-number those who in the natural order of things will just now be coming home, they may fairly be counted. We mentioned, in our number for last August, the approaching return of Mr. Sheldon to Sindh, Mr. Keene to the Panjab, and Mr. Bilderbeck and Mr. Thomas to Madras. Mr. Bilderbeck, we may mention in passing, is already on the scene of his former labours, and has been received with great *empressement*. To these we have now to add the Revs. R. Clark and F. H. Baring, who have left for Amritsar; the Rev. J. Vaughan, who goes out to take charge of Krishnaghur; the Rev. W. Clayton, returning to Masulipatam; the Rev. R. H. Maddox, to

* P.S.—Just as we go to press, we hear with the greatest pleasure that, in the Bishop of London's Examination, Mr. William was senior, and was appointed accordingly to read the Gospel at the ordination; and that Mr. Schaffter stood fifth. It will be remembered that Messrs. Bambridge and Lloyd took the second and fourth places at the Trinity ordination.

Travancore; and Dr. E. Downes, so well known for his intrepid attempt to carry the Gospel to Kafiristan in 1873, who, having now completed his professional studies and obtained his diploma, is about to proceed to the charge of the Kashmir Medical Mission. We have also already mentioned the designation of four new men to India, viz. the Rev. W. R. Blackett to Calcutta, the Rev. J. A. Lloyd to Agra, the Rev. Dr. H. U. Weitbrecht to the Panjab, and the Rev. J. Bambridge to Sindh; to which must be added the acceptance of Mr. Martin Browne as a Training Master for Travancore, and the appointment of the two Islington students referred to in the preceding paragraph, Messrs. H. Williams and H. Schaffter, to Bengal and Tinnevely. The Calcutta Committee have also engaged in India the Rev. J. Blaich for the Santál Mission.

Per contra, India is to lose two brethren whose early return thither was expected. The Rev. N. Honiss, of Tinnevely, is designated instead to the Mauritius. The new work among the educated Natives of South India, which he had taken up with so much energy, will suffer by this change; but he will find a large and inviting field among the coolies of the same Tamil race in his new sphere of labour. The Rev. A. E. Cowley, of Sindh, will be transferred, for considerations of health, to the more bracing climate of Rupert's Land, to assist his father, Archdeacon Cowley, whose curate at Mapleton, the Rev. W. H. Moore, has lately died.

The Instructions of the Committee to Messrs. Clark, Vaughan, Honiss, Clayton, and Dr. Downes, will be found at page 18 of our present number.

It must not for a moment be supposed that the reinforcement which we have felt bound thankfully to acknowledge is in any way adequate to India's need, or that it will silence for a single day the "loud and just demand." Mr. Welland, our able Calcutta Secretary, who is now in England, has pressed upon the Committee the urgent claims of several spheres of missionary usefulness in North India. In particular he asks for a thoroughly competent and devoted man to undertake the systematic training of Native catechists in the North-West Provinces; for an ordained missionary for Multán, where at present we have only a lay agent; and for a much stronger force in the Santál country, to take up the new stations towards the establishment of which Sir W. Muir and Mr. Shackell have so liberally contributed.

In South India, Travancore has the strongest claims upon us. Only six missionaries are now at work in that most important and peculiarly interesting field, and one or two of these will be coming home shortly. No new man has been sent there for six years. Two years ago the Bishop of Madras wrote earnestly to the Society, asking for *twelve* additional ordained labourers at once for this mission alone, but as yet not one has been provided. We have abstained hitherto from mentioning the negotiations on foot for the establishment of a new Bishopric in Travancore, as the official arrangements are not yet concluded; but it is our hope that an experienced C.M.S. Missionary will in good time be appointed to the proposed new see; and we trust that his personal efforts in seeking for men may be prospered of Him Who rules all hearts, and Whose work it is that hath need of their service.

Deaths of Native Pastors.

THE ranks of the Native clergy of India have been thinned by two recent deaths, the Rev. J. Kadshu, of the Panjab, and the Rev. Perumal Abraham, of Tinnevely, having been taken away in the very midst of their labours.

James Kadshu was the first convert at Kôtgurh, in the Himalayas, and was baptized in 1853 by the late Rev. J. N. Merk. He was a fruit of the mission-school, of which he was the first pupil, and on his baptism it was for a while deserted by all the scholars. The people of Kôtgurh were panic-stricken. They said they would have submitted if a low-caste man had become a Christian, but Kadshu was a Knait, which is a grade of caste only just below that of the Rajputs. He laboured faithfully for some years as a catechist, and in 1866 he was ordained deacon by Bishop Cotton, receiving priest's orders in 1868 at the hands of Bishop Milman. In 1867 he commenced the C.M.S. mission at Lahore, and continued for some years the pastor of the Native congregation there. His last report was printed in our July number. He was removed about a year ago to Simla, where there was a Native Christian community without a pastor; but his health failed, and it pleased God, in October, to take him to Himself.

Perumal Abraham was for many years inspecting-catechist of the Dohnavur district of Tinnevely, and was ordained by the present Bishop of Madras deacon in 1874, and priest in 1876. At the last meeting of the Dohnavur Native Church Council, on Sept. 19th, his death was feelingly alluded to by several members, and Dr. Sargent, who presided, said that "his intercourse with him had always been of the happiest character." The heathen among whom he had preached "attended his funeral in great numbers, and combined by general consent to show their respect for him by abstaining from their usual work on that day."

The Native Church of Sierra Leone has sustained a severe loss by the death of its senior pastor, the Rev. Joseph Wilson. He was one of the older generation, having been himself a liberated heathen slave-boy. He was brought up in the Society's school in the Banana Islands, laboured as a catechist and schoolmaster from about 1825 to 1856, and was ordained in the latter year by Bishop Weeks, being one of the first batch of eight Africans admitted to holy orders in the cathedral at Freetown. (Five had been ordained previously: three in London, S. Crowther, G. Nicol, and T. Maxwell; and two at Abeokuta, T. King and T. B. Macaulay.) In 1861 he was transferred from the Society's service to the then newly-formed independent Native Church, and in his later years he was pastor of the parish of Hastings, on the eastern side of the peninsula of Sierra Leone, where he died on the 20th September last.

We can but thank God for the life and work of three such men, and pray that successors, as earnest and as diligent, may be raised up from among their countrymen.

Venn's Town.

VENN'S TOWN is the name of another Frere Town on a small scale, in the Seychelles Islands. It will be remembered that the Rev. W. B. Chancellor, who was for a time in East Africa, was sent out to the Seychelles, with a view to his gathering together the liberated African slaves who have from time to time been landed on those islands by the British cruisers that received them. A letter from Mr. Chancellor, which appeared in our number for February last, described the urgent need for doing something for their spiritual benefit, and also his plan of establishing an Industrial Home for the children. This new settlement has been commenced upon ground granted by the Government, situated on a mountain 2000 feet high, in the principal island Mahé, and to it Mr. Chancellor has, very appropriately, given the name of

Venn's Town. Here, with Mrs. Chancellor and a schoolmaster, he established himself in March last, and some sixty young negroes, the children of liberated slaves, have been placed under his care. He hopes also, by giving employment to African labourers, to bring some of the adults under Christian influence. The work, however, has met with bitter opposition from the planters—especially, though not exclusively, from the French Romanists. Africans who send their children to the Home are threatened with dismissal, and ten inmates have been removed in consequence. In various other ways the Mission meets with annoyance; and Mr. Chancellor asks for the prayers of friends at home, that the eyes of the opponents may be opened to see the good of such an institution.

The schoolmaster already mentioned, who was engaged on the spot, is chiefly occupied in the industrial department; and a competent English teacher is wanted besides. "It would be well," however, writes Mr. Chancellor, "for him to know that we all take off our coats and go to work spade in hand. Since I have been here I have learned how to break stones, to mix mortar, to build a house, and to fry a beef-steak. If a man dislikes doing such things, he had better not come to the Seychelles." He further asks for French primers, French being the prevalent language among the planters, and therefore the most useful for the children to learn; also for blankets, and for corduroy cloth for the boys.

A Visit to the Ainos.

It will be remembered that our missionary at Hakodate in Japan, the Rev. Walter Dening, proposed spending some time last summer with the aboriginal Aino tribes in the interior of Yezo. His journal of this first attempt to carry the Gospel to that curious and little-known people has just come to hand.

The Ainos are an entirely different race from the Japanese. They are believed to be allied to the Eskimos, whom they somewhat resemble in appearance (as may be seen from a picture in the *C.M. Gleaner* for October, 1875). Some attempts have been made by the Japanese to civilize them, but without success. They keep apart in their own villages, distinct in habits, language, and religion. Neither Buddhism nor Shintoism is known among them, and, like the aboriginal hill-tribes of India, they worship the objects of nature. Their language has never been reduced to writing, and very few of the Japanese can speak it; but some of the Aino chiefs know enough of the Japanese tongue for ordinary purposes of communication.

Mr. Dening penetrated into the heart of the Aino country, and remained about a month at one of their principal villages—in fact, their old capital—called Biratori. In that time he managed by constant intercourse with the people to pick up enough of their language to make himself understood. He also visited several other places, and at the Japanese towns and villages he preached to crowds of willing hearers. The "barbarous people" themselves "showed him no little kindness," though they regarded his visit with some suspicion, being unable to account for it except on the supposition that he was a spy of the Government of Japan. His account of the curious customs of this strange people, and of his conversations with them, is very interesting; but we defer particulars until the publication, very shortly, of the full journal in our pages.

We cannot but hope that God has a purpose of love towards these neglected

barbarians. The entry in Mr. Dening's journal, on quitting Biratori, is, "The poor Ainos all seem very sorry at my leaving. I have promised them another visit either this autumn or next spring." It may be that, like the Santals of Bengal and the Tsimshians of British Columbia, the Ainos are destined to be a conspicuous illustration of the old truth that "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised." And highly honoured will that missionary be who is made the instrument of such a triumph.

The Settlement at Mombasa.

OUR readers will be interested to know how Frere Town has fared since the departure of Mr. Price. We have no detailed journals, but the work has now settled down into more regular routine, and there will not be so much incident to record. Both Mr. Lamb and Commander Russell write cheerfully, and all the arrangements for the efficient working of the settlement seem to be well organized. The "great building struggle," as Mr. Lamb justly calls it, to put up comfortable quarters for the European staff, the Bombay Africans, and the freed slaves, some four hundred souls in all (not including those at Rabbai), in twelve months or so, necessarily engrossed almost all the time and attention of our brethren until recently; but now that this is, by the good hand of their God upon them, nearly at an end, Mr. Lamb is taking more systematic steps for the religious instruction of the liberated slaves, and for preaching the Gospel among the surrounding heathen. The following extracts of letters from him will be read with much satisfaction:—

Sept. 6th.

I hope the missionary work at Frere Town is progressing. George David has been removed hither from Rabbai. He is a judicious, and (as far as I can see) consistent man, with his heart thoroughly in the work—his wife an amiable, lively woman, and their four children nicely brought up. They seem to be a model of what a Native pastor and his family should be. May such increase here, whilst we proportionally decrease! But for the present the balance must be on the other side.

Our attendance at morning prayer has kept up pretty regularly since its commencement on July 3rd, though it is not yet at all what we want to see it. We began it in English at 7.15. On July 31st we changed it into Kisuaheli, and on August 14th we altered the hour to 6.30, which we find more convenient. I and George David take it alternately. It consists of a hymn chosen from Bishop Steere's collection, a psalm, and the following prayers: General Confession and the Lord's Prayer (all joining), then the Collect for the week, the third Collect at morning prayer, the General

Thanksgiving (in which all again unite), the prayer of St. Chrysostom, and "The Grace."

George David attends every day at my Kisuaheli lesson from 11 to 12, which takes the form of a revision of translations. He is very careful, and takes long to consult with the Arab teacher, and then I check with Bishop Steere's dictionary; so the process is slow, but I hope sure. When the form of Morning and Evening Prayer, with the Litany, Communion Service, and Collects is finished, I should like to go down to Zanzibar, and go through it with Bishop Steere and get it printed.

On Monday evening, at 7.15, we have our mission agents' (European and Native) prayer-meeting, which I much enjoy. On Tuesday afternoons (3 to 4), G. David reads for an hour with me, and I have arranged for him to come for half an hour before my Kisuaheli lesson of a morning to learn Greek, which he says he began with Mr. Last. On Wednesday afternoon we have our male class of candidates for baptism; on Thursday afternoon our female class; on Thursday evening, at 7, our

class of candidates for Church membership; on Friday afternoon our members' class. On Saturday afternoon (3 to 4), Mr. Handford, Mr. Bourazon and myself meet for reading, &c. On Sunday we have a class for the candidates for baptism at 8 a.m., which G. David takes. Sunday-school at 9.30 and 2.30. The candidates for baptism also meet again at the latter hour.

The Sunday-school was commenced on the 20th ult., and was a cause for much thankfulness. We began by singing "Around the Throne of God in Heaven," and I offered prayer; then we arranged the classes. Jacob Wainwright took the 1st class, consisting of men who can read; Mr. Bourazon took the 2nd, of men who cannot read; Henry Williams, a former teacher at Sharanpur, took the next class, the working liberated boys; Richard Dowman, the Sergeant-Major, took the 1st class of school-boys; James Ainsworth, the doctor's assistant, the 2nd; Elijah, one of the day-school teachers, the 3rd; my wife the 1st class of girls; and Isabella Wellington, who helps in the day-school, the 2nd. Mr. Handford was unfortunately absent, having tooth-ache.

We have two morning services—one in English, in the iron room which Mr. Price built, and which he occupied himself, during the day, for the last few weeks he was here. This service I take, Mr. Handford reading the lessons and playing the harmonium. And the other in the school-room in Suaheli (or rather, at present, the greater part of the prayers are in English, and the sermon is in Suaheli). The Suaheli afternoon service is at 4 p.m. My wife has a Bible-class for women on Sunday and Wednesday afternoons, at which about nineteen attend. She also takes the girls for about two hours of an afternoon in the iron room for sewing, &c. Mrs. David is a great help at both. We have the Holy Communion on the first Sunday in the month at the morning service, and the time fixed for baptisms is the second Sunday in the month at afternoon service.

You will, I know, be very glad to hear that we have commenced a Native Pastorate Fund. I consulted with G. David what would be the best way of starting it, and he suggested that we should call a few of the principal mem-

bers of the Church together, and explain it to them. Accordingly, fourteen of them met at our house on the evening of the 30th ult. Captain Russell also kindly attended. Prayer was offered, and parts of Exod. xxv. and xxxv., and of 1 Cor. ix., and 2 Cor. ix., were read. Particulars of the progress of the West African Church were given, and the meeting all willingly assented to each member of the classes of Church members and candidates for Church membership giving 2 pice per week towards a fund for the establishment of a Native Pastorate. At the members' class, on the following Friday evening, 55 pice were given, and the offertory last Sunday, amounting to 4 dollars, was agreed to be placed to the same fund to give it a start. Five dollars have since been added, so we have 9 dollars, 55 pice to begin with. The day of small things, but who shall despise it?

The numbers in the various classes are as follows:—Members' class, 49; candidates for Church membership, 38; candidates for baptism, 196.

Oct. 9th.

Our attendance at morning prayer has considerably improved, and gives hope of still better things. Our school-room is quite filled now. We begin much to want a larger building.

The class contributions to the Native Pastorate Fund are gradually rising. The first week they were 55 pice; the second, 66; the third, 71; the fourth, 77; the fifth, 95; the sixth, 120. On Sunday morning, 1st inst., Ishmael Semler, who is now in the same position with regard to Captain Russell as G. David is to me, came with thankofferings of 10 rupees from his wife for her return to East Africa, and 3 dollars from himself for his wife's partial recovery to health after long sickness. These I put to this fund, and with donations, &c., it now amounts to 35 dollars, 60 pice, which I have put into our bank, so that it may bear a little interest.

We have found it more convenient to arrange for all the candidates for baptism to come on Wednesday afternoon for instruction, so that the three classes may be held on successive days about the same hour; the candidates for Church membership on Thursday afternoon, and the members on Friday afternoon. These classes are beginning to be better attended. I want, as soon

as it is advisable, to start the system of leaders, selecting, one by one, those who seem to be the leading men in the Church, and giving them a certain number to see after, whom they will meet in class, at their own abodes, or some other convenient place, once a week, and then on the first Monday morning in the month I should meet them for prayer and Scripture reading, and hearing their report. In this way a sort of Church Council gets formed, and it operates well every way.

Talking about the candidates for baptism, I may mention that last Sunday week they were refractory. On going over to G. David's class, between 8 and 9 in the morning, I found about eighteen present out of about 180, and in the afternoon the number was reduced to a cypher. The reason was that Saturday had been pay-day, and they were discontented on account of some misunderstanding about their pay. Last Wednesday a deputation waited outside after class to apologize for their absence on the preceding Sunday. This was very pleasing. Yesterday morning (Sunday), it was a fine sight to witness the large gathering, certainly the greatest number of them I have seen altogether, assembled in the class for instruction. Our plan is, on the Wednesday afternoon, to read a portion in the Gospel (we began with St. Matthew), and to try and fix something on their minds from it, and then

to teach them by heart a verse of the Bible, and explain it. The subject we are at present upon is "Our state by nature," and they have learnt Ps. li. 5; Eph. ii. 2, 3; Ps. xiv. 2, 3; Gen. vi. 5, and Rom. iii. 23. The instruction given in the week is followed up at the classes on Sunday, and they repeat the verses, and complete the getting by heart. You may fancy what line upon line work it is when, the other day, on explaining why we were children of wrath, I said, "God was most holy, and hated sin," the catechist, who was interpreting, said, "Stop! I must try and explain first what *holy* means."

Matrimony has been a matter which has somewhat taxed our brains and time during the past month. . . . G. David has been busy translating the marriage service, and as soon as we have carefully gone through it, several marriages will be solemnized.

The girls, twenty in number, with five little bairns, sent up to Rabbai for care, and Isaac and his wife, and Faida, the assistant woman, came down from Rabbai on the 3rd instant. It is very important that we should have something to do with the training of the girls who are to be future Christian wives and mothers of the settlement. We have taken two of the girls into our house to teach them cooking and housework. The others do the cooking, &c., for all the girls and boys.

Mr. Lamb further talks of starting a Provident Bank and a Sick Club.

Captain Russell, upon whom the secular charge has devolved, is proposing to purchase more land at Kislutini (as it appears we ought to spell the name), and there to settle the surplus population of Frere Town, giving each man a plot of ground to cultivate for himself. In Frere Town itself a "general shop" has been started, which is managed by two of the Bombay Africans who were with Dr. Livingstone, Carus and Matthew, and which has proved a great convenience. Captain Russell speaks favourably of the efficiency of the Native artisans under him, and says he wants no European assistant in their department; but he earnestly begs for a medical man. We are glad to say that a young surgeon, Mr. E. A. Praeger, has at last volunteered for this service, and sails for East Africa immediately, together with another excellent layman, Mr. J. R. Streeter, who has had considerable experience in Sunday-school and other Christian work at home, and who is competent to direct the agricultural development of the colony.

We have not before mentioned the return to England of Mr. Harris, the lay agent who had so usefully assisted Mr. Price, on account of ill health. Mr. Handford's school-work at Frere Town is progressing favourably; the Rev. H. K. Binns is in charge of Kislutini; and Mr. F. Bourazan, the Arabic-speaking evangelist, formerly attached to the Palestine Mission, is

seeking opportunities to set the Gospel before the Mussulmans of Mombasa. Mr. Binns lately made a journey of thirty or forty miles to Godoma, to see the Giriama Christians, who gave him a very warm reception. He baptized ten of their children, and proposes shortly to go again and baptize eight adult candidates. He found the Wanika of this place much more favourably disposed towards the Gospel than those around Rabbai, and the evangelistic addresses given in their own tongue by his companion, Isaac Nyondo (Mr. Rebmann's servant), were listened to with marked interest.

Altogether it is manifest that God is graciously blessing the work already undertaken by the Society on the East African coast, and affording most inviting openings for further effort.

The Tukudh Mission.

An interesting Report from the Rev. Robert McDonald—who has lately been appointed by Bishop Bompas Archdeacon of the Mackenzie—dated Jan. 25th, 1876, was received on Sept. 9th. It was written at Fort Macpherson, which stands on Peel River, an affluent of the Mackenzie, and within the Arctic Circle. (See our number for January last, p. 46.) It gives a most encouraging account of the progress of the Gospel among the simple Tukudh Indians beyond the Rocky Mountains. "The preaching of the Word is listened to with undiminished avidity, accompanied with an earnest desire for Christian instruction." The piety of the converts is manifested by "a profound reverence of God, a growing humility, and strenuous endeavours after a conformity to the Divine will." No less than 160 adults and 154 children were baptized in the year (1875); the communicants had greatly increased in number; and there were now eighteen Christian Indians who acted as "leaders," conducting morning and evening prayers daily, and diligently teaching their countrymen according to their knowledge and ability.

From March 31st to July 27th, Mr. McDonald was occupied in a journey over the Rocky Mountains, down the Youcon, as far as Niuklukauit, at the confluence of the Youcon and Tumuna, and back again, a travelling distance of 2000 miles. A considerable portion of the country thus traversed is in Alaska, formerly called Russian America, but now belonging to the United States. Of this journey the Archdeacon gives the following account:—

On the 31st March, I set out on a missionary journey to the Indians on the Youcon. A week was passed en route at La Pierre's House. Between that place and Rampart House four small camps of Indians were visited. Two days were spent at the spot last mentioned, a few Indians being encamped there. On the last day of April I arrived at Fort Youcon, where I was kindly received by Mr. Moses Mercier, an American trader, who gave me accommodation in the Fort, and did all he could to facilitate my work. More than half of the Kutcha-Kutchin were at the place, and all expressed deep thankfulness for my visit. I had not seen them for four years, and it was pleasing to observe in them as eager a desire as ever for Christian

instruction. A few Hun-Kutchins also visited the Fort. Nearly a month was passed here. Daily morning and evening prayers were held with the Indians; at such times they were taught for about an hour or more. All were regular in their attendance, and diligent in committing to memory portions of Scripture, hymns, and prayers. More time was devoted to the Christian leaders.

On the 27th of May I embarked in a canoe with two Indians on a visit to the Indians at Nuklukayit, the confluence of the Youcon and the Tumuna. Two Indians accompanied me, each in his own canoe—Joseph Kwulul, a Christian leader of the Kutcha-Kutchin, and William Chichuin, a Christian leader of the Hun-

Kutchin. They did so with a view to receiving instruction so as to be better qualified to teach others. On the 2nd of June we reached the rendezvous at Nuklukayit. Upwards of two hundred Indians were assembled. All received me with demonstrations of delight. Owing to arrangements I had made, my stay had to be limited to five days. Indians continued to arrive daily, and many were still expected. Altogether I saw about four hundred. All were desirous of being instructed in the way of life. The preaching of the Gospel was listened to with intense interest, and it was, I trust, accompanied to the hearts of some in demonstration of the spirit and in power. A few more verses of Scripture, and a few more hymns were committed to memory. The Christian leaders appointed the year before deserve great praise for their assiduity in teaching not only their own but other tribes all that they knew. It was with deep gratification I found a large number of candidates for baptism prepared for receiving that sacred ordinance. Upwards of 150 adults and about 100 children were

admitted into the visible Church of Christ by baptism. Others were baptized *en route* on my return, having met three small parties proceeding to the rendezvous at Nuklukayit. May all be baptized of the Holy Spirit, and made alive unto God through Jesus Christ our Lord! More Christian leaders were appointed. May all be largely endued with the grace of God, and prove faithful in the discharge of their duties!

In returning, I found at Fort Youcon about sixty Indians, with whom I passed a day. There I parted with three Christian leaders, who had accompanied me in order to receive further instruction, and who were, I trust, somewhat better fitted for their work.

A week after, on the 29th of June, I arrived at Rampart House, where upwards of 200 Indians were awaiting me. Many among them, that I trust have experienced the preciousness of Jesus and His salvation, were thirsting for the water of life. The Lord's Supper was administered. Communicants numbered thirty-nine. I arrived back again at Fort Macpherson on the 27th of July.

Later News from the Nyanza Expedition.

SINCE the letters that appear in another part of this number (p. 7) were in type, further despatches have been received, dated Chunyo, thirteen miles beyond Mpwapa, Oct. 22nd. The first caravan for the Lake had started a fortnight previously, and the second had just begun its journey. The full details will be presented in due course.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the completion of another year of mercies. Prayer that He who "hath been mindful of us" in the past "will bless us" in the future.

Thanksgiving for the many encouraging circumstances detailed in the Reports from Tinnevely (p. 33). Prayer for the new efforts to reach the higher classes of Hindus.

Thanksgiving for the manifest blessing of God on the work at Frere Town. Prayer for the missionary staff (especially the new members), the Native Christians, and the liberated slaves under instruction (p. 56).

Thanksgiving for the continued success of the Tukurh Mission. Prayer especially for the "Christian leaders" (p. 59).

Prayer for the missionaries proceeding to India (p. 52), and especially for the two newly-ordained students designated to that field (p. 51). Also for the new Bishop of Calcutta (p. 51).

Prayer for the newly-established Industrial Home for Freed Slaves at Venn's Town in the Seychelles Islands (p. 54).

Prayer that the political difficulties in the East may be overruled to the extension of Christ's kingdom in Turkey and Palestine.

Continued special prayer for Ceylon, and for the Nyanza Expedition.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, Oct. 17th.—The subject of the Rev. James Johnson's transfer to the charge of the Abeokuta Mission was brought before the Committee, and a letter was also read from him acknowledging thankfully the confidence reposed in him by the Committee in his appointment to Abeokuta, and expressing his readiness to undertake the charge. The Committee fixed the Rev. James Johnson's salary for the present at 150*l.*, with an allowance of 10*l.* for keep of a horse. The Committee also considered the arrangements to be made for the stipend to be attached to the important Church at Breadfruit, Lagos; and, in order not to interfere with the arrangements for the Native Pastorate to be established at Lagos, the Committee suggested that it should be left to the congregation, after they should have contributed their annual quota to the Sustentation Fund, to supplement the stipend which their minister would receive under the Lagos Pastorate rules.

General Committee, Nov. 13th.—Memorials of sympathy and encouragement in regard to the recent events in the Ceylon Mission, from friends of the Society in Dorsetshire, and from members of the Matlock Bath and High Peak Clerical Society, were presented and read; also Resolutions passed at a meeting of the Carlisle Church Missionary Committee, heartily approving of the Resolutions of the Committee of October 26th, and expressing deep sympathy with the Committee and the Society's Missionaries and agents in Ceylon. The Committee directed the Secretaries to transmit their warm acknowledgments for the above expression of sympathy and confidence.

A Paper, by the Rev. Dr. Mountain, on Mission work in Egypt, and on the call to the Church of England to undertake Missionary work in that country, having been presented, the Committee resolved that in the present condition of the Society's finances they could not undertake a new Mission involving a large additional expenditure.

A grant of 100*l.* was made to the Directors of the Strangers' Home for Asiatics, for the purpose of continuing Missionary efforts among the heathen to be found in London and large provincial towns.

The Instructions of the Committee were delivered to the Rev. R. Clark, Rev. J. Vaughan, Dr. E. Downes, returning to North India; Rev. W. Clayton, returning to South India; Rev. N. Honiss, appointed to Mauritius.

The Missionaries having acknowledged the Instructions, they were addressed by Mr. A. Beattie, and then commended in prayer to the favour and protection of Almighty God by the Rev. E. Auriol.

Committee of Correspondence, Nov. 21st.—The Ven. Archdeacon Johnson, Bishop Designate of Calcutta, had an interview with the Committee. He was addressed by the Chairman, the Rev. C. C. Fenn, and Mr. A. Beattie. The Bishop Designate having replied, prayer was offered by the Rt. Rev. Bishop Perry.

The Committee took leave of Messrs. Moore and Spain on their return to the Grammar School, Sierra Leone. They expressed their gratitude to the Committee for the opportunities of improvement that had been given them, and having been addressed by the Hon. Clerical Secretary, they were commended to the care and blessing of Almighty God by the Rev. G. Blisset.

General Committee (Special), Nov. 28th.—The draft of a Memorandum drawn up for the information of friends of the Society, stating the nature

and circumstances of the differences that have arisen between the Bishop of Colombo and the Missionaries, and describing and explaining the action of the Committee, having been presented and read, and the same having been considered, the Memorandum was adopted by the Committee.

Committee of Correspondence, Dec. 5th.—The Rev. J. Welland, Secretary of the Calcutta Corresponding Committee, recently returned home on sick leave, had an interview with the Committee. Mr. Welland took the opportunity of drawing the Committee's attention to a few points in the Society's work in North India which needed strengthening, especially adverting to the need of an efficient Training Institution for spiritual agents in the North-West Provinces. He also referred to the opportunities which existed for expanding the Society's work, drawing attention especially to the remarkable openings amongst the Santhals. Mr. Welland was assured of the Committee's earnest desire to strengthen, as far as it was possible for them, any weak points in the Mission, and to extend the work as God might supply them with the men and means, and was requested to prepare a Memorandum of the several points which he had laid before the Committee, pointing out the special department of work for which Missionaries were needed.

NOTES OF THE MONTH.

DEPARTURE OF MISSIONARIES.

W. Africa and Yoruba.—The Rev. L. and Mrs. Nicholson and Miss Caspari and Rev. H. Johnson.

N. India.—The Rev. R. and Mrs. Clark, the Rev. W. Keene, the Rev. J. Vaughan.

W. India.—The Rev. J. and Mrs. Bambridge.

New Zealand.—The Rev. T. S. and Mrs. Grace.

N. W. America.—The Rev. A. E. Cowley.

DECEASE OF MISSIONARIES.

S. India.—The Rev. P. Abraham, Native Pastor, died at Dohnavur on July 8th, 1876.

N. W. America.—The Rev. W. H. Moore died at Mapleton on Oct. 8th, 1876.

Contribution List.

In the following list of receipts from Nov. 11th to Dec. 9th, 1876, are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.				Derbyshire: Abbeydale: Dore Church...			
Bedfordshire: Everton	4	9	9	St. John's Church	10	15	4
Flitton	9	0	9	Ashford	4	6	
Berkshire: Letcombe Regis	12	15	8	Bakewell	14	12	5
Maidenhead: St. Mary's	10	5	9	Stapenhill	103	6	6
Reading	61	0	0	Devonshire: Devon and Exeter	50	0	0
Buckinghamshire: Loudwater	23	10	0	Hatherleigh	4	6	0
Little Missenden	5	1	6	Kentisbeare	1	11	6
Cambridgeshire: Newmarket: All Saints' ..	60	10	7	Ottery St. Mary's	2	17	1
Cheshire: Astbury	0	0	4	Dorsetshire: Blandford: Houghton	5	2	5
Little Budworth	6	3	0	Lyme Regis	11	0	0
Ryley	1	4	4	Lytchett Minster: St. Mary's	14	0	
Cloughton: Christ Church	44	10	4	Pentridge	6	9	6
Grappenhall: Christ Church, Latchford ..	4	9	6	Toller Fratrum, &c.	3	3	9
Over: St. John's	2	16	0	Wareham, &c.: Corfe Castle	13	0	0
Over Tabley's: St. Paul's	5	0	0	Wooland	1	1	0
Cornwall: Creed with Grampound	8	10	6	Durham: Chester-le-Street	8	9	

St. Hilda's	1 17 9	Neen : Savage	6 0 0
Essex : Epping : St. John's Chapel	9 14 0	Whitton Chapel	2 0 0
Harwich District : Ramsey	9 7 1	Somersetshire : Berrow	5 0 0
Havering-atte-Bower	51 15 4	Clevedon	10 13 3
Gloucestershire : Barnwood	2 15 8	Frome	61 12 8
Cheltenham	100 0 0	Mark	2 13 0
Dean, S. E. Forest of : St. Paul's	4 5 0	Stoke-sub-Hamdon	15 6 6
English Bicknor	2 0 6	Wedmore	26 1 2
Sherborne-cum-Windrush	7 10 0	West Coker	3 0 0
Tewkesbury, &c.	16 0 0	Staffordshire : Brown Edge	16 8 5
Winchcombe	4 14 9	Bushbury	16 26 0
Hampshire : Southampton, &c.	100 0 0	Cheadle	11 7 0
Brockenhurst	3 3 0	Colton	10 0 0
Farham	100 0 0	Kingsley	3 7 1
Lymington	12 2 5	Leigh	1 14 3
Pennington	6 11 0	Lichfield	21 3 2
Isle of Wight : Newport : Shorewell	6 3 3	Sandon (for East Africa)	3 10 0
Shalfleet	8 10 1	Upper Tean	2 0 0
Channel Islands : Guernsey	50 0 0	Trentham	3 1 7
Hertfordshire : City and County	100 0 0	Suffolk : Bramford	4 13 6
Hertfordshire : Barnet, New	29 0 0	Hundon	1 0 0
Boxmoor	2 18 11	Monewden	1 8 0
Northwood	14 11 9	Surrey : Battersea : St. Luke's	6 1 7
Ware : Parish Church	1 7 8	St. Mark's	11 15 0
Kent : Bexley : St. John's	50 0 0	St. Mary's	4 8 6
Blackheath	106 13 6	Bermondsey : St. James'	19 7 7
Brasted	5 0 0	Chiddingfold	10 13 0
Burnmarsh	1 0 0	Clapham : All Saints'	20 1 0
Charlton : St. Paul's	17 1 9	Long Ditton	2 1 1
Chislehurst	2 5 7	Gatton	3 9 2
Eastling	3 0 0	Kingston-on-Thames : Ham	4 11 6
Eynford	1 14 0	Lambeth : St. John's	30 16 11
Greenwich : Parish Church & St. Mary's	104 15 6	Redhill	150 0 0
Lydd	0 13 8	Surbiton : Christ Church	61 15 0
New Romney	4 7 8	Upper Norwood : St. Paul's	29 17 1
Sittingbourne, &c. : Wormshill	1 6 1	Sussex : Albourne	4 0 0
Tilmanstone : Parish Church	2 13 1	South Bersted	1 8 4
Lancashire : Baxenden	3 5 4	Lower Beeding	2 15 6
Liverpool, &c.	500 0 0	Climping	1 8 7
Worthing	4 8 0	Dallington	12 14 8
Lancashire : Bitteswell	4 3 0	Eastbourne	150 0 0
Nether Broughton	1 10 3	Hastings, &c. : Northiam	23 19 7
South Kilworth	7 6 6	Maresfield	4 7 1
Lincolnshire : Donington	5 12 6	Slaughton	8 0 0
Fleet	5 5 0	Stonage	39 4 11
Kirkby-on-Raino	2 9 1	Warwickshire : Fillongley	4 17 0
Langrick	4 3 3	Preston Bagot	19 0 0
Weston : St. Mary	1 10 0	Stockingford	6 6 6
Willoughton	18 8 8	Studley—"Ladies"	10 0 0
Middlesex : City of London :		Westmoreland : Ambleside	43 13 10
Alhallows the Great and Less	6 11 6	Holme	1 7 10
St. Dunstan's in the West	20 4 0	Long Marton	1 12 6
Ashted	11 8 2	Wiltshire : Atworth (for Punjab Girls' School)	1 2 0
Bethnal Green : St. Bartholomew's	4 10 10	Bramshaw	2 19 8
St. Matthias	2 15 2	East Knoyle	12 16 4
Finchley : Parish Church	20 6 2	Heywood	6 5 7
Fulham : Parish Church	2 2 0	Tilshend	3 10 0
Harrow	30 0 0	Wraxall (for Punjab Girls' School)	1 12 6
Haverstock Hill : St. Andrew's	9 6 8	Worcestershire : Little Comberton	4 9 9
Homerton : St. Luke's	2 14 0	Evesham	15 14 9
Homsey : Christ Church	3 4 6	Hales Owen	60 0 0
Islington : St. Paul's Ladies	5 13 4	Yorshire : Barnsley	95 0 0
St. Paul's, Upper Holloway	4 15 9	Barnsall and Skyrholm	1 12 0
Kilburn : Holy Trinity	38 8 6	Clapham	7 0 0
Spring Grove : St. Mary's	5 0 0	Cleveland	30 0 0
St. Mary's, Spital Square	10 0 0	Cundall with Norton-le-Clay	2 15 4
Staines	12 19 6	Driffild	40 0 0
Stamford Hill : St. Ann's	4 4 0	North Ferriby	7 7 7
Stepney : St. Benet's	7 0 6	Ossett	2 8 6
Westminster Abbey	10 12 10	Pontefract	60 0 0
Monmouthshire : Abergavenny Ladies	4 8 11	Richmond	50 0 0
Blaverghine	1 10 0	Tickhill	0 5 0
Norfolk : Norfolk	1000 0 0	Tosside	2 0 0
Northamptonshire : Pitsford	16 0 0		
Stoke Bruerne	12 12 3		
Northumberland : Lindisfarne	24 2 11		
Nottinghamshire : Teveral	5 0 0		
Oxfordshire : Banbury	9 0 6		
Cuxham	3 1 0		
Stanton : St. John	3 12 5		
Steeple Aston	3 2 0		
Shropshire : Alington and Donington	4 1 0		
West Felton	2 0 1		
Hadley	2 0 0		

ASSOCIATIONS IN WALES.

Brecknockshire : Crickbowell	16 0 5
Cardiff : Canton : St. John's	3 0 0
Carmarvonshire : Penmacumawt	2 0 0
Port Dinorwic	6 19 0
Flintshire : Llansana	19 8 6
Worthenbury	5 0 0
Glamorganshire : Penllyn	1 9 0
Penmark	2 1 8

Montgomeryshire: Llandrinio	18	4	1
Radnorshire: Llanfihangel-Nant-Melan. .	1	0	0

IRELAND.

Hibernian Auxiliary	400	0	0
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BENEFACTIONS.

Austin, Edwin, Esq., Princes Street, Finsbury	5	0	0
Boyton, F. R., Esq.	5	0	0
Brooke, Sir W. de Capell, Bart.	10	0	0
Burnside, Miss A. A., Tamcote, Radcliffe-on-Trent (including 50 <i>l.</i> for India)	100	0	0
Clark, J. Blackwall, Esq., Liverpool	100	0	0
Ellice, W., Esq., Upper Brook Street (including 10 <i>l.</i> for India)	20	0	0
From a Friend (Prov. vill. 1 <i>4</i>), (for Ceylon)	10	0	0
Garland, Rev. T. L., Little Eaton, Derby	10	0	0
Lonsdale, Rev. Hy., Robin Hood Chase, Nottingham	33	0	0
Mackie, J., Esq., Crigglestone	5	0	0
Miller, C. H., Esq., 6, Palmerston Place, Edinburgh	10	10	0
Paynter, Rev. S.	200	0	0
Pendlebury, late Miss, Bowden, Cheshire	300	0	0
"St. Matthew, chap. iv. verse 3"	5	0	0
St. Peter's, Eaton Sq., S.W. (for <i>Krish-nagur</i>) by Chas. Stewart, Esq.	500	0	0
Simm, J., Esq.	5	0	0
Smith, R. Esq., Abbey Wood Farm, Belvedere, Kent, (for <i>Palentine</i>)	10	10	0
"Thankoffering from V. V."	20	0	0
Williams, R., Esq.	100	0	0

COLLECTIONS.

Bancroft's Hospital	2	3	3
Denmark Hill: St. Matthew's Sunday-schools	3	3	0
Newton, The late Mrs., Holm Lodge, Thirsk, Mis. Box, by Miss Newton	20	4	0
Sheerness: Garrison Sunday-school, by Lt. E. O. Hay, R.A.	14	6	
Sundries, by Mrs. Watts (for <i>Ceylon</i>)	17	6	
Wales: Montgomeryshire: Llandinam	3	0	10
Westminster Hospital, by F. W. N.	1	10	9

LEGACIES.

Boger, The late Mrs. M., by Messrs. Bewes and Boger	100	0	0
Campion, Richard, the late R. Esq., by the Paymaster-General of the Court of Chancery	339	16	8
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Oldfield, Rev. C. H., The Quinton Rectory	5	0	0
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A Box of Fancy Articles from Miss Muspratt, Brighton, for Miss Neele, Agarpara.
Ditto, Clothing, &c., from Coral Fund, by Mrs. Batty, for the East Africa Mission.
Two ditto, by Miss Christie, for Rev. J. White, Ota, and Rev. J. Maser, Lagos.
One ditto, from St. Mary's C. M. Working Association, Brighton, by Mrs. Smith, for Rev. H. Johnson, Lagos.

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THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

ON THE RECENT GRANTHAM CONFERENCE, S.P.G.

WHEN God had made all things in the beginning, He looked upon them, and "behold, they were very good." In this man was included. He was created in the image of God Himself. The sad story of man's fall, and of that abounding corruption which ensued, needs no repetition here. The characteristic feature of it was, that "every imagination of the thoughts of man's heart was only evil continually." Our business is with the remedy. The remedy devised for the preservation of light and truth, and for the transmission of salvation, was what may be termed a perpetual process of election, by which, as fast as those who had been chosen to be the depositaries of truth became the apostles of falsehood, to a yet more limited body, taken out from them, the task was committed of keeping inviolate spiritual life and primeval religion. For the children of Seth were substituted the seed of Abraham. They in their turn, as they declined from the faith of their ancestor, were perpetually decimated and purified. Ten of their tribes, which yielded to the sin of Jeroboam, were violently cast away, and their whereabouts is a problem to this day. In the Babylonish captivity, and subsequently by severe chastisements, the remnant of Judah and Benjamin was purged of idolatry. Out of them there was only a very small company who believed in prophecy and looked for the coming of the Messiah. Finally, when Christ came and wrought out man's redemption, "an hundred and twenty," all told, constituted the "Church of God" until there was an effusion of the Holy Ghost. Would it not be mockery so to designate the mass of the Jewish people, including the Chief Priests, Scribes, and Pharisees? Were not the Temple services, the rites and ceremonies which they practised at length, merely evidences of error and delusion? Were not all the speculations and doctrines of Jewish doctors foolish and mischievous distortions of revelation? Were not their traditions a cumbrous system of will-worship, which destroyed the commandments of God?

Previous, then, to the coming of our Lord and Saviour Jesus Christ, the struggle was unceasing to preserve truth. Nay, more, while it was maintained by a limited number of faithful men within the pale of the visible Church, it was almost in as much danger from the mass of professing believers, including what we would now term ecclesiastics, as it was from the heathen without. Error from Egypt, error from Canaan, error from every country with whom the Jewish people came into contact, was greedily taken up and assimilated and incorporated

with the religion of the Lord Jehovah, until the worship paid Him became an abomination to Him and a stink in His nostrils.

It would be well if these things were merely the record of a sorrowful past. But we are expressly told that what befell Israel of old "happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed lest he fall." There is, unhappily, no reason to believe that the corrupt nature of man is, in the vast majority of instances, essentially altered since the coming of our Lord from what it was before, even within the pale of His visible Church. Once again a work proceeded from the hands of God which was "very good." Again, there was the glorious spectacle, and that more wonderful than of old, of a Man in the image of God. But He was cast forth. Those who should have been His own received Him not; and, as we have already seen, the number was very small who could with any truth be termed "the sons of God." The New Testament is not only the record of the progress of Christianity and of the opposition which it encountered from without, but also of the spread of corruption, which began to disfigure and to leaven it from within. The history of what is called the Church of Christ is not only a history of its triumphs against foes without, but of its never-ending intestine struggles and throes to rid itself of corruption which it had engendered within itself, or which it had taken up from every source of error which was accessible to it. Its record is the scorn of the infidel and the sorrow of the believer. It is as difficult to trace the succession of God's children within it as it was of old in the Jewish Church. In our own time it has for the most part culminated in the blasphemies of Rome, or the degrading superstitions which have reduced Oriental Christianity to a condition little elevated above the fetish worship of Africa. There is a stately external Church system; there are gorgeous rites and ceremonies; there is a splendid hierarchy both in Greece and Rome, as there was in Judæa at the time of our Lord's first advent; but now, as then, when there is so much to point to the approach of His second advent, shall He find what He will deem to be faith upon the earth? It was with a profound consciousness of the inroads which corruption had already made that St. Paul exclaimed, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith." The voice of Him who walketh in the midst of the seven golden candlesticks denounced, in warnings profitable to all time and to all Churches, the swarm of errors which had already infected and vitiated Christianity before the removal of the beloved disciple.

In the opinion of every rational English Churchman, the Church of Rome is disseminating most grievous errors throughout the world. False doctrine is combined with the most extravagant and outrageous assumptions of authority. Those who have any real acquaintance with the subject, and who choose to confess the truth, are conscious that, so far as Oriental Churches attempt proselytizing, which is not very far, the puerilities they inculcate are a stumbling-block to the Moham-

medan, and indeed to any person of ordinary intelligence. Whatever may be the claims of these Churches to apostolical succession or ecclesiastical order, neither has preserved them from the most abominable errors of practice and doctrine. They have been so saturated with the superstitions with which they were originally surrounded, that the residuum of truth which they still retain is too often inefficacious for good. There is still some Christianity in these Churches, as no doubt there are some Christians, notwithstanding the corruptions of their creeds. The level, however, is frequently little, if at all, above that of surrounding heathenism. Those who understand Romanism in India know how difficult it is to disentangle it from the various systems of idolatry with which it has assimilated itself, and many of whose practices it has not scrupled to borrow. There is little, if any, want of charity in remarking that it is only one superstition the more in that land of manifold forms of error. Even the authorities of the Church of Rome themselves seem to have some consciousness of this, and in the presence of Protestantism and free English thought and comment have striven to substitute the more energetic and intelligent action of French Jesuits and Irish priests for the anile imbecility of Portuguese ministrations. The spiritual decadence of the Church of Goa and its dependencies has been as complete as the temporal ruin of what is now little better than a city of the dead.

What, then, is the true remedy for evils which seem to be perpetually accruing in the visible Church of Christ? How is evil to be overcome of good? How are corruption and false doctrine to be neutralized, and the truth as it is in Jesus to be presented to mankind? Plainly not by ecclesiastical organizations: they have been tried in every shape and form for nineteen centuries, and they have shown themselves as retentive of error as of truth; in the opinion of some probably yet more so. The management of them is quite as likely to fall to those who are devoid of spirituality, and careless of truth as not. The temptation to ambition and self-sufficiency is great. It is well when they are helps and not hindrances. Again, it is not by the cultivation of that spurious charity which can and does make little distinction between truth and falsehood, and which regards with indifference, if not complacency, any amount of accretion to the truths of Revelation. There seems to be no real safeguard but for devout believers in Christ to feel each for himself that the words addressed by St. Paul to Timothy are addressed to him, and, in league with those who are like-minded, to hand on the precious deposit, regardless of what may be the opinion of the world or of the Church, when, like the Jewish Church, it becomes conterminous with the world. Truth, might, salvation, were with Anna and Simeon, and Elizabeth and Zacharias, not with Annas and Caiaphas—with the fishermen of Galilee, not with the Jewish Sanhedrim—in the upper room, not in the gorgeous temple of Herod—in the dungeon of Paul, not on the judgment-seat of Agrippa. The true strength of the Church of Christ resides in the depth and purity of the faith of individual members; in so far as it is an aggregate of such persons it is strong. It is these persons, and these only, who can disseminate effectually what

will conduce to the salvation of their fellow-men. A Church composed of other materials is little better than the image which the king of Babylon saw in his dream.

These remarks are deserving of consideration at a period when the work of the Church, its mission-work especially, seems about to be taken up indiscriminately, and when in so many ways there is a tendency apparent, we will not say to pander to, but to accommodate its working to sensuousness, and there is a much greater disposition to insist on outward organization and practices than on depth of spiritual life in the souls of men. There is danger that there may be retrogression rather than progress, and that exploded fallacies should be picked up and furbished anew as important truths.

We will not now concern ourselves with the controversies which are pending in England about the conduct of mission-work. It may only be needful here to warn those to whom the dogmas of Christianity are precious, as being vital truths, that there probably never was a period when it was more essential for them not only to hold the truth, but as far as possible to hold it free from the admixture of error. Compromise is no longer a thing possible; indifference is treachery to the Master. The claims of sacerdotalism and prelatical assumption are being so pretentiously advanced, that it is impossible to keep terms with them; erroneous doctrine and practices essentially Romish are being so distinctly avowed that even spurious charity can hardly condone them. Decision, therefore, is necessary, and those who value truth need to be especially careful how they are lured away from the real issue at stake by fallacious plausibilities and extenuation of error as merely allowable difference of opinion arising from the different aspects of truth as apparent to different minds. If the preservation of the truth, and nothing but the truth, is all-important in a country like our own, where there are so many facilities for counteracting error and bringing it to the test of reason and Scripture, it must assuredly be still more requisite to be careful in what is communicated to our infant Churches in the mission-field, which are only yet struggling into existence. Evil which might readily be thrown off in the full vigour of maturity, and which would probably be at once rejected when the senses are exercised to distinguish between what is truthful and erroneous, may only too readily be incorporated with nascent organizations. No one who is familiar with the history of the Church of Christ from its very outset can but anticipate that error will creep into Missionary Churches of the present day as it has of old, both into Eastern and into Western Christianity. It would be foolish to expect to preserve them from the contamination of evil. We cannot keep our own children from the influence of unhallowed associations and from prevalent delusions. They must deal with them and face them for themselves as we ourselves in our own day have done. But the very fact that they are exposed to danger should make us more sedulous in warning them against it while we have the power, and more watchful in discerning the quarters whence it is likely to arise.

We have been led into these remarks by the perusal of a very

remarkable paper read recently at a Conference held at Grantham in aid of the Venerable Society for the Propagation of the Gospel. We do not usually notice what transpires at these assemblies. This, however, is not from want of sympathy, from what we may deem really valuable in the work of the Society, but upon the sufficient principle that, as there are avowedly differences of constitution and views, "the unity of the Spirit in the bond of peace" may be best preserved by each minding its own business after its own fashion, and by displaying emulation only by rivalry for the glory of the Lord Jesus Christ. This occasion, however, was an exceptional gathering, conspicuous for a galaxy of eminent men, who in their statements did not confine themselves to advocacy of the great Society which they supported, but dealt with the general work of missions. There were some surprising mistakes made by leading speakers, but some of them have been since corrected, and need not further detain us; an expression of astonishment may suffice that there should have been even momentary error. It will, we trust, not be deemed disrespectful if we turn aside from the statements of bishops and other eminent persons generalizing on topics with which they were evidently not too familiar, and, instead, comment upon the paper read by the Rev. Nehemiah Goreh (his correct designation is, we believe, the Rev. Nehemiah Nilakanthu Sastri Gore), which, in our judgment, formed the really important feature of the day's proceedings.

Incidents in the history of the speaker may not be unknown to some of our readers; but it may be interesting to recall a few of the most well-known particulars of it. The gentleman in question is by extraction a Mahratta Brahman, sprung from a respectable family resident at Benares. Being in early life of a delicate constitution, he was educated by private tutors instead of the Sanscrit College supported by Government. Originally, Mahadeo was his Ishtdewta (tutelar deity), but he afterwards changed his allegiance to him, and adopted Vishnu in his room. He was naturally inquisitive, and was not without a good opinion of his own powers, for which he had considerable justification. Anxious to signalize himself, and holding it to be a meritorious act to silence them, he entered into controversy with the missionaries of the Church Missionary Society stationed at Benares. The result, however, of his disputations was that he came to entertain convictions of the truth of Christianity, and of the futility of Hinduism. At first he had argued ably in favour of transmigration of souls, but now a change came over him, and he began to pray in private. In his intercourse with the missionaries he mentioned that many Pundits and others were beginning to doubt their own religion, but dared not to speak out even to one another, because they could not trust each other. The important fact should not be lost sight of, testifying as it does to the silent and secret yet sure demolition of Hindu ancestral belief by the agency of that preaching which is so often derided and despised even by professing Christians. There was nothing else then in India to menace its superstitions.

We must now advert to some peculiarities that attended the change

of this conscientious inquirer which serve to throw light upon his subsequent career. Throughout no imputation can be cast on his sincerity or his disinterestedness either in his past or any subsequent change of opinion. His career, therefore, presents an interesting psychological study which may freely be commented upon, because it can be handled without a shadow of personal reflection or imputation of unworthy conduct.

It may be noticed, then, that Mr. Goreh's doubts of Hinduism were rather about its facts than its doctrines. It was impossible for a man of his intelligence, when even partially awakened, to accept the extravagant absurdities which Hinduism propounds on scientific and historical questions. Its doctrines he viewed as open questions, and there was a strong temptation to extend the same indifference to the doctrines of Christianity. The doctrine of justification by faith he had peculiar difficulties in understanding. It was remarked that, like all converts from such a system as Hinduism, "he was in great danger, if not guarded, of philosophizing and speculating upon Christian doctrine until its spirit and essence evaporated." His own sinfulness he admitted, but he was perplexed on the subject of idolatry; he averred, just as Romanists do, that his worship was not meant for the image but for God. Again, on the subject of the Trinity it was noticed that he wished to make Christianity reasonable to others, and that there should be nothing of which he could not give a satisfactory account.

While Mr. Goreh was in this condition, the Pundits of Benares spread abroad a report that he was a man of no steadfastness and character—that he had already changed his religion several times. This he himself admitted. He acknowledged that it was perfectly true that he had changed from one system to another—that, not being satisfied with Shiva, of whom he had been a warm devotee, he had turned to Vishnu, Krishna, &c. He added, moreover, that "*this very fact caused him to doubt whether, if he became a Christian, he would not change again.*" On the other hand, the affectionate solicitude of his Christian friends was intense. "I am greatly apprehensive," wrote one, "that he will hesitate and hesitate until his heart becomes hard again, and the Spirit of God leaves him. Though he confesses himself a sinner, he seems to require a deeper conviction of sin, and to see his alarming state out of Christ more clearly."

When at length he was about to be baptized, he relapsed and returned to the repetition of the Gayatri and his old manner of worship, intermingled with the reading of Scripture and with prayer. "You know my disposition," he wrote, "what a doubting, wavering man I have been!" At length his doubts were resolved, and he was in due course baptized, assuming the name of Nehemiah. After his baptism he became for a while a catechist of the Church Missionary Society, and a very interesting account will be found in our volume for 1855 of a journey which he took with Mr. Smith, our excellent missionary at Benares, and Mr. Mather of the London Missionary Society, when our Jubbulpore Mission was founded.

Subsequently he maintained himself honourably as a teacher of

Sanscrit, and distinguished himself by the publication of an able refutation of the various Hindu philosophical systems entitled, "Shad-dar wana-darpana." It was translated into English by the late Dr. Fitz Edward Hall, who remarks that "Even the most advanced European Sanscrit scholars may therefrom reap instruction." Dr. Kay, the learned and valued Principal of Bishop's College, assisted in the revision of it. This, however, although the most conspicuous, is but one of a number of learned and useful publications which have proceeded from his pen. Notable amongst these is a clever letter to the Brahmos of Calcutta, which might be read with profit and enlightenment by Europeans who brag so idly and talk so vaguely about that much-bepuffed delusion. To controvert these opinions was a motive which led him to Calcutta in 1862. It was about this period, apparently, that a fresh change came over his religious opinions, and he adopted the views which to some extent he enunciated recently at Grantham. He was ordained by Bishop Milman, and after a while placed in charge of an independent mission set on foot at Mhow. This very speedily collapsed. Subsequently he was at Chanda on a similar errand and with a similar result. In 1873, with two members of the Cowley Brotherhood, he was at Patna, where they attempted to commence a mission, or rather to revive an old one. This, too, shortly proved a complete failure, and the two missionaries (Messrs. O'Neill and Page) retreated to Bombay in company with Mr. Goreh, where they were established by Bishop Douglas in the Mazagon Church, and engaged in ministering to a congregation of Europeans. Recently he has revisited England, where he had been once before, and is now domiciled in Mr. Benson's establishment at Oxford, commonly designated as the Cowley Brotherhood.

From the foregoing review of Mr. Goreh's career, it will be seen that the "coloured clergyman from Bombay, formerly of the caste of Brahmins," as the provincial reporter in the *Grantham Journal* termed him, had no small claims to be heard. We regret that we are still without any authorized Report of the Conference, and that for some reason the *Guardian*, in its report, has omitted to furnish an account of what was plainly the *pièce de résistance* of the meeting. We proceed to give his address from the columns of the *Grantham Journal*. After stating that it was only in obedience to Mr. Benson, whom he termed his superior, that he presented himself to the assembly, he recognized the need in which India stood of a Native ministry. He then stated that the Native Church has Native ministers (which some on the platform with him did not seem to be aware of), and described how they were appointed and maintained by English Societies—the Native Churches not being able to maintain them. He claimed to be (but herein was manifestly unjust) the only Native missionary to the heathen. He then proceeded to say:—

If you want Natives offering themselves for the ministry, of their own accord, and without expecting any support from English societies, then, as far as

my knowledge goes, there does not seem to me hope of many men coming forward to accept that office. Native congregations do not seem yet able to

pay salaries of their ministers. Should many Native Christians be moved to adopt a life of poverty and celibacy "for the kingdom of heaven's sake," as thousands of my countrymen in Hindu religion do, it would, of course, be easy to get many Native ministers independent of English support. But in these days most of us are accustomed to think that such a notion does not belong to Christian religion, but was rather a superstition of our forefathers which we are glad to get rid of, and, on the contrary, to make ourselves as comfortable as possible in this world, is rather a part of the wisdom which Christianity teaches us. Moreover, the Christianity generally presented by the lives of Englishmen in India seems to have of devotion as little as possible, and of comfort and enjoyment as much as possible. And I cannot help feeling that such an aspect of Christianity is not only calculated to suppress all high aspirations in the hearts of Native converts after heroic acts of religion and self-denial, for which my countrymen have always been very famous, but it also makes the conversion of the unconverted more difficult. The example of Englishmen has great influence on that large and daily increasing number of Natives, who are educated in English schools and colleges, and are becoming quite Anglicized in their ideas and manners; and they, too, are becoming more and more fond of comfort and luxury, and seem to make these the object of their life; and this makes them averse to do acts of self-denial. And as their education affords them means of living a comfortable and luxurious life, they become peculiarly unfit to make those sacrifices which a respectable Native must make if he wishes to embrace Christianity. To counteract these evil effects, and to show to the Native Christians that Christian religion also recommends a higher mode of life for men of higher aspirations, and to stir them up to do heroic acts of self-denial for God's sake, I have long thought that we want religious communities established in India. Religious life has always been approved of in the Catholic Church, and her saints and great doctors have not only approved of it, but have themselves adopted it. And as the English Church has never professed to cut her-

self off from the unity of the Catholic Church (God forbid!), why should she not encourage its growth within her pale? Her Lord has set His seal to it in saying, "He that is able to receive it, let him receive it," and "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross and follow Me." Oh, how I should rejoice to see many religious communities established here in England, and many missionaries issuing from such communities, and coming to India to evangelize it! But I hope I shall not be misunderstood or supposed to say that no one ought to do missionary work unless he adopts religious life; for all cannot be expected to adopt it, as our Lord Himself says; and yet why should they not do the good which they can? But I do say, and have long thought, that it is the better way, and at the present time most wanted in India. When a missionary asks a respectable Native to embrace Christianity, he asks him, in fact, to do a thing at least as hard as, if not much harder than, the adopting of the religious life to an Englishman. Could the missionary show to the Native whom he wishes to convert that he himself has also literally given up all for Christ's sake, I think the power of example and sympathy would, by God's grace, inspire enthusiasm and courage into the heart of many an honest inquirer to enable him to make the sacrifices required; and not only so, but, after he has embraced Christianity, to lead a life of great self-denial, and a life entirely given up to God, and to transmit the fire of enthusiasm and high aspirations to others also with whom he comes in contact. I doubt not that many an English missionary, in leaving his country and friends, and going to distant lands for Christ's sake, does in a certain sense give up all—and God be praised for the great grace given to them to make this great sacrifice—yet their giving up all is in a very different way from that in which a respectable Native, when he embraces Christianity, has to give up all. Two things more I wish to say. We who believe in the grace of Holy Orders cannot but think it most desirable that those who are employed in the work of evangelizing the unconverted Natives should be men in Holy

Orders. But to those Natives themselves it makes no difference whether the preacher is ordained or not. Of course, as the ordained Natives occupy a higher rank among their brethren, and especially as they get a higher pay and live more respectably, and in many cases are respected in the English society also, this their high position in the world will make the Natives show them respect outwardly, but not on account of the sacredness of their office. And here I have in my view not that class of Natives who receive education in English schools, and of whom I have just now spoken, but that great mass of Natives who do not know English. Those who have been educated in English schools know sufficiently who the English missionaries are, and what is their motive in preaching Christianity to them. But the great mass of people who are not enlightened on these points by English education entertain most erroneous ideas about them. They think that the missionaries are Government servants, and are trying to make them of their own caste, in order that their Government may be firmly established in the country. And they look upon us, the converts, as the most contemptible of all men who have given up their faith for the sake of money, and are traitorously trying to pervert their brethren also. It would be almost impossible to make Englishmen understand or believe the most erroneous notions which my countrymen entertain on these and similar subjects; and, unfortunately, while their ignorance is so great, the circumstances under which we Native converts live have given them reason to entertain such thoughts about us. All we preachers and teachers of Christianity, whether ordained or unordained, and most of the other converts too, derive our support from English societies and English missionaries, although I think that, as regards other converts, the state of things are improving, especially, as I hear, in the missions in Punjab. But so long as our countrymen entertain such dreadful notions about us, the higher our office or rank, and the larger our salaries, the worse we shall be thought of by our unconverted brethren in their inmost hearts, whatever tokens of respect they may show us outwardly. To give you an instance:—While I was at Chanda,

in Central Provinces, a respectable Brahmin, to whose house I went to have conversation with him on the subject of Christianity, said to me to my face, that I had become a Christian for the sake of money. I asked him how large a salary he thought I got. He said Rs. 200 a month, which is, of course, a large salary for a Native; and others also entertain similar notions about my salary at Chanda. For as there was no European chaplain in that station, I used to give one service on Sundays to the English residents there, and they used to be very kind, and showed great respect to me; and it was inconceivable to my poor countrymen there that the great Sahibs, that is the English officers, who respected me so much, could have given me less than Rs. 200 a month at least. For money is the principal thing; rank and respect would be nothing worth if they did not bring money. And though they, poor fellows, could not possibly conceive that a man born in the most sacred race of Brahmins could give up the most holy religion of the Vedas and embrace that of an outcast race from any good motive, yet they could not think me so foolish as to be willing to sell my religion, or do the work which I did among the English residents at Chanda, for a less price than Rs. 200 a month! And if I lived poorly and simply, it gave me no credit, but rather brought upon me the discredit of being miserly. But, to conclude this subject, when, by God's mercy, Native Christians shall begin to live quite independently of English missionaries and their support, and their ministers shall be supported by themselves, and this shall be known to all, and believed by all, then only, and not till then, will the Native Church begin to be ranked by the Hindus, Mohammedans, and others, as a *bona fide* religious body, with other accredited religious bodies among themselves, and our priests will be considered as holding a corresponding position with their priests or religious teachers, and will be respected for the sacredness of their office. So much, then, as to the influence of the Native ministers, as ministers, upon the unconverted Natives. The other thing I wanted to say is this:—Those faithful members of our branch of the Catholic Church, who are so desirous of the increase of the Native ministry in

India, ought to take measures first to impart sound instruction in the doctrines of the Church to the Native Christians, else there is a very great fear that Native ministers will soon bring the Church down to the level of one of the Dissenting sects. You know that the distinctive doctrines of the Church had been gradually more and more set aside even here in England during the last century, until at last, at the commencement of the Church revival in this century, they seemed at the point of being altogether obliterated. By God's mercy they are now being revived here. In India, however, as far as my observation extends, they have never been, except in very rare cases, taught to the converts at all. I say as far as my observation extends. I have not travelled all over India. In South India, where the missionaries belonging to the Society for the Propagation of the Gospel are working, I have never been, nor have I been in that very prosperous mission of Chota Nagpore, where the Rev. Mr. Whitley has been labouring for many years; and, therefore, what I say cannot refer to the state of Native Christians of those parts. But those converts, however, belong to a different race, and not to what I may call the civilized and cultivated races of India. Putting, then, those converts aside, my experience extends over a very large part of India—that is, from Calcutta to Cawnpore on one side, and to Bombay on the other—and the Native Christian communities in these parts are, I think, fair representatives of the largest part of the Christian communities of the whole of North and West India, and of a very large portion of those in South India also; and, moreover, in them are found the learned, influential, and leading members of the Indian Church. And as regards the knowledge of the distinctive doctrines of the Church, the state of these Native Christians is as I have stated. Not only the missionaries, by whose instrumentality these Native Christian communities have been gathered, do not, with very rare exceptions, teach to their converts, as prominently as they ought to be taught, the distinctive doctrines of the Church, that of Apostolic Succession, of Baptismal Regeneration, or the like, but a very large body of them, and those the most influential, consider them as fatal errors. Once when I was speaking with a mis-

sionary about the doctrine of Baptismal Regeneration, he said he scouted it! And I heard the same missionary denounce it very strongly from the pulpit when preaching to an English congregation, and, to the best of my recollection, use a most awful expression about it, but I forbear to quote it, fearing my memory may possibly be deceiving me; and though others may not use the same expressions about it, yet, when they think it a soul-destroying doctrine, they do not differ in sentiment from that missionary. Yet if the Church of England does not teach this doctrine clearly and distinctly, I do not know what other doctrine she does teach. If we can reject this doctrine, I do not know how we can blame those who do not believe either in the doctrine of the Holy Trinity, or the Divinity of Christ, or the Atonement, or eternal punishment, or the inspiration of Holy Scripture. The state of Native Christians in India, as far as my experience reaches, is simply this—that they know no essential difference between the Church and the Dissenting bodies. The only difference they know is that we have Bishops, and the Dissenting bodies have not; but this they look upon as a difference not of any serious consequence. We are not taught to look upon the Episcopacy as the Divinely-appointed channel of the Church's life. One missionary said to me that he felt inclined to return to the Bishop his letters of order, and tell him they have done him no good. It is true that this missionary is an eccentric man, but he is not thought heterodox for his opinions, but is highly valued as a zealous missionary. And while, on the one hand, the distinctive doctrines of the Church are never taught us, the Native Christians, so, on the other, the nature of intercourse kept up by the missionaries of the Church with Dissenters is such that it is impossible for us to think that there is any real difference between the Church and the Dissenting bodies. I do not require to be reminded of our duty of dealing charitably with the Dissenters. I wish as much to be charitable and friendly towards the Dissenters as any one, especially in a country like India, and above all towards my dear Native brethren, who have, without any fault of their own, become members of Dissenting communities, because Dissent-

ing missionaries happened to be the instruments of their conversion. But this I say, that when not only the missionaries of the Church and their Native converts habitually join with Dissenters in regular and occasional prayer-meetings, and when not only Native converts are never given to understand that it matters at all if they attend Dissenting churches for Sunday worship, but when Dissenting ministers are invited into our churches to address our people there from platforms—and more than this, when they are asked to mount our pulpits and to preach to our congregations in our churches on Sundays—and even more than this, when an ordained missionary of the Church goes and receives in a Dissenting place of worship their Lord's Supper—when, I say, such things are done by our teachers, the missionaries of the Church, is it possible for Native Christians to believe that there is any real difference between the Church and the Dissenting communities? And the more earnest-minded a Native Christian is, the more strongly he will feel that he ought not to believe that there is any difference. And surely, if the Churchmen and the Dissenters believe exactly the same in all essential points, it cannot but be most contrary to Christian charity, for the sake of certain empty forms, to keep up a sham and a fuss about the Church, and to allow a breach to be made in Christian unity. And for my part, while I held the same views of Christianity, I did not like to call myself a Churchman at all. And I was very much dissatisfied with the Church for not allowing Dissenting ministers to officiate in her churches. As for other doctrines of the Church, I took no trouble to inquire into them and to learn them. To the faithful members, then, of our branch of the Catholic Church, I wish to say that, before you think of increasing the number of Native ministers in India, you must take measures to instruct the Native

Christians in those true doctrines of the Catholic faith which have been believed in the Church "always, everywhere, and by all." Knowing what great ignorance about those doctrines prevails among the Native Christians, I tremble at the thought of an increase of the Native ministry, and still more at the thought of a Native episcopate, which is sometimes suggested. Should the Indian Church at this time be presided over by a Native ministry and a Native episcopate, and should she lose her close connexion with, and the control of, the English Church here in England, she would soon be turned into a new and a more strange sect. And what I say is not built upon mere conjecture, for in Calcutta the most influential Native members of various Christian denominations (including the Church) also have, for some years now, formed an association with the very object of forming a new sect, holding views which should be taken in parts from all denominations, and the Evangelical Alliance, as it is called, established in many parts in India, consisting of Native Christians of various denominations, including the Church, and of which the most influential and earnest-minded Christians are the leading members, has a tendency to bring about the same results. And such associations are heartily countenanced by many English missionaries of the Church. Now, should I be asked in what way could it be effected that Native Christians might receive instruction in the doctrines of the Catholic faith, I should find it difficult to answer. If we wish for it, and pray for it, God will open some way. It seems to be the gracious purpose of God to revive the true faith in the English Church everywhere—here, in India, and in all the places wherever she has spread her branches. Let her faithful members, then, pray and seek for means of furthering this purpose of God in India, and God will point out what those means should be.

The speech of this Native clergyman, which we are told was received with loud and prolonged applause, and for which the Bishop of Lincoln gave him his hearty thanks, is in our judgment of so much importance as the programme of a favourite scheme now on the tapis in certain circles, and does so thoroughly embody the views of a particular school, that, without note or comment or challenge of special statements in it, to which we deem it open, we have thought it advisable to reproduce

it in its *ipsissima verba*, that, especially with a view to coming Conferences, friends of the Church Missionary Society might really know what is in contemplation. Mr. Goreh stood on the platform at Grantham *permissu superiorum*—nay, more, *jussu*—and may rightly therefore be looked upon, not as speaking for himself as an individual, but as the accredited mouthpiece of a school which has recently actively interested itself in missions, and, in the case of Ceylon, has troubled them not a little. His sentiments were applauded and approved by a highly influential body of leading bishops and clergy of the Church of England.

One most important feature disclosed is the apparent dissatisfaction of what may be termed the extreme High Church party with the present management of missions, as conducted even by what may be termed their own Society, and the disposition to introduce a change of policy. For a long time there was a prevalent notion among them that missions were naught. It has now been ascertained beyond dispute that they are a reality; but, while their existence is admitted, they are looked upon as rotten and unsatisfactory. It is acknowledged that there are Christians of all denominations, but the opinion is that Dissenting Christians are little better than heathen, and that Church of England Christians are not much superior to Dissenters. This is plainly the gist of Mr. Goreh's speech. It is also substantially at one with Bishop Copleston's celebrated declaration, "Missions cannot be carried on by isolated efforts. The conversion of the world has been intrusted to the Church as a corporate body. Though a million were converted by assistance, drawn say from the Baptists, the evil which such an association would in the course of time evolve would become so great as to be unrestrainable, and in the end would greatly outweigh the good done in the first instance." A million of Christians, if Dissenters, would be worse than a million of Buddhists! It is under a strong conviction that this is the case that there has been the restless interference with Hawaii and Madagascar. The same idea crops out in Mr. Goreh's speech. Until Native Christians are instructed in what he terms the true doctrines of the Catholic faith, such as Apostolical Succession, Baptismal Regeneration, and the like, he "trembles at the thought of an increase of the Native ministry, and still more at the thought of a Native episcopate, which is sometimes suggested." We think the Christian public ought to be thankful for this outspoken declaration, though they will differ from it. It throws great light upon the present movement at home for the multiplication of English bishops in India. This is placed ostensibly upon the vast extent of dioceses; it is really that there may be interference by prelates of the stamp of Bishop Copleston and Bishop Mylne, with all existing mission agency, and moulding the Native Christians into the narrowest type of ritualism. Until Native Christians are re-converted into ritualists, neither Mr. Goreh nor those whom he represents would view with any satisfaction the multiplication of Native ministers or the appointment of Native bishops.

This will be startling intelligence to some; but it is well that it

should be clearly seen where and with whom the difficulty really rests.

There is, however, another and a far more cheering aspect of the condition of Christianity in India, incidentally disclosed in Mr. Goreh's speech. It can easily be gathered from it with what thorough fidelity and Catholic large-heartedness all Christian Societies have hitherto laboured in the mission-field. "Ephraim has not envied Judah, nor has Judah vexed Ephraim." What, with Mr. Goreh's permission, we will venture to call the great essential Christian verities have been freely and indiscriminately communicated by all alike. The Native Christians of India are, on his own showing, left with the knowledge of saving truth, and, with the Bible for their code, to form eventually their own Church after their own fashion. It can only be secured to the very straitest and most ultra sect in the Church of England by hindering the development of its life, and by keeping it well in particular hands. It must not lose "close connexion with and the control of" what he terms the English Church, but what we venture to term the Ritualistic party in it. Much has at various times been paraded about the control of Societies and their interference with the freedom of the Native Church; but this honest avowal from the inmost depths of the Cowley retreat is something more than has yet been hazarded.

The conversion of the heathen finds some place in Mr. Goreh's speech, although he does not dwell upon it so at so much length as what we hold to be the conversion of the Native Christians. In his judgment it is to be effected by a number of Native Christians who should adopt a life of poverty and celibacy—in other words, by a body of Christian Faqirs. The Natives of India have, he says, been always famous for "heroic acts of religion and self-denial." To counteract the evil influences of Christianity as hitherto presented to them, which has suppressed all "high aspirations" in the hearts of Native Christians after these performances, he would have religious communities established. What the "heroic acts of religion and self-denial" practised by heathen in India have been, and how necessary it has been for a Christian Government, however reluctant to interfere with Native superstitions, to suppress them in the interests of decency and humanity, we cannot stay to declare. Instead of the well-ordered mission homes, in which, to Christians and heathen alike, are presented the regularity and happiness of Christianity, and all domestic virtues, in which woman is exalted to her proper place, and is lifted from the degradation to which her sex is consigned, celibate devotees are to be gathered into monasteries, and are to be sent forth periodically, like the priests of Juggernaut, to dilate upon Christianity, and to rival, if they can, the austerities of their heathen counterparts. We maintain that they will be hopelessly distanced. We cannot imagine that, in any teaching which retains the faintest tincture of Christianity, it would be possible to reduce, except after a long period, any one who has embraced its teaching to the depths of vacancy and brutality, which strike the vulgar mind in India with awe and reverence, and are accepted as "heroic acts." If all the austerities which distinguished the followers of

Antony in Egypt were to be practised in India by religious communities, they would pale ineffectually before the genuine article which heathenism is so prolific in. Even Simeon Stylites could hardly have rendered himself pre-eminently conspicuous amid the "heroic acts" of Indian Sunyassies.

It is quite possible that, by the introduction of a system of this kind, what Mr. Goreh terms "a Native Church" might be gathered out, which would "begin to be ranked by the Hindus, Mohammedans, and others, as a *bona fide* religious body with other accredited religious bodies among themselves, and our priests would hold a corresponding position with their priests or religious teachers, and would be respected for the sacredness of their office:" but is this the true object to be aimed at? Is it by conformity and assimilation to the practices and institutions of heathenism that Christianity is to prosper? Plainly between what all Evangelical Christians hold, and the views enunciated by Mr. Goreh, there is an extreme divergence. A careful consideration of his statements leads us to the conclusion that, after having come out clearly and distinctly from heathenism, he has retrograded again to some extent towards it. He may be as convinced as ever he was that its physical and historical facts are falsehoods; he may be, and doubtless still is, charmed with the truthfulness and beauty of Christianity; but he seems to be entangling himself again in a yoke of bondage. We question whether the simple doctrine of justification by faith in Christ only has that complete dominion over him which is essential to a true reception of Christianity. It is no secret, we believe, that he is a man of most austere life, and he seems to look wistfully at the "heroic acts of religion and self-denial" by which the Hindu attempts to merit heaven. We think he would fain engraft what he fancies are the noblest portions of his former creed on the simplicity of his new one. But what would, in due season, be the inevitable result, if not to himself in his own person, yet to those who with less light, less knowledge, and probably less love to the Lord Jesus Christ, might aspire to frame their views and their lives upon his model?

We have dwelt upon this remarkable address, and offer it to the contemplation of our readers, not because we anticipate any immediate evil from the quarter whence it originates, beyond the disturbance caused by prelatial interference such as has been recently attempted by Bishop Copleston, but because it points to contingent danger in the future. Christians in India are still a despised, though not a persecuted, minority; they are largely recruited from races held in contempt by those from whom Mr. Goreh is descended. There is as yet no temptation to establish in the Native Church a system like that which he advocates. But if, on a sudden, a crash were to come on the crumbling fabric of Hinduism, and a promiscuous number, especially of the higher classes, were to become converts to Christianity, there might be much ground for apprehension that there would be an attempt to transfer the sacerdotal system which prevails in Hinduism into the new creed. As there are already Hindu monasteries, so there might be Christian monasteries; as there are Hindu

priests, so there might be Christian priests; as there are Hindu devotees performing "heroic acts" of religion and self-sacrifice, so there might be Christian devotees practising austerities, and seeking thus to win favour and acceptance among the people, and claiming heaven as a reward. All this Mr. Goreh would view with complacency, and all this the bishops and clergy at the Grantham Conference—unwarily, we think—applauded.

But it may be said, Are not these incidents inevitable? Will not the Hindu mind import its own notions into Christianity, and carry into its new religion feelings and prejudices, modes of thought and peculiarities of practice, consonant in a certain degree to its former opinions? Has not this been the history of our own Christianity? To this we can frankly reply that there is too much cause to apprehend this danger. It is natural—it may, perhaps, be inevitable—that the turbid waters of Hinduism should commingle with and defile the pure streams from the river of life. It has been so with our own past Christianity, and is so still to a painful extent. But by the dissemination of the Word of God, by freedom of thought and intelligence, by the overruling and gracious providence of God, the chief work of evangelization has devolved now upon Protestant nations. In the midst of much evil and corruption, there is extant a genuine, vital, and spiritual Christianity, of a primitive character, which interests itself actively in missionary work, and is zealous for the salvation of souls. It is for the purity and the simplicity of this that we are jealous. Whatever may be plainly beyond the control of believers, they need not be unduly careful about. If forms of delusion, saddening to contemplate, were to take extensive hold of the Native Church, through the introduction of the ancient superstitions of the land, sublimated from their original grossness, however deleterious the admixture, it must be endured. But most assuredly it is the bounden duty of Protestant Christians, who have been themselves redeemed from the vain corruption received by tradition from their fathers, to communicate nothing in India but truth as free as possible from the admixture of error. It would be sinful to be helping in resuscitating there foolish superstitions and practices and errors which we have discarded, and found most unprofitable and noxious amongst ourselves. The soil might be congenial for the growth of these tares, but that is no reason why we should plant them with the wheat. It can only be by the maintenance of plain, clear, simple evangelical teaching that spiritual life can be sustained in the Native Church, and very solemn will be the responsibility of Christian men if they are to be concerned in anything which can lead to the adulteration of the truth as it is in Jesus. It is for this reason that we have thought it a duty to raise a voice of warning. If Mr. Goreh stood alone, and were simply giving utterance to his own notions, the address might be passed over, in common with much that is uttered on these occasions. If it were simply the outcome of his own idiosyncrasy, which unquestionably it is to a certain extent, his remarks might be deplored rather than reproduced. But we are convinced that it is more. We deem it to be the manifesto of a school amongst ourselves who imagine that

they have discovered a more excellent way of conducting missions than has approved itself to all Protestant Christians. There is discoverable in it the faint outline of a programme already otherwise partially developed, threatening much disorder and confusion. This is gradually, and in various ways, emerging more and more into prominence. We therefore wish our friends to view it thoughtfully. Whatever danger lurks in it is from the speciousness which may allure English Christians, and lead them to embark in schemes and projects of a disastrous character to the promulgation of true Christianity. Careful perusal will show that it is far less a scheme for evangelizing the heathen than for ritualizing Christians. Instead of transmuting heathenism into the pure ore of Christianity, if carried out, it would be a species of electroplating, which would present a surface of Christianity on unchanged heathenism. There is in it essentially—we hope we do not judge it uncharitably—the religion of the natural man, which assumes many outward forms more or less captivating, but which can in all cases alike be resolved into one capital delusion—the justification of the sinner before God by his own works. The error pervading it is, to our apprehension, the same against which St. Paul so earnestly and so conclusively contended in his Epistle to the Galatians.

As regards Mr. Goreh himself, our feelings of sympathy are great. It is sorrowful to behold the attitude which he now deems it his duty to take up. We do not for one moment doubt that it is assumed conscientiously. Still we cannot but perceive that he is, consciously or unconsciously, building up again the things which he had, to the infinite profit of his soul, destroyed. Where he is now located, he might be reminded of the deplorable spectacle of two men quite as pure, quite as single-minded, quite as conscientious, quite as intelligent, quite as learned, quite as earnest seekers after truth, upon whom, as upon himself, no shadow or suspicion of unworthy motives rests, who yet have notoriously fallen away from the faith which they once professed, and have taken refuge—one in the abyss of Rome, another in the dreary wildernesses of infidelity. Oxford no longer retains either John Henry or Francis William Newman. A subtle, inquisitive, over-refining into metaphysical problems for which the answer was too impatiently sought, which could not be content with simple acceptance of the truths of revelation, led both in different ways to make shipwreck of the faith. In this respect, probably, that intellectual subtlety which is so conspicuous in Mahratta Brahmans may yet prove, in the case of Mr. Goreh, a like snare. He is now, apparently, much at the same point which afforded the celebrated Tractarian leader for a brief period a halting-place. It could not, however, be for Dr. Newman permanent rest. He must needs go further, and is now, at least ostensibly, acquiescing in the infallibility of the Pope! It is a curious incident that, at one time in his remarkable career, he entertained the thought of revolutionizing the Church Missionary Society, but the notion was dismissed as impracticable. Grievous indeed it would be if after all Mr. Goreh's own opinion concerning himself may yet prove only too correct. He had then doubts "whether, if he became a Christian, he might not change again." It is in the last degree,

we should think, improbable that he will ever relapse into his original heathenism. But, judging him by his own recently-published declarations at Grantham, there is only too much reason to stand in doubt as to his future among the conflicting views of Christianity into which a restless, inquisitive, it may be too self-relying an intellect is apparently urging him. May that childlike spirit on which the Saviour pronounced so rich a blessing yet be abundantly vouchsafed unto him !

RELIGIOUS EXCITEMENT IN CHINA.

THE provinces of Sech'uen, An-hwuy, Kiang-su, and Cheh-kiang, have been agitated to an extraordinary extent during the summer and early autumn of the present year, by rumours and outbreaks of different kinds.

In Sech'uen and An-hwuy, the movement has taken the form of direct and pronounced hostility against foreigners, and against Native Roman Catholics in particular, as being the most accessible of those connected with foreigners. In Kiang-su and Cheh-kiang, especially in the city of Su-chow, and in the immediate neighbourhood of Hang-chow, the excitement has been caused by various terrifying rumours, and alleged supernatural appearances, which have in several instances been attributed to Christian influence.

A story was started, how and by whom it is not known, to the effect that persons are crushed and suffocated in bed by paper men, which are sent aloft by magical influence, and descend gradually, increasing in size, and changing into different forms, now appearing as a black cat, now as a buffalo ; and the bulkier the form the more unpleasant, as one would naturally suppose, are the sensations of the victim.

By a strange coincidence this same rumour agitated Ningpo more than thirty years ago, about the time, that is, of the second war with China, when Ningpo was captured by the British forces.

At Su-chow, one of the first victims is said to have been a woman, who struggled vigorously against the supernatural oppression, and, springing out of bed, discovered on the floor a paper man ; she fastened it to the room-door, and the next day a Buddhist priest appeared, asking for alms. The woman refused to help him. " Well, if you have no money, give me the paper figure on your door upstairs," he said.

She went upstairs, tore it off the door, cut it to pieces with scissors, and brought it down to the priest, but the priest was dead. Such a story was, of course, sufficient to set the place on fire, and in some instances Buddhist and Taoist priests have been arrested, as practising these magical arts.

But the true principle of these movements is believed to be political and insurrectionary ; the secret agents of these conspiracies assuming at present an anti-foreign guise, with the deep-laid scheme (so some suppose) of embroiling China in a foreign war, and so providing a good opportunity for rebellion.

Seven men were assaulted near Su-chow, with, as it was asserted, paper men in their boat. Two of them were lads of fifteen years of age; and the magistrate took these lads aside and urged them to confess the truth, promising not to torture or punish them if they did so. They then asserted that the Roman Catholics had bribed them to perform these magical arts. The five men under torture confessed nothing. The silly story of the boys, however, was at once accepted by the city, and considerable hostility against foreigners was the result.

The wave of rumour and excitement swept onwards from Su-chow, and on Saturday, Sept. 10th, we heard that it had reached the suburbs of Hang-chow. On Sunday evening, Sept. 11th, at 10.30 p.m., I was a good deal startled by a strange suppressed cry, as of one suffocated and struggling to be free, followed by violent stamping on the floor, and beating of gongs, proceeding from one of the houses not far from our gate. I felt sure that this was a case of "paper men," and as soon as I could rouse my servants, and get the front gate unbarred, I went out to ascertain what was the matter. On reaching the house from which the noises proceeded, I thought it was the simplest and kindest way to show sympathy with my neighbours in their trouble, and to brave the imputation of being myself the culprit. They received me gladly, and at once took me to see the patient. "The paper man," they said, "is gone." "Oh," I replied, "I don't ask to see him, for he is nothing in the world; but let me see his victim." There stood the young weaver who had been shouting. He told me that he had been in bed only ten minutes, when the curtains appeared to be thrown aside, and a heavy weight seemed to fall on him. I asked him what he had eaten for supper, and told him that as his pulse was high, and his skin somewhat feverish, I thought it all proceeded from nightmare, caused by a heavy meal, and following on a day spent in talking about the rumours. I then exhorted the people to put their trust in the living God, and not in the magic influence of gongs or other charms.

The same night a child was seized near our house in the same way; and some few cases have occurred subsequently. But in the country the excitement has been intense. The chapel of the American Presbyterian Mission at Sin-sze, a large town in this neighbourhood, was attacked ten days ago by a mob, and would have been wrecked but for the interference of the magistrate at the last moment. The Chinese pastor with his family arrived in Hang-chow the next day, under an escort. At another town, Tang-tsi, about twenty-five miles off, two men are said to have been caught with paper men on their persons, and to have been summarily burnt alive by the distracted and enraged people. They vowed to exterminate all "false creeds"—the Roman Catholic, the Religion of Jesus, and the White Lotus sect, this last being a political society of bad repute. Alas! that the Divine and All Pure Truth of God should be classed between degenerate Christianity and a traitorous sect!

Two missionaries, who started about this time on a preaching tour, were obliged to return, as nothing could be done in the country, as

they were not allowed to moor their boat at any town or village in the night-time. Processions with gongs and lanterns paraded the country all night long and till the sun was actually risen, with the hope of dissipating the magical influence of these paper men. In Su-chow, every gong is sold, and also every copy of the Yih-kying, the oldest of the Chinese Classics, and of great repute for its magical influence. In Hang-chow, four dollars are asked for a small hand-gong, and the umbrella trade has been very brisk, since an open umbrella is thought to be a puzzling obstruction in the way of the sprites. At night, no one ventured into the streets, as it was said that ghostly troops would march through the city. To-day (Sept. 18), the first day of the Chinese eighth month, the city is anxiously awaiting the fulfilment of a prophecy which announces a week's darkness, to begin with this very day. Unfortunately for the prophet, the sun has shone with unclouded splendour, and the air is bright and clear. Venus also has been seen at noon, and this is regarded as a disastrous portent.

From several circumstances which have come to light at Shanghai and elsewhere, it seems probable that some bold and clever men have caused, by sleight-of-hand, sounds and effects in houses and on persons; and one or two such cases have sufficed to set a superstitious and ignorant people—a people, too, just at this time in anxious suspense as to the result of the negotiations consequent on the Yunnan outrage—in a ferment of excitement.

The object of such tricks is, as I noticed above, political; and far more serious rumours agitate the minds of sensible people, as to an insurrection to break out on September 25th.

The Yamun of the Governor of the Province in this city is said to be guarded by strong bodies of troops, as assassination is suspected. Yesterday our Native preacher here chose as his text, "The night is far spent, the day is at hand." Is not this deepening darkness of superstition and sin a sign of dawn and day at hand?

Since writing the above a great and sudden change has, through God's great mercy, occurred. Proclamations have been issued by the Viceroy of Nankin, by the Tao-tai of Su-chow, by the Governor of this Province (Cheh-kiang), and by the Tao-tai of Hang-chow, commanding the people to "be quiet and do every man his own business, attempting nothing rashly." The crime of these magical arts, if they exist at all, is expressly laid to the charge of the White Lotus sect; and it is emphatically stated, for the information of all classes, that *Christians are quite blameless in this matter*. One copy of the Governor's Proclamation is affixed to the door of the Great Examination Halls, into which 13,000 graduates will pass next Monday for their trial for the second degree. Thus, in a sense, "the wrath of man has been made to praise God."

Strange to say, in some districts near us, and districts not under Roman Catholic influence, the *sign of the cross* has been used by the heathen as a charm against their fears. Surely superstition and fear bear here the germs of what may grow and ripen into something better and nobler; and what has hitherto been *foolishness*—the "preaching of

the cross"—may, even from this outbreak of Satan's malice, wear now to some eyes an aspect of dignity and glory.

But, far better than this, the news reaches us of the Christian courage in the hour of great danger shown by some of the Native Christians at Sin-sze. Two of them, in particular, declared their willingness and readiness to die for the Lord Jesus; and they stayed in the town without fear till the storm of angry and murderous excitement had subsided.

In another town the American Baptist Chapel was saved, so we hear, from the violence of a mob, by the presence of a member of our church, Peter Chow, who lives in that neighbourhood, and who was present in the chapel at the catechist's special desire. His Christian courage and straightforward statement, coupled with the fact of his being an old inhabitant of the place and well known there, sufficed, through God's blessing, to still the excitement.

We have received tidings also from Chefoo of the successful termination of the negotiations between Sir Thomas Wade and Li Hung-chang, and this news, if confirmed, will tend greatly to pacify the country. May God enable us to take full advantage of tranquillity! We hear that Wen-chow is to be opened for foreign trade. This will, I trust, confirm the resolution of the Committee to plant a mission there.

In connexion with the above remarks, the following translation of a special Proclamation, recently issued by Yang Fu-tai, Lieutenant-Governor of Cheh-kiang, will be read with interest:—

Yang, Vice-President of the Board of War, Right Assistant in the Court of Censors, Imperial Historiographer, Lieut.-Governor of Cheh-kiang and its dependencies, Inspector of Tribute, Commander of all Forces, both naval and military, and Commissioner for the Salt Revenue on both banks of the River Cheh; whereas—

This is an edict respecting recent numerous fictitious rumours coming from the capital of Kiang-su province (Nankin) confusedly relating the cutting off of queues, cases of nightmare, and the like, occasioning suspicion and alarm, so that in country places every night has its manifold panics: further, that criminals who have been arrested and punished at Kiang-ning (Nankin) proved, when examined, to be old members of the White Lotus sect, and other illicit combinations, but totally unconnected with the European sects of the Lord of Heaven (Roman Catholics), and of Jesus (other Christians),—

Now the province of Kiang-su and Cheh-kiang are intimately connected, so that there is cause for serious apprehension of the spread of such panic and suspicion (in this latter province), resulting perhaps in tumult; and lest the suspicions should implicate the religious halls in various places and so occasion trouble,—

But, consider, what room is there in broad daylight for such wickedness as the practice of magic? It is, in fact, the work of seditious persons who start rumours with a view to creating a disturbance and unsettle the minds of the country people, hoping for a chance secretly to bias their minds, which, once disordered, speedily receive a wrong sentiment, and then the suspiciousness I have mentioned invents the nightly spectres.

Take an instance:—During the summer of this year, rumours of paper men and of cutting off hair-plaits were spreading within Hangchow city; but upon my officer summarily arresting and examining the culprits, the rumours instantly died out. And (as to the real nature of the prodigies) if a person, when he lies down, allows the hand to rest on the region of the heart, he is thereby naturally liable to spectral dreams and nightmare. The affair is of the most ordinary nature—no marvel

whatever. But just now, whoever chances to be so affected suspects at once that it is a case of imps and magic. Then the fright of one man upsets the minds of a family; the excitement of the family sets the neighbourhood in an uproar, till they beat gongs and raise the village, though all the time the hubbub is of their own making.

Besides general orders addressed to the civil and military services throughout my province, directing them to institute a careful and, in case of immoral practice or illegal associations, to arrest and punish promptly, I now further issue an edict for general instruction, and to hereby notify all the military and commons under my government, to wit, that wrong is no match for right; if the heart is resolved, the temper will be firm. False demons have really no power to injure you. The Historical Commentary says well: "Impish influence depends on men for its origin; without a start from human agency, imps cannot come into being."

Be sure that what I am saying is candid truth. If there are plots in your neighbourhood, you should petition your local magistrate, and, abiding the issue of his action in arresting and punishing, keep yourselves out of the scrape.

The main thing is that husbandmen and craftsmen, merchants and chapmen, with all the commons and the soldiery, should abide steadily in their wonted calling, and not chase the wind and snatch at shadows, lightly believe false rumours, and so involve themselves in trouble.

Special Edict, given this thirtieth day of the seventh month (circa Sept. 18, 1876).

A. E. MOULE.

MISSIONS TO MOHAMMEDANS.*

BY THE REV. ROBERT CLARK.

THE number of Mohammedans in the world is variously computed by different authorities to be from 120,000,000 to 160,000,000, of whom about 40,000,000 are in India. In the Punjab (where I have been permitted, by God's Providence, to labour for the last twenty-five years) we have more than 9,000,000 Mohammedans, or more than half the whole population. Our attention at Peshawur—I may also add in Umritsur and Lahore, in Cashmire, and also in the Missions of Multan and Dera Ishmael Khan—has been especially directed towards the Mohammedans. We have had in the Punjab some of the most eminent missionaries to Mohammedans that India has seen—Dr. Pfander, Mr. French, and the Rev. Imad-ud-din. Three of our six Native clergy, and many of our leading converts, were once Mohammedans.

We turn at once to our subject:—

The latter part of the sixth century was the period, perhaps, of the lowest decay that the Christian Church has seen. The Roman Empire had been overrun by Northern Barbarians. The Greek part of the Empire at Constantinople was enfeebled by luxury. There was but little true religion to be seen anywhere. In the Church of Christ, both at Rome and Constantinople, there was much immorality, and much fierce controversy, but little practical holiness. The world had entered the Church. Bishops struggled for wealth and eminence, and philosophical speculations had been substituted for godliness. Christian

* An Address delivered at Cambridge in the October Term, 1876.

Churches sometimes almost resembled heathen temples, and were filled with images and the ornamentation of art, whilst the worship had degenerated into elaborate ceremonial. It conveyed the idea, which is still prevalent in the East, that Christianity is only another system of idolatry. The life of Christianity was almost extinct. The form of it alone remained, without the power. The candlestick had been removed.

It was under these circumstances that two great Antichristian powers arose—the Papacy and Mohammedanism. The one spread itself in Europe, the other in Asia and North Africa. They took possession of the two capitals of the Roman Empire; and the one still holds its court in Rome, and the other still rules in Constantinople. It is probable that it was the spurious form of corrupt Christianity which called Mohammedanism into being, and that Mohammedanism was the great scourge sent by God against a debased Christianity. It was the great protest made against idolatry, and it was, perhaps, Mohammedanism which has prevented the *whole world* from becoming idolatrous. It is a remarkable fact that, as long as Romanism, before the Reformation, remained unchallenged, Mohammedanism remained triumphant. It has maintained its power during the whole of the now nearly 1260 years, during which Romanism has flourished. But in proportion as the Gospel has been spread abroad in its simplicity, both Mohammedanism and Romanism have become weaker, in every land, both in their political and religious aspects. Neither the one system nor the other can ever maintain its power where the simplicity of the Gospel is widely propagated. The two systems rose together; and it is probable that they will fall together. The Western Apostacy preserved the Bible, though it was a Bible hidden in an unknown tongue—a Bible chained and bound, so that the people could not read it. Through the Bible it preserved the great doctrines of the Trinity and Christ's Divinity and Atonement; and therefore it fell not so low as the Apostacy of the East. The Eastern Apostacy had no Bible at all, and it therefore rejected, and still rejects, the fundamental doctrines of Revelation; and it became, what it is now, pre-eminent in ignorance and deadness, the embodiment of destruction, the provocation of war and bloodshed. In the sixth century, both Rome and Constantinople had become a mere carcass; the vultures swooped down upon it; and wherever the carcass is, there will the eagles be gathered together. We therefore still expect terrible and destructive wars in connexion with them both.

But we speak to-day of *Missions* to the Mohammedans. It is no little matter which we have to consider; for there must be something strangely powerful, and suited to the human heart, in a system by which one man, Mohammed, could leave so mighty an impress, for more than twelve centuries, on no less than one-eighth of the human race. And now, more than 1200 years after the death of its founder, we see that all Arabia, Egypt, and North Africa, and parts of Central Africa, and Turkey, both in Europe and Asia, including Syria and Palestine, and Persia, Turkistan, Afghanistan, and part of Thibet, are

governed, and in a great measure inhabited, by Mohammedans. It is not long since all India was under their sway; and wherever we go in India, we meet with Mohammedans.

Some people think lightly of the East, and of its religions and philosophies, as though they were merely foolish stories, loosely strung together, and easily controverted and exposed: yet there must be something wonderfully fascinating to the human heart in these great religions, which have maintained their power over a large proportion of mankind during the greater part of the world's existence. The truth is that Europe, perhaps, has known but little about such things. Europe never founded a *world* religion, whether true or false; and it perhaps has hardly ever gauged accurately the thoughts and feelings which influence mankind. All Europe combined, including both Greece and Rome, never had the art or power of framing a religion that could last. Every religion in the world, that now exists (as a great world religion), has had its origin in Asia. It was there, in the great East, that Buddha laid the strong foundations of Buddhism, which, after 2500 years, has still its 400,000,000 of adherents. It was there, in the midst of Asia, that the Brahmins called Hinduism into being, which, after 2000 years, is still accepted by 200,000,000 of Hindus. It was in Asia, not in Europe, that Judaism sprung into life, the seed-corn of Christianity, which has spread itself from Asia into every country of the world. Our Lord Himself, together with every prophet and apostle that the world has ever seen, were all Asiatics; of the 318 Bishops at the Nicean Council, only eight, at the most, came from the West. And it was in this great East, too, that Mohammedanism arose, which is still obeyed by its myriads of loyal votaries. Europe, indeed, has often been influenced, through Granada, and Venice, and Constantinople, and Alexandria, by Asia's philosophies and religions; but it is only now beginning, after many centuries, to hand back again to Asia that torch of Truth which she received herself from Asia's hands.

Mohammedanism possesses much that is good and true. The attributes of God are dwelt on in every page of the Koran; and the unity, power, mercy, and justice of God are in the mouths of every good Mohammedan. It is its element of truth which gives it strength. The Mohammedan knows the moral precepts which are contained in the Ten Commandments. He knows what he ought to do, and what he ought not to do. He knows also that there is a heaven and a hell—a resurrection of the dead and a future judgment—and he longs to escape the punishment which he dreads, and to attain the eternal happiness which he desires. The grand truth is, that it tells of one living and true God, the Creator and Preserver of heaven and earth, the Governor of the universe, and the great Judge of all mankind. Mohammed saw clearly the debasing sin of idolatry, whether it were in Pagan Arabia or Persia, or in Christian Syria, or Egypt or Constantinople; and he believed that he was raised up and sent by God to endeavour to exterminate it. He therefore took no rest till he had broken to atoms the 360 idols of the Kaaba in Mecca; and his followers ceased not to send forth their

devastating armies till they had swept like a whirlwind through Damascus and Jerusalem and Cairo, and purged a great part of the world of images, and of what they called blasphemies. Our converts from Mohammedanism will have no *Greek* Christianity, no *Roman Catholicism*, no images, no crucifixes, no pictures. Nothing but the simplicity of Christ's Gospel will have any power with them. The Mohammedans formerly believed, as some people in the East do now, that the Christian's Trinity is composed of the Father, the Virgin Mary, and the man Christ Jesus; and they held this to be a horrible blasphemy, which called for the vengeance of God by their hands. Like the Jews of old, they looked on it to be blasphemy to say that Christ is God, and they went forth conscientiously on their work of destruction to do God service, because that He, being man, was made by Christians to be also God. Honouring Christ as one of the chiefest of the prophets, they thought it derogatory to His honour for any one to preach Christ *crucified*; and they therefore declared that, on the day of the crucifixion, Judas Iscariot was substituted for Christ, and died in His place, whilst Christ ascended without dying into heaven, from whence He will come again, with Mohammed, to destroy Dajjal, or Antichrist, and to judge all mankind at the last great day. They point out in Jerusalem the seat where Mohammed will sit with Christ, overlooking the Valley of Jehoshaphat on that day.

It is easy to see how Mohammedanism is one of the very masterpieces of the great enemy of mankind. Our every hope of salvation depends on what Christ is and what Christ has done. In the Lord have we righteousness and strength—righteousness through His death, and strength from His life—because, being perfect God and perfect man, He died and rose again. The Mohammedans say that He is neither God, nor did He die; and thus, by removing the very foundations of Christianity, they would overthrow the whole fabric. It is therefore that they will listen with attention and respect to every story of the Old Testament, and to every miracle and narrative of the New, and concur and heartily agree in every word we utter of the attributes and government of God. "Preach this," they say, "and we will all be Christians." Mohammedanism and Christianity *are*, then, synonymous. But if, in our bazaar preaching, one word be said of God in Christ, or Christ in God, the courteous and reverential concurrence becomes a mere riotous controversy, in which we are called blasphemers and infidels, who have altered the Scripture, and who deserve death for denying the unity of the Godhead, and making a man to be God.

They have verily a zeal towards God, but not according to knowledge, for they have no knowledge of Christ in God, and will have no knowledge of God beyond the Koran, in which they believe that all religion, both for this world and the next, is embodied. And when we look into the Koran, we find it full of the wildest stories of things concerning both earth and heaven—stories collected together from Jewish and Christian and Arabian traditions—many of which are still extant in our apocryphal Gospels, strung together without method, as Mohammed chanced to utter them. There is, I believe, hardly one

statement in the Koran of which the source cannot be traced to some book or tradition which is known to have been extant before the time of Mohammed. The Koran possesses many of our Bible narratives, but in a corrupt and mutilated form. One of Noah's sons, Ham, is said to have been drowned in the flood. Abraham is said to have offered up Ishmael instead of Isaac. The daughter of Pharaoh, who brought up Moses, is called the wife of Pharaoh. Christ is said to have been born, not in a stable, but under a palm-tree. The Koran declares that many genii and men were created only to fill up hell with them. About one-sixth part of the Koran is taken up with descriptions of hell and of paradise. I need hardly add that almost everything that is described is only material, and appeals chiefly to men's feelings and passions. It is said that it will take the meanest believer 1000 years even to see his gardens, furniture, servants, and wives. If we turn to the "Traditions," many of which are received as a part of their religion, we read that the least in paradise is he who has 80,000 servants and seventy-two wives. He shall dwell in gardens of delight, reposing on couches adorned with gold and precious stones, where there are rivers of wine, by drinking which his head shall not ache, nor shall his reason be disturbed. The stature of each believer shall be 60 ells, like that of Adam when he was created. There are such great angels in heaven, that one of them measures 700 days' journey from the shoulder to the ear. There would be space enough in the hollow of his thumb to contain all the waters of the world. The stature of one of the sons of Anak is said to have been 23,333 ells, so that he could take fishes from the sea and cook them in the sun. Noah's flood only reached up to his knees. I have myself seen the so-called tomb of Noah, in the Anti-Lebanon, which is 70 yards, or 210 feet long, and then they buried him with his legs, from his knee downwards, perpendicular in the earth. It would be idle even to mention these stories were it not that these, and many others still more ridiculous, are believed by more than 100,000,000 of people.

The Mohammedan is the most credulous of all people. He will believe anything that his book tells him, and nothing will persuade him that his book possibly may not be true. And he is ready to act on his faith, and risk all on it—houses, wife, and children, and even life itself. He is ever ready to fight for it, and nothing stirs his soul so much as to read or listen to the words, "Fight against the unbelievers, till strife be at an end, and take their wives and spoil." "The sword," said Mohammed, "is the key of heaven and hell,"—of heaven to the Moslem, who dies in battle as a martyr to his faith, and of hell to the idolater, who perishes deservedly by it. "To convince stubborn infidels, there is no argument like the sword." And now, in India, after long preaching, we sometimes hear them tell us that they have nothing more to say now. They have but one more argument now yet remaining, and that is the sword; but that argument their religion does not require them to use until they can do so with some prospect of success. "A drop of blood shed in the cause of God, or one night spent in the camp, is of more avail than two months spent in fasting and prayer."

"Whoever falls in battle, his sins shall be forgiven him. His wounds shall be resplendent with vermillion. The loss of his limbs shall be supplied by the wings of angels or cherubim." To this let us add the doctrine of fatalism, and we cease to wonder at the spread of Mohammedanism. "If I am to die in the battle," says the Mohammedan, "then nothing can save me. If I am to live, then nothing can harm me. None can die before his time, or live beyond it. If I live, it is for me to live a conqueror, with wealth and luxury, and the right (well earned by only valour) to live a sensual life, as my religion allows me. If I die, I go straight to the enjoyment of these same material pleasures, increased a thousand times, in Paradise for ever. It matters but little to me whether I die or live, but it matters much to conquer : " and God will help him, he believes, to conquer.

There are many at home, even amongst our leading politicians, who believe that we, with our Enfield and Martini guns and rifled cannon, served with our perfect system of discipline, and aided by our almost unbounded resources, have nought to fear from Mohammedanism. Such people little know what Mohammedanism is, and how fierce and reckless of all consequences its proud, haughty spirit is. It is now many generations since the green flag of all Islam was unfurled during the Crusades. All Christendom then could not withstand it, and the flower of Christian chivalry witnessed their own humiliation in the capture and occupation, by the Moslem, of Jerusalem, and Rhodes, and Constantinople. The green flag of all Islam may probably yet once more be unfurled. All Mohammedanism *expects* it, and waits for it. They cannot indeed now stand before combined Christendom (if indeed it ever be combined), and the conquests of past generations will be reversed when the Turk recrosses the Bosphorus, and the walled-up golden gate of Jerusalem shall be opened to receive a Christian conqueror. Mohammedanism rose by the sword, and it will perish by the sword. Its end, we believe, is near, but we little know what desolations and awful atrocities (perhaps even yet unheard of) which fanaticism and despair may cause during its great death struggle, which, when it comes, will shake the world.

But this is politics. We have a better and a surer way of combatting Mohammedanism than this. We are treating of Missions to Mohammedans. If they had been begun before, there would probably be no Eastern question now to plunge the world in war, the results of which no man on earth can divine. Our Missions, it may be, have begun too late to alter politics, yet not too late to ameliorate whole countries or to save men's souls. We know the meaning of the word "Ishmael"—"God shall hear,"—given by the angel to Hagar's son at the time of his lowest extremity, when death was very near. "The Lord hath heard thy affliction." In their last great affliction it still may be that "God will hear," and Ishmael shall yet "return and submit" to Sarah's seed, even Christ.

Mohammedans are eminently religious. They have much pride indeed in their religion, and no shame; and in this we may learn something from them. The Mohammedan will rise from his seat the mo-

ment the hour of prayer has come, no matter with whom he is speaking or what he is doing. In the room, or in the garden, or on the wayside, he will pray his prayer with kneeling and prostration. He counts his repetitions of the name of God on beads lest he should forget one of them. He believes that salvation from hell depends (not on God's gift, but) on his own good works. And yet he allows that he can never tell whether he has attained to salvation, for this depends on his fate; yet God is merciful. Being ignorant of God's righteousness, and going about to establish his own righteousness, he practises religiously the five essentials of his creed. He prays (not like David, three times, or like Christians, twice, but) five times a day. He fasts so rigorously during the month Ramazan that he will rather die than allow one atom of food, or indeed of anything whatever, to pass his lips. He goes on pilgrimage to Mecca, if he has the means of doing so. He repeats the Kalma, "There is no God but one God, and Mohammed is the prophet of God." And he gives alms with open hand to the poor. These are the five fundamental principles of his faith, and obedience to them is his righteousness, and his title to life. If he does them well, he can claim salvation. If, through infirmity or neglect, he forgets to do *all*, he has lost his title to heaven; but "God is merciful." He has done his best. I have heard them rise to their prayers at night, when we Christians are asleep in bed; and as I have listened to their mournful recitations of the Koran, and seen them with one motion prostrate themselves on their faces in worship (and I have seen ten thousand men at one time bow like the bending corn before the wind), I have longed that we Christians were as earnest in our worship as they. When we go forth as missionaries to the Mohammedans, we have something to learn as well as teach.

The missionary to the Mohammedans will seek to enter fully into all this, and place himself, as far as he can, in their position. He will then learn to respect and pity them, and show them no derision, but all tender sympathy and regard. He will study the people as well as their religion, and observe how they, who were once idolaters, became Mohammedans, and how they have since acted as Mohammedans. He will ponder long over the first years of Mohammedanism in Arabia, and trace the first germs of the rise of that religion which has gained such power over so many races. He will observe Mohammed's apparent sincerity at the first, when he first entered on his mission, his confidence in his mission, his self-denial and tenacity of purpose in propagating it—how in person he was beautiful, and in eloquence admirable. He will ponder deeply over the manner in which his fancied revelations were imparted to him—how he fainted and trembled, and in the midst of spasmodic convulsions he shouted and foamed at the mouth, and the sweat dropped from his forehead, and his soul seemed as if it had left his body. It was then that Gabriel appeared to him and the inspired words of the Koran were uttered. It is probably true that at first he believed most truly that he was the prophet of God, sent to purge the world of idolatry and proclaim the unity of God.

The missionary will not stop here, but he will continue his researches

in chronological order, and especially from the era of the Hejira, or the flight from Mecca to Medina. He will then see how the Koran from this time assumes a new character. The revelations to Mohammed are now no longer those of a zealous bard, but consist chiefly of vain repetitions;—and of what? That he is the prophet of God, and that all who believed him not are infidels, whom it were a service done to God to slay. They are, then, mere dogmatic assertions, often contradicting themselves, and generally interested and selfish. Let us look at the permission revealed to him to marry as many wives as he would, though to each of his followers he accorded only four. Let us remind ourselves of the revelation which came down from heaven, approving of his adultery with Miriam, his Coptic slave; and the revelation which allowed him to marry Zeinab, the wife of his own adopted son, who had divorced his wife to allow the prophet (his own father by adoption) to take her; for what God allowed, who could forbid? When the infidelity of his favourite wife Ayesha was suspected, and called publicly into question, a timely revelation from God appeared to prove her innocent; when he would gain the Jews, he promised them protection; but when they would not be gained, he plundered their effects and massacred the people. The charge against Mohammed is that he makes *God* to be the author and abettor of injustice, murder, and adultery. The Koran itself contains the proofs of deliberate fraud and trickery, made use of, under the cloak of religion, to carry out his own selfish ends. The prophet became lost in the aspirant to an empire, and religion was to him but the stepping-stone to his own aggrandisement.

The missionary turns next to the claims which Mohammedanism puts forward to prove that the Koran is true. They say that it is proved by miracles, but it has not one miracle to show, a prophecy to relate. Mohammed himself declares, "Miracles are from God, and I am only a messenger. God could have given me miracles, but He has given me none." They then say that Mohammed, like the other 124,000 prophets, was pure from all sin, and was, therefore, a fitting mediator between God and man; whereas Mohammed bewails his own sins, and asks pardon for them. When this argument fails, they turn to the eloquence of the Koran, and challenge the world to produce even one verse like it. When told that even the Arabian writers do not concede this pre-eminence to the Koran, they say it must be so because the Koran says so—*i. e.* that it is the word of God because it is most eloquent, and that it is most eloquent because it itself declares that it is so.

But these are mere human reasonings. The missionary will know them, and use them at proper times, but it is not on them that he rests his message. Arguments but exasperate those listeners who will not hear, and render them but more convinced of their own tenets, and more determined to uphold them. The fierce debate of the bazaar is most unwise, and generally ineffectual. Nor is this Christ's way of propagating Christianity. His voice was not heard in the streets. Christianity makes not its great appeal to arguments, but to love. It wins its way, not through the earthquake, or the fire, or the stormy wind that rends the mountains, but by the still small voice. We go to win

them, not by hard words or by denunciations, but by gentleness and love. We go forth a few foreigners, often young men and untried, to combat a system of Deism, which has attached to itself all the wisdom of the East, and which holds in its grasp the fairest spots of earth. We go with stammering tongue, protected, indeed, in India, by England's rule, but not assisted by it—and it is well that we are not. Our connexion, as English Christians, with the conquering race is in itself to the people a strong reason against their accepting Christianity. The fact is, we go, a mere handful of English people, into the midst of Satan's country, where his seat is, for the purpose of attacking his stronghold; and because millions are not at once converted, and Satan's kingdom, established strongly by the superhuman power and wisdom of thousands of years, is not at once subverted, there are those who seem to think that Missions are making but little way, and are doing but little good. We missionaries believe that we can see that great changes are taking place, and that much good is being effected. We who are in the field have no discouragement; on the contrary, we are filled with thankfulness and encouragement. But whether this be the case or not, we are still willing to go on, undeterred either by the vastness or by the difficulties of the work, or by the lack of sympathy of some who are at home, because Christ has commanded His people to go to the ends of the earth to preach the Gospel, and has promised His Presence with them always to the end of time. Unarmed, then, though the missionary be with the world's armour—unaided though he be with this world's power—he goes on because Christ is God, and because Christ is in heaven, ruling both heaven and earth. He goes to set Him forth as the Crucified One, the Word made flesh, the Promise given to every prophet, the Antitype of every type, the Son of God, the sinner's Friend, the Road and Door and Key of heaven. What though the people reject what they cannot understand—and this is beyond man's understanding; though they refuse to believe mysteries they cannot fathom—and this mystery of Immanuel, God with us, is the "great mystery" of godliness; though they deny all atonement and redemption through His blood; yet this preaching of the cross will still, in God's own time, make even them obedient to the faith. And perhaps we shall see it, or, if we die without seeing it, yet we can die in faith, persuaded of the promises, and believing that even proud fanatics, and fatalists, and sensualists may be sanctified by the Truth. Be they what they may—a body left without a soul; expelled from paradise, without apparent hope of their recovering it; ruined with Adam's guilt, without Adam's hope; dying of sin, without any antidote for sin; wicked, without any ability to amend: though they be all this, yet we may go forth simply in dependence on Christ, for He never yet failed any one who trusted in Him, to preach Christ the power of God and the wisdom of God. His Spirit can give life even to these dead bones. We therefore trust in Him, and go forth to do His will.

Already do we see results. We see one Mohammedan after another, who, by the grace of God, becomes Christian. One opponent after another comes over to the Christian side, and becomes a fellow-labourer

in our work. We have now our Imád-ud-dins, and Safdar Alis, and Abdullah Athims, and Imám Shahs, and Sádiq Masihs, and many others, who are all earnestly engaged in teaching the faith which once they opposed. And we see around us *hundreds* of Mohammedans, who, though not Christian converts, are disbelievers in Mohammedanism. The Christian cause is steadily advancing. The Christian flag has been planted firmly in the soil by Dr. Pfander, and French, and Fitzpatrick, and Elmslie, and Hooper, and Wade, and Hughes, and Gordon, and Bateman, and Baring, and many others, and by many lady missionaries also; and numbers of the people are ranging themselves beneath it. And this is only in the Punjab, and only by one Society! It is taking place also in every part of India, and in connexion with many Societies. In dependence on God's help, we expect great results. Perhaps they may be soon. Dr. John Wilson, the great Scotch missionary, who for forty years exerted great influence, not only in Bombay, but in many parts of India, said, shortly before his death, "I have seen the night, the moral night in India, and I have lived to see the dawn. Wherever I turn, *I see the morning coming*. I believe there is a glorious day opening up before this country. Christ will *soon* be exalted in India, and all the people shall see His glory."

We cannot stop to dwell now at large on the kind of men that India needs, or the best preparation for a missionary's life. Suffice it to say that missionaries to India must be men who have ordinary physical health, and sufficient talent to acquire a new language; and then every other gift or grace, natural or acquired, which they possess, however great, can be fully utilized in so wide a field. God gives different gifts to all, and every gift which a man has may be improved and used, in evangelistic, or scholastic, or literary efforts, in Christ's cause. The best of all preparations for the work is to know ourselves—to know the evil of our own hearts; and then, having fled for refuge to Christ ourselves, to trust Christ both with ourselves and others, both for time and for eternity, and simply give up ourselves to His unerring guidance, in humility and earnest prayer for the gift of more faith, and more love both to God and man. Only spiritual agents can do spiritual work—none else will avail for it. None who have not communion with Christ, as the branch has with the vine, can be channels of communication from Him to others. It is not our weakness, but Christ's strength in us, that can prevail. Though we are weak in Him, yet shall we live with Him through the power of God.

But I am speaking to-day in Cambridge, and I have still one word to say: If Cambridge were even to give a tenth of her sons (whom she so faithfully educates and fits for every kind of service at home) towards the evangelization of the 800 or 900 millions of the heathen and Mohammedans abroad, she would not lose her reward. Already have you given a Henry Martyn, a Thomason, a Corrie, a Jowett, a Ragland, a Cotton (to mention the names only of some of those who are now before the Throne of God), and many others who are still alive, for this great work. Yet we cannot say that Cambridge has done *great* things for Missions yet. She can do more than this.

In years gone by, our Church was willing to give her men of noble birth to the work of Missions in heathen lands. Columba was of the royal family of Ireland. Boniface, Egbert of Northumberland, Gregory of Utrecht, Columbanus, were all children of noble parents. And we observe in them the influence of individual energy, and the subduing force of personal character. It was around individuals such as these that was centered not merely the life, but the very existence of the Churches in Europe.

We need greatly now in the Punjab a Christian College, where young men educated in our Mission Schools may carry on their education on Christian principles, and under Christian influences, after they leave school. At present we have not one institution of this kind in the whole Province. We need also an enlarged system of missionary itineration. In order that these needs may be supplied, we have, I believe, only one want, and that is the want of *men*. Our Society has undertaken to provide all else, if only we can find the men. I plead to-night for *men*, for a Punjab Christian College, and for itineration through towns and villages. I know that Cambridge can give men in sufficient numbers, both for its University Mission and for this work also.

We have in the Punjab a sphere of usefulness, second perhaps to none in the whole world. The Punjab is pushed forward like a wedge into the midst of many other lands. Cashmere lies on the north, with Thibet and Yarkund beyond it. To the west of it lies Afghanistan, with Turkistan, Bokhara, and Persia beyond it. All India lies below it. The Punjab is thus, by its geographical situation, the link which connects India with the rest of Asia, and it has consequently great opportunities of influencing many nations. We live in the midst of Sikhs and Afghans, who have been accustomed for generations to conquer and govern other countries; and they will conquer and govern for Christ, as they themselves know Christ. What missionaries and evangelists, what pioneers, what pastors and bishops too, these Sikhs and Afghans will make, when once they are converted to Christ! I believe that no such doors are open for missionary labours, especially amongst the Mohammedans, in any part of the world, as they are in the Punjab, where Mohammedanism has been shaken from contact with Hinduism, and Hinduism has been shaken too from its contact with Mohammedanism. To this contact we owe the origin of Sikhism, which has accustomed men to acknowledge and discuss their religious differences, and where conflict of words, as well as of courageous deeds, has trained men to independence of thought and action.

We believe, dear friends, that the Church in the Punjab has a great future before it. It is now many years since Bishop Wilson from his boat on the river Sutledge took possession of the Punjab in the name of the Lord. His prayers of faith will yet be heard; it will yet be the Lord's. I was reading a few days ago the life of Norman Macleod, who a few hours before his death described a dream, which, he says, "filled him with happiness." "I have had such a glorious dream," he said. "I thought the whole Punjab was suddenly Christianized; and such

noble fellows, with their Native churches and clergy!" This has been long since the dream of others as well as of Norman Macleod. God grant that it may be fulfilled! It *will* yet be fulfilled, and some of us may yet live to see it. Will you help us that it may be fulfilled? We ask you in Christ's name to do so.

HINDU SUPERSTITION.



HINDU correspondent of the *Madras Standard* writes from Ellore:—"For the last three months the supposed cholera goddess has been worshipped here, and last Wednesday (13th) was the *zatar* (sacrifice) day. One can hardly imagine the horrible slaughter of thousands of sheep and scores of buffaloes in a *zatar*. On Wednesday last some two thousand sheep and about sixty or seventy buffaloes are said to have been sacrificed to the goddess. I witnessed the massacre, and observed the place before the goddess covered with blood, with a large heap of sheep-heads on one side, and a little hill of rice and cakes on the other. In front of these heaps stood two men with naked and blood-bedaubed swords in their hands, engaged without intermission in striking down innocent creatures, whose agonies it was difficult even to see. Close by, the innocent blood of the victims flowed like a little stream, and the whole sight brought to my memory the history of the savage men of some islands who offer like sacrifices to their goddesses. The sacrifices commenced at about twelve noon, and continued till six p.m. The next day was the day of sending away the goddess out of the town. On that day a small car, called *Korala Bandi*, was taken through the town in procession. On the top of this dreadful car there were a few hooks, over which pigs, sheep, and fowls were hanged; the sides were covered with cloth dipped in blood, and in the car there sat a man—I could hardly believe it was a man. He was quite drunk and disguised. He wore a woman's cloth dipped in the blood of the slaughtered sheep, &c., and, on the whole, he made an exact appearance of what he was meant to represent—the dreadful cholera goddess. On each side of the car was a man with a buffalo-head over his head. In front of the car were a number of frantic dancers with ugly idols, spinning-wheels, and other instruments. To prevent any of these representatives and servants of the goddess from deserting the procession there were hundreds of men around, armed with big sticks, with which they constantly made a great noise. Thus the cholera goddess of Ellore was sent away in the fashion I have described, and I hope she will never make her appearance again here."

"Without the shedding of blood there is no remission of sin." The consciousness of this has strong possession of the heart of man. For the sin of men's souls most precious blood has been shed, but millions are ignorant of this salvation. It is to make it universally known that Christian Missions are instituted (Ps. l. 7—14: Micah vi. 6—8: Heb. ix. 11—14).

RECORDS OF THE MISSIONS.

SOUTH INDIA MISSION.

III. TRAVANCORE.



THE Travancore and Cochin Mission was last reviewed in the *C. M. Record* in April, 1874. It was then pointed out that the numbers of the Native Church had doubled in the preceding twelve years; being in 1862 less than 8000, and in 1873 more than 15,000. This rate of advance is still fully maintained. We have not yet received the figures for 1876, but for 1875 they showed no less than 17,672 Native Christian adherents, including catechumens and children. The communicants were 4107. The Rev. J. H. Bishop, Principal of Cottayam College, writes, "We cannot but thankfully admit that Christianity has, as it were, taken hold of the land. Christian knowledge and Christian influence are spreading among all the castes. The effects of the late Syrian revival are in some places most marked, in spite of the master-stroke of the arch-enemy"—to which we shall refer presently. The following is a statistical table of the Christians, &c., in the various districts:—

TRAVANCORE, October 1st, 1875.		No. of Villages containing Christians.	Native Clergy.	Native Catechists and Readers.	Communicants.	Baptized.	Candidates for Baptism.	Total Number of Persons under Instruction.	Baptisms.			Schools.	Scholars.
									Adults.	Children.	Total.		
Cottayam	Cottayam	3	...	1	297	898	52	950	6	36	42	5	147
	Pallam	14	1	4	81	986	268	1254	98	49	147	...	139
	Changanacheri	4	1	2	176	726	63	789	58	45	103	...	35
	Ericarte	19	1	2	134	797	102	899	95	88	183	7	212
	Mallapalli	13	1	2	279	1419	160	1579	68	81	149	6	179
	Olesha	6	1	2	185	1103	27	1130	64	21	85	6	135
	Cochin	4	1	1	125	474	...	474	8	21	29	1	32
	Mundakayam	4	1	3	301	814	47	861	4	16	20	2	30
	Melkavu	5	1	5	130	557	152	709	3	6	9	5	80
	Mission District	24	...	8	160	1102	250	1352	58	63	121	7	171
Mavelikara and Tiruwella	Mavelikara	2	1	2	173	684	8	692	...	37	37	...	...
	Thallawadi	8	1	5	316	840	229	1069	91	47	138	...	...
	Kodawalaniya	3	1	2	251	598	...	598	...	22	22	...	...
	Puthupalli	2	1	2	96	416	5	421	...	6	6	...	...
	Ellantur	4	1	2	122	297	...	297	...	8	8	...	...
	Katanam	3	1	2	87	336	...	336	10	12	22	...	...
	Kannit	3	...	2	100	300	...	300	...	10	10	...	...
	Mission District	6	...	6	62	345	279	624	15	21	36	28	1020
	Tiruwella	13	...	12	498	1233	452	1685	35	67	102	21	602
	Tiruwella	9	...	8	196	736	104	840	79	38	117	14	310
Alleppe	...	13	...	3	190	531	8	539	10	28	38	9	223
Trichur	...	5	...	4	118	274	...	274	...	7	7	9	239
Kunnankulam	...	...	...	...	...	...	...	...	...	...	...	...	...
Totals		167	14	80	4107	15,466	2206	17,672	702	729	1431	127	3554

The returns are the more satisfactory, because the Mission has had severe trials during the past two years. To one of these we alluded last month, viz., the weak strength of the missionary staff. In 1874 there were eleven European clergymen attached to the Travancore Mission, of whom two were at home. There are now eight, of whom one is at home, and two (if not three) others expected shortly. The Rev. W. Smith has died in the in-

terval; the Rev. W. Hope has retired; the Rev. W. Mitchell has been transferred to the Telugu Mission. The Bishop of Madras thus wrote to the Committee under date Dec. 10th, 1875:—

From Letter of Bishop of Madras.

The time is by no means come for diminishing the number of missionaries.

1. There is urgent need of a resident missionary at *Kunnankulam*. Our Native Christians, and even the better Syrian Christians there, are sorely disappointed by the frequent and prolonged vacancies of the Mission-house.

2. At *Trichoor* a good Anglo-Vernacular School is extremely advisable. The ignorance of Christianity in Travancore and Cochin, among Native heathen, is still very great, and prejudice excessively strong. Preaching has removed it in a measure, but chiefly among the lower orders. The young must be reached. This want has long been felt at Trichoor. Cannot the C.M.S. now at length supply it? Let a Noble, or a Sharp, or a Spratt, come out for the work.

3. *Melkavu, Mundakayam, and Peermerde* ought to be cut off from Cottayam, and constitute a separate district. There is a great amount of mission-work to be done there. Baker wishes for this arrangement. He has hitherto been able to do a comparatively small fraction of all that he sees to be required; and he regards it as a very encouraging field if only a fit man were appointed.

4. *Alwaye* has been let go for want of a missionary. This is a great disaster. Long ago Mr. Tucker fixed upon *Cundenedad* for a mission-station. It, with Alwaye, should be occupied now at length, if there were men enough.

5, 6. A fifth missionary and a sixth ought to have been out here now for the last year, learning the language, in order

to be ready to occupy Alleppie and Trichoor, when their present occupants, Johnson and Bower, go home.

7. Mr. Baker [will leave shortly].

8. Mr. Caley has two districts under his charge, Mavelicara and Tiruwella. There ought to be two missionaries there. If eight new missionaries were to come out next year, it would not be more than that part of India needs. Rather in several of those cases there should be not one but two missionaries. *Let twelve come.* The advantage of working two and two, rather than singly, must in many cases be immense.

Nor would twelve missionaries be more than England ought to give—part from the Universities, part from other quarters. One overworked missionary schoolmaster, Sharp at Masulipatam, represents all that Oxford contributes to our South Indian band of missionaries. Of Cambridge graduates we have at present eight, including the two C.M.S. Secretaries at Madras; for this God be praised! But why not one a year from each University?

The occupation of new ground is out of the question when the labourers are so few in number. If old stations are left unoccupied, the Native Christians are disheartened, and the confidence of inquirers in the firmness of our purpose to teach them our faith is shaken. Oh that England would give to the Lord His tithes of her men and women! Then He would open the windows of heaven, and pour out such a blessing that our mission-fields would be covered with fruits.

The present distribution of the staff is as follows:—

The Rev. J. H. Bishop is Principal of Cottayam College. On the return home for a time of the Rev. J. M. Speechly, the Rev. W. J. Richards, who had been assisting Mr. Bishop, succeeded to the charge of the Cambridge Nicholson Institution. The Rev. H. Baker and the Rev. J. Caley have divided between them the superintendence of the Native Pastorates,—Cottayam and Tiruwella being their respective head-quarters. The Rev. W. Johnson has continued in charge of Allepie; and the sole missionary for the three stations in the Principality of Cochin, viz., Cochin, Trichur, and Kunnankulam—each of which ought to have two men—is the Rev. F. Bower. Mr. Baker is about to retire, after thirty-four years' service; and Mr. Johnson, having completed ten years' uninterrupted work, is coming home

on furlough. On the other hand, the Rev. R. H. Maddox, who did so excellent a work formerly at Mavelicara, has lately gone out to organize a new Itinerant Mission in the extensive and hitherto much-neglected country stretching from Cottayam northward to Trichur.

The following is a list of the names and stations of the fifteen Native clergymen, as reported a year ago :—

Cottayam Combined Districts :—

Rev. Koshi Koshi, ordained 1856 ;	<i>Pallam.</i>
Rev. Kithi Jako „ 1863 ;	<i>Ericarte.</i>
Rev. Ambarta Thoma „ 1868 ;	<i>Cochin.</i>
Rev. K. Koratha „ 1868 ;	<i>Changanachery.</i>
Rev. Itty Cherian „ 1868 ;	<i>Mallapalli.</i>
Rev. A. J. Jako „ 1871 ;	<i>Melkavu.</i>
Rev. P. M. Curien „ 1872 ;	<i>Mundakayam.</i>

Mavelicara and Tiruvella Combined Districts :—

Rev. G. Curean, ordained 1856 ;	<i>Thallawadi.</i>
Rev. Oomen Mamen „ 1856 ;	<i>Kodawalaniya.</i>
Rev. Jacob Tharien „ 1856 ;	<i>Puthupalli.</i>
Rev. K. Kuruwella „ 1860 ;	<i>Kannit.</i>
Rev. P. Wirghese „ 1868 ;	<i>Katanam.</i>
Rev. C. Thoma „ 1872 ;	<i>Ellanter.</i>
Rev. J. Pothen „ 1872 ;	<i>Mavelicara.</i>

Cambridge Nicholson Institution :—

Rev. J. Chandy, ordained 1875.

Another serious trial which has befallen the Travancore Mission is the defection of one of the ablest and most devoted of the Native clergy, the Rev. Justus Joseph, a convert from heathenism and from the highest caste under the ministry of the late Rev. J. Peet, who had shown, says the *Madras C.M. Record*, “the sincerity and depth of his Christianity through a long course of many years of unbroken usefulness.” It will be remembered that a remarkable religious awakening arose in 1873-4, both in the Syrian Church and among the inquirers connected with the C.M.S. Mission, the immediate results of which were in many ways of the happiest character. It was, in fact, too promising a movement for the great enemy of souls not to make a desperate effort to spoil it; and we have now to relate a sad story of delusion and dissension.

In May, 1875, a Syrian Christian declared that he was divinely inspired to announce the personal return of Christ to the earth in six years' time. Unhappily, Mr. Joseph, who was then pastor of Kannit, was betrayed into believing this prophecy, and proceeded to introduce some very objectionable features into his church services, especially public confessions by the people of “all their sins one by one.” After very earnest efforts on the part of the Rev. J. Caley to bring the deluded pastor to reason, and to restore unity to the now excited and divided Church in the Mavelicara district—efforts, we must add, made with much tact and patience from first to last—an open secession took place: the Bishop of Madras, who was then in Travancore, withdrawing Mr. Joseph's licence, and the latter carrying away with him his two brothers, who were very earnest lay evangelists, and two small congregations. A few months later, in June last, the *Madras Record* reported that about 300 persons from C.M.S. congregations, and 5000 from the Syrian Church, had joined the “Six Years' Party,” as it is called. But recent intelligence affords ground for hope that the delusion is already utterly discredited, and will disappear as rapidly as it arose. We earnestly trust that

it may please God by His almighty grace to restore Mr. Joseph and his brothers to their allegiance to the truth as it is in Jesus, and to the unity of the Church.

The following letters from the Rev. J. Caley give some painfully interesting details of this sad episode in the history of the Travancore Church. The first letter refers also to the troubles in the Syrian Church caused by the attempt of the Jacobite Patriarch of Antioch to depose Mar Athanasius, the rightful and in many ways excellent Metran of that Church, and to get his rival, Mar Dionysius, recognized in his place. The Government of Travancore have always acknowledged Athanasius, but the Patriarch induced them, some twelve months ago, to issue an order which left the point in doubt, and then proceeded to take forcible possession of some of the churches. A later order removed some of the bad effects of this one, but anarchy still reigns in a Church for which, only two or three years since, we were hoping there were better things in store:—

From Letters of Rev. J. Caley.

Jan. 15th, 1876.

It will be remembered that in May last the prophet had a revelation, as he said, telling him that after six years our blessed Lord would be manifested in the clouds of heaven. For three days he said nothing about this to any one, but quietly waited for some confirmation. After three days, the schoolmaster at Kannit had a dream, all of which he forgot except an expression which means "fullness of time." He went to the pastor's house, where the prophet was staying, and told his dream, whereupon the prophet exclaimed, "That is just the confirmation that I have been waiting for." The pastor was at once told about this, and he began to test it by prophetic dates; and although his account was a jumbling of days, months, and years, he satisfied himself that this was a real revelation, and issued a proclamation stating that there were only six years to the end of the world. About the same time the pastor himself had a vision, during fasting and prayer, in which he thought our Saviour showed him the nails in His hands, and, when asked what they were, said, "These are the adultery of my people: tell them to confess all their sins, one by one, and then My pain will cease." The pastor said that he was ordered to set the example by confessing all his own sins one by one. He did so; his brothers did the same, also their wives and mothers, every person entering into the most minute particulars. Such a catalogue of dark crimes I never heard of before, and trust I shall never hear again. Every sin that they could re-

member from their earliest childhood was confessed in the most open manner, and they began to preach, "He that covereth his sins shall not prosper, but he that confesseth and forsaketh them shall find mercy." They did not seem to see that their conduct was really an outrage on public decency, and that pure minds would be corrupted by hearing such revolting particulars.

After Mr. Speechly and I had been at Kannit a few days, I arranged that the pastor should talk over the matter with his brothers and those immediately concerned, and meet me at Mavelicara on a stated day. He did so, and spoke to me about the "after-meetings" that were being held in England and in India by Mr. Sholto Douglas and others. He said that a great many who were called Christians were not Christians at all, and that his one desire was to lead sinners to Christ. In this I felt I was one with him, and I told him what I had myself seen. When I described an orderly prayer-meeting, which we called "after-meeting," he said, "That is all we want. If you will write that down, we will strictly adhere to it." Justus Joseph was a man for whom I entertained the highest opinion—a man whom I really loved—and when he gave me his word in that way I fully believed him. We knelt down and had prayer together, and parted with the full understanding that I was to obtain the Bishop's and the Committee's sanction for the meeting, and that they were to carry it out without any alteration whatever.

Had Mr. Joseph done as he pro-

mised (and I thought him so true a man that he could not do otherwise), he might have been carrying on a most blessed work, instead of being a mere tool in the hands of a madman. He did not keep his word, however; and although by deception he for a time kept his place, I am quite convinced that he lost far more than he gained. It would have been easy to have made a martyr of him at first, and also easy to have placed the Society in a false position by causing an impression that we were suppressing spiritual life. By taking Mr. Joseph's word, and working with him in a way that showed we were only against extravagance and error, not against zeal and earnestness, we have kept distinct two things which he and his party do all they can to confound. It is his policy to make real revival of spiritual life and his new teaching one and the same thing. But they are widely different. Had he been satisfied with the former, he need not have left the Society. It was because he insisted on the latter that he could not be retained in the Church, and by so doing he has exalted his new ideas to questions of primary importance.

But if Justus Joseph had been suddenly removed without a trial, there would have been silent, but no less keen and bitter, reproaches, when we thought how he *might* have been saved to the Church, and how a schism *might* have been averted if only he had had a chance to right himself. Not only that; we should have had to refuse to believe him when he gave his word in the most solemn manner possible. We should have had to disbelieve him when he said he would obey the Bishop, the Committee, and his superintending missionary; for he did say this, and I fully believed him to be sincere. It seems to me that it was impossible to have done this. He made a faithful promise; it was fully believed; he did not keep it, but practised deception to carry out his own ideas; by the deception he gained time, but lost an immense amount of influence, for numbers who had thought him a paragon of excellence have condemned his conduct as unworthy a Christian man. He has very few followers from C.M.S. congregations, but a great many from the Syrians. The two congregations that followed him in his own pastorate will come back before long. Some of them have come, and

there are others who are ready to do so. The schoolmaster who confirmed the prophet in his revelation has left them, and I have employed him again.

Looking at the matter as a whole, I cannot but regard it as a master-stroke of Satan to destroy a good work. The Joseph family wielded an immense power for good, and, had they not fallen under the influence of a delusion, might have brought about glorious results. Bible readings, family prayers, preaching to the heathen, &c., were all becoming regular and common. He who is the enemy of all righteousness had cause to be alarmed, for the Church was awaking to her duty. What did he do? He aimed a blow at the leaders, and it took effect, so that now they are leading a movement which often differs but little from devil-dancing.

June 6th, 1876.

I must now fulfil my promise, and give you a little information about the Syrians and the Six Years' People.

1. *The Syrians*.—Although the ill-effects of the Sircar's order of March last has been counteracted, to a very great extent, by another order, which gives re-effect to the circular in favour of Mar Athanasius, published, I think, thirteen years ago, still matters are in a very disturbed and unsatisfactory condition. Quarrels, false complaints, false witnesses, lying, and everything unchristian, seems to be the order of the day.

In some places they seem to act as if their creed was "No God." Whatever the end may be, it is certain that the present is a tremendous gain to heathenism, and to the cause of Satan generally. In some places the churches are locked, while the people are fighting for them in the Courts. A pious Catanar said to me last night that, being compelled to attend the Courts, he could not look after his spiritual duties, and that he sometimes feels inclined to throw up the whole affair and strike out in some new path to do God's work happily and freely. I believe there are many others like him, warm-hearted Christian men, who would gladly be attending to their legitimate work, and who are sick at heart because, owing to force of circumstances, they cannot do so. Much do they need the prayers of all Christian people, that they may be enabled to witness a good

confession during their time of severe trial, and that they may soon exchange their gloom for brightness and joy.

2. *The Six Years' People.*—The troubles in the Syrian Church have added to the strength of the Six Years' People. During my absence on the hills they have increased in numbers, and I might also add in enormities. You will scarcely credit it, but Justus Joseph has declared in the most solemn manner that he is not suspended; that he is still Pastor of Kannit, and that the Churches of Kannit, Thavalacara, and Rurickara are under him, and, to prove that he is Pastor of Kannit, actually makes use of the Bishop's licence which was cancelled last December. "Alas! how fallen!" It is really sad to think how he could have brought himself to act so. Last week they seem to have had a monster meeting at Kannit; but, when I got there on Tuesday night, I found that a strict order had come from the Sircar not to let them meet, or rather to disperse them. They sometimes become extremely violent, and jump and shout to such an extent that the neighbours have lodged complaints against them. When Justus Joseph was before the Thasildar, who is his own caste man, the latter told him that he had learnt these things years ago, for some of them are common amongst the Pattar Brahmins, but they are not ascribed by them to the Holy Spirit. The dancing round in a circle until they become nearly wild is a regular thing with them now. The prophets were increasing too fast, so they have put a check upon them. They have also established the custom of sealing, but before they can be sealed they must pass through the "strait gate." It is formed by two persons taking hold of hands and forming a sort of arch, under which the person about to be sealed passes. Justus Joseph stands immediately within the "gate," and assists the "prophet" to seal the individual. The sealing prophet is not the one who had the supposed revelation, but another, who is known as the "ass-prophet."

May God of His mercy put an end to this awful caricature of Christ's religion, and fit us all to bear His name before the heathen!

Aug. 21st.

We have reached a crisis in con-

nexion with the Six-years' movement, owing to the prophets having prophesied three days' darkness in fulfilment of the prophecy by the prophet Joel. The darkness was to happen on the 10th, 11th, and 12th of this month. It was revealed to a man at Puvathūr first, but he was sent for to Kannit; and, after fasting and prayer, it was revealed to Thomman the great prophet also. Justus Joseph's family were all called to Kannit to conduct a rigorous fast for seven days previous to the darkness, and all their adherents in other places were requested to fast for the same period. At Kannit all the females were excluded from the room where the males conducted their fasts, by order of Thomman the prophet. After four or five days' fasting, Jaco, who was the evangelist, came out and said, "If the darkness does not take place, I shall hereafter be like a deaf man before the living God." Two or three days before the darkness was to take place, Justus Joseph sent a telegram to the Rajah of Travancore, and also one to the Queen. The letter was, I think, returned to him from Bombay. During the expected darkness some people seemed to go nearly, or I may say altogether, mad. The most fearful blasphemies were uttered in some places, and the most wild things done. At Elleutūr a prophet ordered a man to be bound—then they were to lay him on one side—then cover him with a cloth. This being done, he said, "Lazarus, come forth!" The man arose, and the prophet said, "Loose him!" whereupon the man untied the things by which he was bound. Another put something red in the middle of his hand, and held it up, saying it was the blood of our Lord, caused by the nail. One person took three children, and, putting one on each shoulder and the third on his head, said they represent the Holy Trinity. At Puvathūr one man said there was a glass let down from heaven, having twenty-four little holes at the bottom, through which passed the living water for the twenty-four elders. They were ordered to turn their faces upwards and open their mouths to receive this precious gift, which order they implicitly obeyed, and pretended to drink.

The above are some of the dreadful things that were enacted in the name of the Holy Ghost—things that make one

shudder to hear about. When the event was over, the people were ashamed to show their faces, others being so exasperated by their wild conduct that they were almost ready to kill them. On Sunday, the 13th, several Mohammedans and heathen went to Joseph's house in the daytime with torches, and demanded Thomman and Joseph. They neither of them made their appearance. They then went to Joseph's younger brother's house, in search, I think, of Joseph's mother-in-law, who has been a very forward character during this last year. One of the men seized Joseph's brother's wife by the hand, and when some said, "That is not her," he said, "I can't see." In some places the heathen in daytime would stumble against Christians as if by mistake, and, if the latter said anything, the former would say that they were not able to see anything. I heard last Monday that Justus Joseph had brought his pens and paper, &c., out on Sunday night, and confessed before the people that he had been deceived. I therefore started for Kannit on Tuesday night, and arrived there early on Wednesday morning. I wrote a few lines to Justus Joseph, saying that he had now had sufficient evidence that the prophets were false prophets, and told him that people were uttering the most fearful blasphemies, and doing the most wild things, so that he ought without loss of time to declare, in as distinct a manner as possible, that he abandoned the six-years' doctrine. I told him that if he had rather not come to see me, I would go and see him. He would not see me, but actually wrote a circular letter to his people to say that the prophecy was fulfilled. He says in that letter:—"Confusion is darkness. Terror is thick darkness. Doubt is lightning." He warns his people against doubting, telling them that God will punish them if they do. A Cattanaar from Kalapura went to his house while I was at Kannit, and, after hearing his circular letter, said, "Up to this time you have been deceived, but from now you are knowingly deceiving." His present action reminds one forcibly of St. Paul's words to Timothy, "But evil men and seducers shall wax worse and worse, deceiving and being deceived."

But while Joseph was writing that the prophecy was fulfilled, others were saying it was *not* fulfilled, and were referring to the command to offer up Isaac and the threat to destroy Nineveh as similar cases. There has been great consternation, and the better sort are saying that they have had enough of prophets. The dreadful things which they enacted during the fasting have had a great effect on some, and it will, I believe, be impossible for them ever to do the same again. A great many people are saying that they will abandon the six-years' doctrine and their belief in prophets, but they will go on in the schools they have erected, with a service which they say must be "according to the Gospel." This points to the establishment of a permanent sect; still, if we had free scope allowed to invite the people to our churches, I am convinced the movement would soon be so weakened that it would dwindle away.

On Saturday I went to Wemeny and stayed the day at the Syrian Church. There are 120 families in the Church who acknowledge Mar Athanasius as their head (for a family calculate four or five souls), there are fifty families who acknowledge the Patriarch, and there are seventy families who have left the Church and are under Justus Joseph. The last-named, however, owing to the failure of the darkness, are divided into three parties. One party wishes to go back to the Syrian Church, one party wishes to come to the C.M.S., and one wishes to stay under Justus Joseph. I do not know the numbers in each party, but inasmuch as the Cattanaar who is at the head wishes to come to the C.M.S., I have no doubt that that division is the largest. When I conversed with them on Saturday, I chose to do it in the Syrian Church, in the presence of two other Cattanaars, and also some lay members, so that they might hear all, and know that everything was fair and open. I told them distinctly that the C.M.S. would rather they returned to the Syrian Church, and tried by orderly and lawful means to reform it; but that, if they were determined not to return to the Syrian Church, we were willing to receive them, for they must, in any way, abandon the six-years' delusion.

Next month we shall proceed to report upon the various missionary agencies in order.

JAPAN MISSION.

Osaka.



OSAKA is one of the three "*Fu*" cities of Japan, the other two being Kiyoto, the ancient capital, and Yedo (or, as it is now called, Tokio), the modern capital. A most interesting description of it, by the Rev. C. F. Warren, appeared in the *C.M. Intelligencer* for October, 1874, to which we would refer our readers. Mr. Warren was the first missionary of the C.M.S. at Osaka, where he arrived on Dec. 31st, 1873. He was joined, twelve months later, by the Rev. H. Evington. The latter was just in time to attend Mr. Warren's first regular public service in Japanese, which took place at his own house Jan. 1st, 1875. In the meanwhile, a small chapel was in course of erection, and on May 30th it was publicly opened. Five services weekly were at once commenced, and continued with but little intermission up to the date of our last reports; besides which Mr. Warren attended in the chapel five days in the week for conversation with individuals. Of these various means of setting forth the Gospel, the following interesting summary was given in Mr. Warren's Annual Letter for 1875:—

From Report of Rev. C. F. Warren for 1875.

The Sunday morning service held at 9 or 9.30, according to the season, is intended for those who are inquiring and desirous of attending Christian worship on the Lord's-day. It consists of portions of the Morning Prayer, reading the Scriptures, singing, and an exposition. The whole exercise is conducted with open doors, and any who are so disposed are at liberty to come in. Sometimes during the exposition we have had a congregation of nearly thirty, but the average attendance has been about fifteen. In addition to those who are connected with us, as our servants, &c., there are several who regularly attend the service.

The Sunday afternoon service, held at 3 or 4 o'clock, according to the season, is conducted much in the same way, except that there is a sermon instead of an exposition. This is the great service of the week, and one of the most encouraging signs about it is, that frequently some twenty are assembled before we begin, who have evidently come on purpose to join in the exercise, and to hear the preaching. The congregation has gone on steadily increasing. For some time we did not average more than thirty, but recently the number has risen to forty, and last Sunday there were fifty present. Already our little chapel is getting too narrow for us, and we are

already contemplating its enlargement. This is cause for devout thankfulness to God.

The Thursday evening service, which is like that on Sunday mornings, has been fairly attended. We have seldom had less than a dozen present, and frequently twenty and even thirty have come in during the exposition. I have taken as the subject of my expositions, both at this service and on Sunday mornings, the Gospel of St. Matthew.

On Wednesdays and Fridays I attend in the chapel for preaching. On these occasions the congregations have varied considerably. We have seldom been without any congregation at all. Most frequently the congregations have been from twenty to thirty, though sometimes less than a dozen. After them, and indeed after all the services, conversation or discussion is frequently prolonged under very interesting circumstances till quite a late hour.

In addition to the services, I have attended in the chapel every afternoon (Mondays excepted) to meet any who might come for conversation. In fine weather we have seldom been without one or more visitors, and sometimes during a single afternoon as many as twenty, thirty, and even fifty have heard something of the Way of Life, and carried away a small tract. On these

as well as on other occasions we not unfrequently have had visitors from a distance. Osaka, being a great commercial city, is frequently visited by merchants from all parts of the country. Some of these have been in our chapel and visited me in the house. I have had visitors from the extreme west as well as from the north and east. Two men from a place about fifty miles south of Nūgata visited me in September. We conversed for a long time together. They seemed really anxious to learn, and purchased three Gospels. They saw the Creed, Lord's Prayer, and Ten Commandments on my study wall, and begged to be allowed to take a copy. The following week I had a visit from a man a hundred miles to the west of Osaka, who also purchased the Gospels.

Chiefly with a view to advertising our services, I have prepared and published a short statement of Christian truth in a tract form. It is very brief and imperfect, but I have reason for believing that it has answered the purpose for which it was intended. Upwards of 8000 copies have been struck off, some of which have been supplied to the

Nagasaki and Hakodate stations. One great point of interest about this tract is, that the blocks for it were cut and the first edition of 1000 copies was printed at Kiyoto.

I have also had a block prepared for the Creed, Lord's Prayer, and Ten Commandments, and some 6000 copies have been struck off for circulation here and at other places.

During the past four or five months I have sold 2 copies of the Old Testament, 7 copies of the New Testament, and upwards of 70 tracts and books in Chinese, 59 Gospels in Japanese, and 4 Bibles, &c., in English, for which I have received a total of 11:76 dols., or nearly 50s. I have also lent during the same period upwards of 50 Gospels in Japanese, and some New Testaments and other books in Chinese, of which some 24 copies still remain in the hands of those who have borrowed them.

From this brief statement you will see that we are doing our best to sow the precious seed of the kingdom. "A sower went forth to sow:" no words could more accurately describe our work here.

We have received also from Mr. Warren very full and detailed journals, from Jan. 1st, 1875, to June 30th, 1876, containing entries, all more or less interesting, for almost every day throughout those eighteen months. From a summary appended to it, we find that there were, during the *twelve* months ending June 30th, 1876, no less than 228 public services and preachings in the chapel, besides 209 separate attendances for conversation. These figures were not sent for publication; but it will do none of us any harm to know the amount of regular evangelistic work (independently of study, business, literary work, conferences with other missionaries, &c.) done by only one of our brethren, and that in an unfamiliar language. The total number of Japanese attendants on these various occasions was no less than 5333. *Attendances*, indeed, rather than attendants, for of course some were present many times. The average numbers present at the different kinds of services are mentioned in the extract already given.

The journal itself is too long to be printed *in extenso*; but as it records the commencement of what we cannot but believe is destined, in the gracious providence of God, to be the building of a glorious spiritual temple to His praise, we must give it at exceptional length. We have therefore selected entries amounting together to about one third of the whole, and shall present part this month, and the remainder in our next. The selection is an epic in itself, beginning as it does with the first public service, and ending with the baptism of the first six converts. Some important remarks, however, are made by Mr. Warren in sending this journal, which it is necessary should be carefully read in connexion with it:—

May I beg of you not to lay too much stress upon, or to think too highly of,

many of the statements of the journal, when interest is recorded as having been

manifested by those spoken of. Too often all this is but as the morning cloud and the early dew. Some have come, and have for a time manifested deep interest, and studied carefully the Gospels, &c., and then we have lost sight of them. Some who had even joined the class of candidates for baptism can no longer be reckoned amongst our inquirers; and many more who were, on first hearing the message of salvation, apparently affected by it, have not persevered in seeking the truth. The parable of the Sower, which I was reading with a man who promises to be one of our most interesting inquirers only yesterday, is as true a picture of the sowing of the seed of the kingdom as when the Master first delivered and expounded it to His disciples. Many wayside hearers

visit us, but the Word is soon taken from their hearts. The stony-ground hearers are by no means few, and will not go so far as to take up the cross and follow Christ. The thorny-ground, unfruitful hearers, too, have their place amongst us. But, thanks be to God, there are some who, in an honest and good heart, hear the Word of God and keep it.

Without, then, pointing out, so far as I could, where one or other of these classes has a representative in the journal, I place it in your hands as a record of the efforts we have been permitted and enabled to make for the extension of the kingdom of the Lord Jesus and the salvation of souls, under the guidance, grace, and blessing of our God.

THE FIRST EIGHTEEN MONTHS' WORK AT OSAKA.

From Journals of Rev. C. F. Warren.

Sunday, Jan. 3rd.—Held my first Japanese service. We met in our drawing-room—a room specially hallowed in our estimation, as having been the place where the first united prayer-meeting was held in Osaka, and where the first united Missionary Conference met some ten weeks ago. After portions of the evening service, and part of a chapter from one of the Gospels, I gave a general address on John xvii. 3, "For this is life eternal," &c. Including our servants there were eighteen Japanese present, and they appeared to pay marked attention to my imperfect utterances. Thankful I am to be permitted thus to begin my work just a year after my arrival in this city.

5th.—Quarterly Conference of Missionaries, held this time at Kobe. The Rev. A. R. Morris, of the American Episcopal Mission, read a thoughtful and interesting paper on the acquisition of the Japanese language, and the discussion which followed was most profitable to us all, as we are all more or less engaged in this, to us, essential study.

Sunday, 10th.—This morning attended Divine Service in the A. E. chapel. At 3 p.m. held Japanese service. The company was not so large as on last Sunday, only nine being present. The service was, however, full of deep interest, and deep attention was paid to my address on the visit of the Magi. There was one Buddhist priest present, in addition to Mr. Evington's teacher, who is or was of the same order. He appeared deeply interested. His thin, pale face, which seemed to indicate unrest of mind, quite excited my pity, and I could not but fervently hope and pray that he might hear words whereby he might be saved. After the service was over, I entered into

conversation with this man and another who was present last Sunday, and seems to be interested. This man asked me to lend him a copy of St. Matthew's Gospel, and of the portions of the Prayer-book which we have in manuscript, from translations made by Bishop Williams of the A. E. Church.

11th.—My former teacher, Okada, who is about to take up his residence in Osaka, called on me. We conversed of many things, and at length I introduced the subject of Christianity. He listened attentively as I told him of Jesus, and promised to attend the preaching of the Gospel when settled here. He has read some portions of the Gospels, and seems less hostile to the truth than formerly.

Sunday, 17th.—This morning took the English service at the A. E. chapel, and in the afternoon held Japanese service in our drawing-room. The number was the same as on the previous Sunday, but those present manifested deep interest. I conversed with two of those present at the conclusion of the service, one of whom was the man who had borrowed the Gospel of St. Matthew a week before. He now asked for the loan of the Gospel according to St. John. He seems to be anxious to know something of the faith of Christ, but whether he is an earnest seeker after the truth yet remains to be proved.

Sunday, 24th.—At 3 p.m. held Japanese service. There were twelve or thirteen present, several of them being new faces. The man who remained after the service for conversation last Sunday did the same to-day. He seems to be anxious to know what the faith of Christ is. Another young man, Mr. Tasaka, who has been several times to our Wednesday English Bible-reading, was pre-

sent, and said, "I shall always attend this service."* He, too, appears to be somewhat interested in the Gospel. My subject was the Unity of God.

28th.—This morning my studies were interrupted by a visit from a number of Japanese passing through Osaka on their way to Yedo. One of them told us that he had been in England and had studied for a year at Pembroke College, Oxford. He returned from thence about a year ago, and having had but little or no opportunity of speaking our language in his native home, his English was somewhat rusty. He said that he was anxious to be instructed in Christianity, and asked me to give him a letter to an English missionary in Yedo. The whole party, eight in all, one being a woman, listened very attentively whilst I endeavoured to give them a general outline of the Gospel of the grace of God. Seeing me quoting one or two passages from St. John's Gospel, they asked to see it, and ultimately bought a copy of each of the three Gospels—Matthew, Mark, and John—which have been published. On the whole, the visit was one of very great interest, and the party left with the promise that they would come and see me again before leaving Osaka.

Feb. 5th.—In the afternoon a Buddhist nun came in to visit us. She was introduced by my teacher, who told me that she was delighted with foreign articles, and, unlike many of her class and profession, desirous of intercourse with foreigners. I had some conversation with her, and pointed out to her that nothing which foreigners brought but the Gospel of Jesus could make her really happy. She promised to attend the service on Sunday next.

11th.—In the afternoon two young Japanese came. Both are students at the Imperial Government College here, and one spoke a little English. He has been to one Sunday service, and promises to attend again. I spoke to them of Jesus and of His mission to the world to save sinners. The one who spoke English had evidently read portions of the Old Testament Scriptures. He was acquainted with the fall of man as recorded in Genesis iii., and asked some questions respecting it.

23rd.—On the 16th we commenced to take some young men in classes for teaching English. Some of them came again this evening. Mr. Evington and I divide them between us. We have told them what our object in coming to Japan is, and at every meeting we read a portion of the New Testament in

Japanese, and conclude with prayer. As a direct mission agency I have but little faith in teaching English, but when men ask for instruction in our language, it may be a means of gaining an influence over them for good, if the teaching is not altogether directly spiritual.

March 24th.—In the afternoon called upon Mr. Meshima, who has spent some years in America and has now returned as an ordained missionary in connexion with the A. Board of Missions. He is a very intelligent Christian, and takes a sober yet encouraging view of the position of Christianity in Japan. He told me that he had spent three weeks at his native village before coming on to Osaka, and had daily opportunities there of preaching the Gospel in a Buddhist temple. The priests finally petitioned the local authorities to put a stop to his efforts. They were on the point of referring the matter to the Central Government, but were privately told by a Minister of State that the matter had better be left where it was. The fear of political complications may have suggested this course, but it is nevertheless a sign of the times. In the evening attended the A. E. chapel for missionary service.

Good Friday, 26th.—In the afternoon held Japanese service. There were fifteen present, one or two being new faces. The day suggested the subject, and the greatest attention was paid by those present. There was an old lady, the mother of my teacher, who is here from Kiapoto on a visit, amongst the number.

Sunday, May 30th.—In the afternoon we held the first service in our new mission chapel. It was a most encouraging beginning. The little chapel was well filled, there being some sixty or seventy inside, and many more at the door and windows. With such a congregation (not a single baptized Native Christian being amongst them) a Church service was out of the question. I therefore opened with a short selection of prayers, and then gave a general address on the object we have had in view in coming to Japan and building this chapel, concluding with a statement of the Gospel we came to preach. I cannot but give thanks to God for the mercies and privileges of this day. May our little chapel be the birthplace of many precious souls into the kingdom of Christ!

June 11th.—This afternoon opened the chapel for conversation. As I was talking to one man, who came to inquire about "the way," a dozen more came in, and I had a glorious

* In a letter written in July, 1875, Mr. Warren says that this young man, and the man mentioned in the preceding entry, had not come again: Whether either of them has appeared since then, we do not know.

* Further accounts of the opening of the chapel appeared in the *Intelligencer* for October, and the *Gleaner* for November, 1875. The latter also contained a picture of the chapel, and an outline of Mr. Warren's first sermon in it.

opportunity of speaking of Jesus. They all listened with the greatest attention. In the evening held our regular preaching service. There were about twenty present inside the chapel, and, as usual, many more at the door and windows. Some remained for conversation afterwards.

12th.—Opened the chapel as usual. Several came in, and we had some interesting conversation. On these occasions we generally make a short statement and refer to various passages, and this opens the way for further profitable conversation. Thanks be to God for the opportunity I have had to-day of testifying of Jesus!

Sunday, 13th.—This morning carried out my intention of commencing a service and Bible-reading for inquirers. In addition to my teacher, there are several who have expressed a desire to know the way of God more perfectly, and I felt that it would be well to make such a beginning at once. My purpose (D.V.) is to have the morning service somewhat shortened, with a hymn and Bible-reading on Sunday mornings, and a Bible-reading with prayer and singing on Thursday evenings. When we commenced this morning, there were two Japanese present; but another young man, who had promised to be with us, came in later. I trust that the Lord was with the two or three thus meeting in His name. Having sung a hymn at the close of the morning prayer, the chapel door was thrown open, and before we had proceeded far, quite a number came in and paid great attention to the Word spoken. At 3 p.m., opened the chapel for preaching. There were about twenty inside, and quite as many more at the door and windows. I preached on the Resurrection of Jesus, the subject having been suggested by an article which appeared in a Native newspaper, written to prove that the Resurrection of our Lord was not an historical fact. In speaking on the subject, I quoted largely from the Gospels, and was followed most eagerly by those who were supplied with books. The whole party, with the exception of two, who left just as I was concluding, remained and listened most attentively to the end. I am thankful to observe some of the same faces again and again at these preaching services. God grant that the interest they feel may grow, and ripen into faith in the one name given under heaven amongst men, whereby we must be saved. One young man who was present—he is a student in the Imperial College here—expressed his determination to come to the Bible-readings, so that he might hear the matter from the beginning to the end.

15th.—This afternoon attended in the chapel. The weather was unfavourable, and I did not expect many visitors. Whilst, however, I was reading the New Testament

with my teacher, two men, both of whom I recognized as having been before, came in; and as we were engaged in conversation, several others assembled at the door, and, on being invited, came in. I spoke to them at some length, and invited them to come again. The conversation with the two men was most interesting, and showed that they were thinking about the truths they heard. One man said that he understood that the *butsu-dana* would not be allowed to a Christian, and asked what was to be done for a person when dead. The *butsu-dana* is the Buddhist shrine where the tablets of deceased members of the family are placed, and where offerings are made to them on certain occasions. I pointed out to him that all we could do for the departed was to show our respect and affection for them by burying them in a decent and becoming manner, and cherishing their memory. "Christians," I told him, "have a religious service at the grave; but it is for the comfort of the living, and not for the profit of the dead—they being beyond the need of our prayers if in happiness, and past our assistance if in misery." We conversed for some time on the way of salvation, and Jesus was pointed to as "the Way," since He has said, "No man cometh unto the Father but by Me." The man further inquired what would become of little children who might die before they were capable of believing. It is the Buddhist notion that, having had no opportunity of acquiring merit in this world, they must be born here again in the hope that they may be spared a sufficient time to acquire merit so as to secure future happiness. I directed him to our Lord's words, "Suffer the little children to come unto Me," &c., and added, that from these precious words, and what we knew of God as a God of love, we might safely conclude that young children are saved by Christ, even though they may be unable to exercise actual faith in Christ as adults do. There were other points on which he made inquiries, such as times and forms of prayer, and the meaning to be attached to "Amen." The whole conversation was carried on in an apparently devout and earnest spirit, and the two men seemed to be really anxious to learn.

16th.—This afternoon held our regular preaching service. The young man who said last Sunday afternoon that he would hear the matter from the beginning to the end was the first to arrive, accompanied by his mother. When I began to read a portion of Scripture, there were only three present; but the passers-by, hearing my voice, began to drop in, and I had a small congregation. By the time I got fairly into my subject, there were fully twenty present, and they almost all listened with marked attention to the end.

17th.—This afternoon it was raining, and, although I did not expect any visitors, I attended in the chapel. After reading for some time with my teacher, a man entered the chapel who had come nearly two miles—the weather notwithstanding—to make inquiries about the doctrine we preach. From what he said I gathered that he was present for a short time yesterday, and came with a desire to hear more. I spoke to him at considerable length, making the Creed, and passages of Scripture quoted in connexion with it, the basis of my remarks. He appeared to be much interested, and left with the promise that he would come again.

Sunday, 20th.—This morning held service for inquirers. There were three present, and one of my servants joined us some time after we had commenced. When prayers were concluded, I had the door and windows thrown open, and quite a number (several Buddhist priests amongst them) came in and listened for a time. We read and talked over Matt. iii. In the afternoon held our usual preaching service. About a dozen were present when I commenced, most of whom had been present on one or more previous occasions, or were the friends of such. Soon after I commenced there were about forty present—the largest number we have had since the opening service.

23rd.—In the afternoon a young man, who acted as my teacher for a short time last year, paid me a visit. I was glad to find from what he said that his mind had undergone a change in reference to Christianity. Last year, I believe, he was quite hostile and opposed his brother, who is a Christian. He now seems, if anything, very favourably disposed. He told me that his brother had had some difficulty with the Local Government in reference to his becoming a registered citizen of Osaka. I told him that I should like to see his brother, and begged him to ask his brother to call on me.

29th.—The Christian young man mentioned in my entry of yesterday was present, and three others who came in listened to a simple statement of the truth as it is in Jesus—others standing in the doorway. When the others had retired, I had a good deal of conversation with the Christian young man in reference to the difficulty that had arisen about his registration. He told me that the Osaka Government had refused to register him as a citizen solely on the ground that he was a Christian and would not deny Christ. It appears that amongst the particulars recorded is the religion of the citizen. He says that he was asked to what Native sect or religion he belonged, and that he replied to none, as he was a Christian. Upon this he was told that he could not be registered, as every citizen must belong to one of the religious parties recognized by the State.

He had a long interview with the Vice-Governor on the subject, when he was told that, if he would only conform to the rule in this matter and say that he belonged to some Native sect, or write something to that effect, no matter whether he believed it or not, he could be registered at once. This, he replied, would be telling a lie—a sin of which he would not be guilty. He was further told that there was no objection to his learning the truths of Christianity, and believing them; but that, if he openly professed his faith as he was doing, he would virtually forfeit the full privileges of citizenship, as he could not be registered unless he professedly adhered to one of the recognized religions. He has, I believe, handed a written statement to the Vice-Governor, giving his reasons for pursuing the course he has adopted, and it has been returned. It is understood that the matter has been referred to Yedo. If these statements are true—and I believe they are—the case shows how men who openly confess Christ are quietly persecuted. I understand that the refusal of the Government to register means that the man cannot rent a house and become a *bona fide* resident in Osaka or elsewhere, and that, being unable to produce his certificate of citizenship, he may be viewed as a suspicious character when in another part of the country. Those thus placed need our sympathy and prayers.

July 2nd.—In the evening, at the regular preaching service, there were about twenty present. One young man remained afterwards for conversation. He asked for an explanation of the resurrection of Christ, a simple statement respecting which he had read in our little tract. It was too late to enter fully into the question, and he promised to come to-morrow afternoon, or on some early day, to hear fully of the matter. This is the third or fourth time he has been present, and he listened with the deepest attention.

Sunday, 4th.—After the service, had a very interesting conversation with one man—two others remaining to hear most of it. He had read our little tract, and wanted to know why, if Jesus was a good man, He was punished as a criminal on the cross. We read together the Gospel narrative of our Lord's trial, and pointed out the testimony of Pilate and others to His guiltlessness, and explained how that He, the Sinless One, was crucified for the sinful children of men.

6th.—In the afternoon, attended in the chapel for conversation. On entering the chapel I found a Buddhist priest awaiting my arrival. I at once entered into conversation with him. He was somewhat impatient when listening to what I had to say, and urged many objections. The noisy way in which this man conversed led many to come in, and still more to stand about the doorway.

To these I addressed a few words, and gave them an invitation to to-morrow's preaching service. Had this man been a silent listener, probably but few would have come in, so that his attempt to hinder really furthered our object.

9th.—Attended in the chapel for conversation. A man who remained yesterday to ask questions was now accompanied by a friend. He had evidently read our little tract with great care. He asked, among other things, for explanations as to the person of Jesus, &c. Was He a man? If God, how did He become man? Why was He crucified? Was He not a criminal? How did He rise from the dead? How could He ascend to heaven in a cloud? These and other questions he asked, and I did my best to answer them by reading passages from the Gospel. He seems to be in that sceptical frame of mind which characterizes so many of the thinking men of this country at this time. "How could we know," he asked, "that there is such a place as heaven or hell? Had any one been to either to ascertain?" In reply I told him that our belief in the Unseen is not based on the reasoning or word of man, but on the testimony of God in the revelation He has given in His Word and by His Son.

10th.—A large number came into the chapel this afternoon, and I had many opportunities of speaking to individuals and companies, and of distributing tracts. Probably not less than fifty heard more or less of the truth, and took away a tract.

14th.—In the evening, attended, as we usually do, the weekly service of prayer for Missions in the American Episcopal Chapel. The service consists of a hymn, portion of Holy Scripture, a canticle, the Creed, collect for the day, a missionary litany almost in the very words of Scripture, composed for December 20th, 1872, concluding with another hymn and some appropriate collects. We feel it a great privilege to unite with our Episcopal brethren in this service.

16th.—This afternoon no visitors came to the chapel, but in the evening I had a good opportunity of speaking to a company of more than twenty persons. At first it seemed as though I should have no congregation, but, after waiting some time, one man came in who had been before. He was soon followed by another, and I spoke at considerable length to them, referring to various passages of Scripture. My teacher, who was present, advised me to commence preaching, as he felt sure that passers-by would soon be attracted and induced to come in. I acted on his advice. For some time only three or four more entered, but finally the congregation numbered more than twenty. We had quite an animated discussion at the close of the preaching, there being several present who were

bent on maintaining that the religions of Japan and Christ's were in reality the same thing. My cook, who was present, spoke with considerable effect in reply to them, pointing out the absurdity of their position. He said distinctly that their gods were false gods, being for the most part deified men, and, until the true doctrine came, they knew nothing of the true God. My teacher also joined in quiet but good effect.

22nd.—This is the first time we have been without attendants from outside since the service has been established.

23rd.—This afternoon, attended in the chapel as usual. A large number came in, and I had an opportunity of speaking to some twenty or more individually and collectively. In the evening, held the regular preaching service. A Buddhist priest was the first to enter. He walked towards the place where the Ten Commandments hang, and commenced reading them. I joined him, and spoke at length of the way of God, founding my remarks on the Ten Commandments and Creed, and various passages quoted in connexion with them from the New Testament. Whilst this conversation was in progress, the people began to assemble, and we soon had nearly thirty present. I preached for a considerable time, and afterwards asked Mr. Cooper, of the A. E. Mission, Yedo, to say a few words, he having come in whilst I was speaking. Altogether this has been a day of opportunity. May God water the seed sown!

Sunday, August 1st.—There were a few present at the 9 a.m. service. I afterwards preached in the A. E. chapel at the English service. The afternoon service was most interesting. There were several men from the Tamba country, and three from the island of Awaji. With all these I had much conversation after the service. The former seemed especially desirous of knowing something about Christianity, and asked for tracts, &c., in Chinese, with which I gladly supplied them, they promising to pay for them on Tuesday. A Buddhist priest came in during the progress of the conversation, and I afterwards spoke to him at considerable length. The service commenced at 3 o'clock, and under ordinary circumstances I should have been at liberty by 4.30, but it was nearly half-past six before the last of my visitors retired.

3rd.—This afternoon I had a very large number of visitors, to whom I spoke as much as possible of Jesus. Some of the party from Tamba came and took another set of tracts, paying at the same time for those supplied on Sunday. The whole afternoon was filled up with glorious opportunities of speaking of Christ.

14th.—Two, who came in later than the rest, said that they wished to believe, although they

professed not to have heard anything about Christianity before. They afterwards inquired whether we did not take in and provide for those desiring to learn the way, intimating that if we did they would gladly join us, and place themselves under instruction. Another man earlier in the week had made a similar request. In each case we of course had to tell our friends that, whilst prepared to teach them daily, we made no provision for the bodily wants of learners.

17th.—A young Buddhist priest came in, with whom I had a long conversation about Jesus. Another young man of the same fraternity also came in, and sat for a considerable time, hearing and asking questions. Amongst other things they asked with what rites we worshipped the Lord Jesus, and whether the Communion Table was an altar for offerings.

September 2nd.—In the afternoon, several came in for conversation, and in the evening we had quite a large attendance. An old lady* who has been coming on Sundays for some time past, and who was present at the preaching last night, was there with one of her neighbours. A young man who left Osaka some time ago for his native province, having returned, was also with us, and altogether about thirty more. I did not feel quite well, but I trust that what I imperfectly said, which was attentively listened to, will not be in vain.

3rd.—This afternoon, quite a number came into the chapel. There was one man from Nagoya,† who listened with attention to a simple statement of the truth, and asked many questions, especially with regard to the state of the soul after death—whether it would retain its identity, or be absorbed into the Deity. There was another man present who has read a good deal about Christianity, who spoke with apparent good effect to the Nagoya man. It was a very interesting time.

4th.—This afternoon, had a very large number of visitors. Some fifty persons must have heard more or less of the truth. Thanks be to God that so many come in, if only for a few minutes. If some of them are but induced to come again, and eventually to learn of Christ and to follow Him, these conversations will not be in vain.

Sunday, 5th.—This morning, held service as usual in the chapel. There were several regular attendants present, and amongst them the old lady mentioned in previous entries.‡ There were fully twenty

present during the exposition. At the close of the service, as I was conversing with and answering the questions of some who remained, a man who has several times visited us, and who has a fair knowledge of the principles of Christianity, came in.* I was anxious to speak to him personally and pointedly of Jesus; and prefacing my question with a statement of the fact that he had read Christian books, and must therefore know a good deal about Christianity, I asked what he thought of Christianity and Christ. He said that he believed, but had some doubts. I pressed him to state them. The only question of which he sought a solution was this: Jesus knew beforehand that Judas would betray Him, from which it appeared that it was predetermined that some should be saved and others lost: was he to take this as the doctrine of Holy Scripture? I replied to his question without entering upon the difficult point it raised, as I felt it was not one to be discussed with a man who had not really embraced Christ. He acknowledged the Unity of God and the sinfulness of man. "Do you," I asked, "feel your own sinfulness before God and your need of a Saviour? It is my privilege to tell you of the only Saviour ordained by God—the only name given under heaven whereby we must be saved—and to remind you that what is predetermined, fixed, and settled, is that whosoever believeth in Him shall have everlasting life, whilst those who reject Him will perish everlastingly." He did not seem disposed to enter upon this practical and personal matter, at which I was much disappointed. The most encouraging feature of this conversation was the part taken in it by a young man who has regularly attended our services for some time. His replies to some points in the discussion were exceedingly good, and showed an intelligent acquaintance with some of the truths of the Gospel.

6th.—Two visitors came, and I received them in my study. They had come from Kashiwazaki, a place on the W. coast, about 320 miles from Osaka, and about fifty miles S. of Niigata. They purchased a set of the four Gospels, paying for them about 2s. 8d. English money. Seeing the Creed, Lord's Prayer, and Ten Commandments in Japanese, hanging on the walls of my study, they asked to be allowed to take a copy, which they did, omitting the Lord's Prayer, as I pointed out to them that they would find it in the Gospels.

13th.—A man came in this morning, and purchased a set of the four Gospels. He was from a place upwards of 100 miles W. of Osaka.

* This is Mrs. Kumei, one of the first six baptized.

† This appears to be Murakami, one of the six first baptized.

‡ Mrs. Kumei again.

* This is Murakami, one of the six first baptized.

17th.—Had a visit from a lady and gentleman. The lady studies English, and likes to speak it as much as possible. I had a long and most interesting conversation with them about the Gospel. They have given up the worship of the gods of the country, and, like many others, are simply "without God in the world." They both seemed touched as I appealed to them to serve the one living and true God, the Creator and Preserver of all, and the one and only Saviour Jesus. They have promised to come again.

18th.—Walked with a Japanese from the railway station. I spoke to him of the Gospel. He told me that he is a follower of the *Shinto* faith, but will become a Buddhist at death, which means, I presume, that he will seek the aid of the Buddhist priesthood at last, and be buried with Buddhist rites. He has seen a considerable amount of trouble, and now abstains from certain articles of food, of which he is very fond, in the hope that he may be preserved by merit thus acquired from further calamity.

Sunday, 19th.—The man to whom I made a personal appeal, a fortnight ago, came to my study to see me. I cannot understand what he is aiming at. He asked whether it would be right for him to read and talk about the New Testament with his pupils. I told him that there could be no possible harm in teaching others what he knew of the Gospel, but that if he did it with a desire to lead them to the Saviour, his first duty was to accept Jesus, and to profess that acceptance in baptism, or at least to become a candidate for that holy ordinance.*

23rd.—Had a long conversation on the worship of the one true God. He spoke of daily worshipping the sun, which led me to enforce, by argument and illustration, the duty of worshipping the Creator and not the creature.

24th.—This afternoon several came into the chapel, amongst whom were two Buddhist priests. One of them I recognized as having visited us on a former occasion; but his companion was the more interesting of the two, and he asked many questions respecting the person and work of Jesus. He admitted the need of atonement for sin—confessed that his own system did not provide the atonement needed, and seemed to grasp the blessed truth that Jesus died in our stead to atone for our guilt. He asked whether, since Jesus has atoned for sin, believers are allowed to live as they please. I showed him that not only is sin to be renounced by the believer, but that a right view of the cross of Christ, as exhibiting the love of God, would make us hate sin, and create in us a desire to be entirely freed from its power, love, and practice. The other priest borrowed the Gospel of St. Luke.

30th.—In the evening it rained very fast, and I did not expect to see any one. The old lady,* however, who now regularly attends our services, was with us—another proof of her earnestness in seeking to know the way of the Lord.

Sunday, Oct. 10th.—Between the services I had a long conversation with the old lady† who constantly attends our services—I trust that God has opened her heart—and she certainly seems to be one of the most earnest inquirers I have met with. May God carry on the good work and perfect it in her heart!

14th.—A party of some six gentlemen came in this morning to purchase books. They handed in a list of some thirty or forty Chinese and Japanese works on Christianity, which they had already purchased, and they bought from us books to the amount of \$24, say 12s.

22nd.—This afternoon quite a number came into the chapel, amongst whom were several who were present at the close of last Sunday's service. One was evidently a man of position. They said they had come to hear the preaching. I told them that I should (D.V.) preach at the appointed hour, but would then talk with them if they wished to hear the way of truth. They begged me to tell them something about the way. I commenced, as I frequently do on such occasions, by turning to Mark xii. 28, &c., from which I spoke of the one living and true God, and the claim He has to the obedience of His creatures. I was about to proceed with a statement of man's guilt in not having fulfilled the Divine will, and to show what God has done for our salvation, when the principal person asked whether there was anything about salvation in our religion. This naturally led me to the subject on which I was just about to speak, and referring to such passages as John iii. 16, 36, &c., I spoke of Jesus as the only Saviour of men. The whole was of a most interesting character. Afterwards he expressed a desire to have some books, and finally purchased Gospels and tracts of nearly a dollar in value.

Nov. 3rd.—The Emperor's birthday. This morning, according to previous announcement, we had a special service to pray for God's blessing on the Emperor. There were more than twenty present, and Bishop Williams, of the A. E. Church, and one of his clergy were with us. In the afternoon the number was as large, but there were fewer of our regular attendants. On the whole the services have been a success. May God make them profitable to souls! One young man who was present in the morning, and whom I recognized as having been before, introduced himself to me. His mind seems bent on examining the claims of Christianity. He pur-

* This is Murakami again.

* Mrs. Kumei again.

† Mrs. Kumei again.

chased a Chinese New Testament. In the afternoon he was with us again.

4th.—In the evening there were between twenty and thirty present. At the close, one man asked for an explanation of *fuku-in*, the Gospel, and other matters referred to in the exposition.

Sunday, 7th.—Had a long conversation with the old lady, who is the most hopeful of all our inquirers.* She has evidently been impressed with the truths of the Gospel. She is most anxious to learn more, and the time has now arrived when she and others may be put under systematic instruction with a view to baptism.

10th.—This afternoon it was raining fast, so that I had no congregation to preach to. Three men, however, came, all of whom had been before, and I had a most interesting conversation with them. One of them has visited us several times, and has read most, if not all the Gospels. It was he who asked questions on the evening of Thursday the 4th inst. He asked about prayer and baptism, and various other subjects. One of the other two asked whether Jesus was an Englishman, and why He died on the cross, which gave me a good opportunity of setting the truth before him. The third also made inquiries especially with reference to the old and new religions, as Romanism and Protestantism are now generally called. I replied, as I always do in such a case, that Romanism is the new religion, Protestantism being the religion of the New Testament and the apostolic age.

11th.—In the evening there were about twenty present at our usual Christian service. At the close, held conversation with two or three who remained for that purpose. One man had heard the sermon I preached some time ago on the feeding of the 5000. He was, he said, unable to understand how Jesus could make a few loaves sufficient to feed such a multitude. He was quite prepared to endorse all I had to say about the goodness of God in providing daily bread for His creatures, but the miracle, he said, was quite beyond his comprehension.

26th.—In the evening, held the first class for instructing candidates for baptism. There were four present. Of two of them I have good hope, but of the other two I am doubtful. I propose to meet them weekly for a time. May God give us wisdom and discretion in dealing with them, and eventually lead and guide them into all the truth!

30th, St. Andrew's Day.—Day of Intercession for Missions. At nine o'clock I administered the Holy Communion, and gave a short address to the brethren present on the need of perfect sympathy with Jesus in the work of His kingdom. At twelve o'clock

there was special service in the A. E. chapel, when one of the brethren of that Mission gave an excellent address on St. Andrew's leading Peter to Christ; and also the Greeks mentioned in John xii. In the evening, attended united prayer-meeting in the A. E. chapel, at which one of the A.B.C.F.M. missionaries presided. There have been representatives of each of the missions at all the special services to-day, and we have felt it good to meet together in the Lord's name. It was a precious season of refreshment from the Lord's presence.

Dec. 8th.—This afternoon the weather was unfavourable, so that there was no congregation at the hour appointed for preaching. The old lady,* however, who is a candidate for baptism, was present, with whom and my teacher I had a long and interesting conversation on the union of the divine and human natures in our Lord. Their idea was that only the body of Jesus was human, and that the divine nature took the place of the human spirit. I did my best, and I think with good success, to show them that Jesus was a perfect man, and that united to His perfect manhood was the eternal Son.

11th.—A man came in who has diligently studied St. Matthew's Gospel, and bids fair to become one of the most interesting inquirers we have.† He asked many such questions as showed that he had thoughtfully read the Gospel as one searching for the truth. The promise to the disciples of our Lord that they should sit on thrones; the angels of the little ones always beholding the face of God; John the Baptist's mission; Christian baptism and other points were touched upon, and such questions were put as showed that not mere curiosity, but a desire to know the truth practically and experimentally, prompted them.

Christmas Day.—Service in our little chapel. Between thirty and forty present, who listened with great interest and attention to the story of the Saviour's birth.

Sunday, 26th.—After the afternoon service, one of our most interesting inquirers‡ came into the house for conversation on the things of God. We were together for about an hour, during which we conversed of such questions as the following:—Is a man saved by the merits of Jesus? Why do we always pray in the name of Jesus? How can a man be pleasing to God unless he is entirely free from sin?

(To be concluded in our next.)

* Mrs. Kumei again.

† This man, with his wife, was baptized among the first six. He is called Jinnemon by Mr. Warren, and Takasa by Mr. Evington.

‡ This is Jinnemon (or Takasu) again.

* Mrs. Kumei again.

THE MONTH.

The C.M.S. and the Church of Ireland.



VERY numerous have been the expressions of sympathy and confidence in regard to the Ceylon controversy which the C.M.S. Committee have received from all parts of the country—in several cases in the form of resolutions adopted at important meetings of large auxiliary Associations which raise their thousands a year for the Society's funds. It is needless to say how great an encouragement these communications have been at a time of so much anxiety. But no resolution has been more gratifying than the one which we print below, received from the Committee of the Hibernian Auxiliary. The Church Missionary Society is a Society of members of the Church of Ireland as well as of the Church of England. The revised fundamental Laws of the Society, as formally adopted two years ago, expressly provide for the altered circumstances of the Irish Church. The Rules which before the revision required the Committee and officers to be "members of the Established Church," and appointed as Vice-Presidents "all Archbishops and Bishops of the United Church of England and Ireland who," &c., now have the words, "the Established Church of England or of the Church of Ireland." When, some time ago, the question was discussed among Irish Churchmen whether they ought not now to have a missionary society of their own, the feeling was almost unanimous that the C.M.S. might be accepted as virtually, though not officially, discharging the functions of such a society for the Irish Church. And this feeling has been expressed in the most practical manner by the continuous increase in the contributions of the Hibernian Auxiliary—of which the Lord Primate is Patron, and the Archbishop of Dublin and the other Bishops Vice-Patrons—to the funds of the C.M.S. In 1866-8, the average total was something over 6000*l*. In 1869, the year of the Irish Church Act, the amount fell to 5716*l*., and in the following year, when the effects of Disestablishment were fully felt, to 5003*l*. (excluding a special anonymous donation of 2000*l*.). From that figure it gradually revived, until, in 1874, it reached 6828*l*., a sum largely in excess of any preceding year except 1861 (when a special fund was raised for India). And in 1875 it further advanced to 7243*l*.—a fact referred to with marked thankfulness in the last C.M.S. Annual Report.

The auxiliary Society which has thus, despite the peculiar difficulties of the Church it represents, responded so nobly to the Parent Committee's call for increased contributions, now records its emphatic approval of the Committee's policy with regard to the demands of the Bishop of Colombo. Such approval, in a struggle involving the purity of the Gospel set before the heathen and the maintenance of a healthy freedom in evangelistic operations, comes appropriately from a Church which has so signally manifested its faithfulness to the truth, and so wisely balanced the claims of Christian liberty and Church order in its disestablished state; and we repeat that the expression of it has been peculiarly welcome:—

"That the wisdom and moderation with which the Parent Committee have treated the difficult questions connected with the present painful position of our missionaries in Ceylon have commended themselves to our judgment and approbation, and that we desire to express to the Committee our cordial sympathy in their anxieties on the subject, and our earnest hope that all will issue in good to our Church and in glory to God."

Further News from the Nyanza Party.

THIS month's mail from Zanzibar has brought us full and detailed despatches from the Nyanza missionary expedition, which will be presented to our readers in due course. In the meanwhile we lose no time in giving a brief summary of the intelligence. The party went on from Mpwapwa in two divisions. From the first, under the Rev. C. T. Wilson and Mr. O'Neill, which left on Oct. 7th, we have no letters; but Lieut. Smith mentions that they had, by taking a more northerly route than Stanley's, passed through the populated part of Ugogo without having to pay "hongo." The second caravan, under Lieut. Smith, Dr. J. Smith, and Mr. Mackay, left Mpwapwa on Oct. 21st, and our letters from them are dated Nov. 7th, from Nyambwa, a place marked in Stanley's map, and which, in the map given in our last number, would be just where the middle "o" of "Ugogo" comes. It is stated to be more than 100 miles from Mpwapwa. The caravan had got on but slowly, having been compelled to halt two or three days at each chief's head-quarters to pay heavy "hongo."

For some days previous to the arrival at Nyambwa, Mr. Mackay's health had again given way, and as beyond that place a most trying twelve days' march across an uninhabited desert was before the party, Dr. Smith decided that he must not be allowed to go further. Sorely against his will Mr. Mackay submitted to the peremptory orders of Lieut. Smith and the doctor, and began his journey back. He was carried in a hammock to Mpwapwa, from whence, feeling much stronger, he started on foot, and walked the 220 miles down to the coast in eleven days, including a Sunday's halt. He writes from Zanzibar, on Dec. 12th, that this rapid march had quite set him up again, and that he should get together some additional stores, and follow the expedition shortly; and we earnestly trust that such renewed health may be granted to him as may enable him again to join the party, to whom his engineering skill is so valuable.

We must add that the previous mail brought home Mr. Wm. Robertson, who had been sent with the expedition as a blacksmith and industrial teacher, his health having severely suffered. "We are yet *too many*," writes Lieut. Smith, in sending back Mr. Mackay; and we hope that we may take the analogy of Gideon's "three hundred" as a token of future success and blessing. Notwithstanding the two or three disappointments, Dr. Kirk writes from Zanzibar expressing his opinion that the expedition is "getting on famously, better than any one could have expected." "It only shows," he adds, "how simple it is to get along if you deal fairly with the people."

Mr. Clark and Harry Hartnoll were settling down at Mpwapwa, which appears, notwithstanding some drawbacks, to be an inviting mission field. A vigorous young clergyman is much wanted for this station.

Death of the Rev. C. Jayasingha.

LAST month we had the sad duty of reporting that three Native clergymen connected with the Society had been taken to their rest. Another name must now be added to theirs, and one more venerable than either. The Rev. Cornelius Jayasingha was the patriarch of the Native Pastorate in Ceylon, having been one of the first two of the Singhalese race to be ordained, thirty-seven years ago, the other being the Rev. A. Gunasékara, who died in 1862. Their names stand fourth and fifth on the Society's list of Native ministers,

being only preceded by those of Abdul Messih and Anund Messih (North India) and John Devasagayam (South India).

Cornelius Jayasingha was the son of Singhalese Christian parents. He was educated in the Society's Institution at Cotta, and was employed for some time as a catechist and interpreter. His ordination took place on Nov. 30th, 1839, during the visitation of the island by the then Bishop of Madras, Dr. Spencer, of whose diocese Ceylon at that time formed a part; and priest's orders were conferred upon him by the same Bishop in February, 1843. For some time he acted as assistant to the Rev. W. Oakley in ministering to the influential Singhalese congregation of Trinity Church, Kandy, and subsequently he laboured for many years at Talangama, near Colombo. In 1868 he moved back to Kandy to take pastoral charge of the congregation among whom his younger ministerial days were passed; but in 1871 he was again transferred to Colombo, where he continued till his death. Mr. Jayasingha was a diligent and faithful pastor, a gifted preacher in his own language, as well as a man of thoroughly consistent and blameless life. The last Report of his that was printed appeared in the *C. M. Record* for March, 1875; but one more was received from him about twelve months ago, which told of good and quiet pastoral work faithfully carried on in the true spirit of a Christian minister. "Ceylon," he wrote, "is greatly improved in commerce, wealth, knowledge, and outward forms of civilization, and we rejoice to see that in all these things the finger of God is directing them to His own glory. Christ is preached everywhere, even in villages where His name was never heard. The times are pregnant with signs that the Lord is hastening His time to take possession of the hearts of these people. We want only more faith, hope, and perseverance, to possess our souls in patience, till the Lord's good time comes."

Mr. Jayasingha was a member of the Ceylon Church Missionary Conference, which administers the Society's Missions in the island. Being present on the memorable occasion when the Bishop of Colombo met the Conference, in July last, his licence was withdrawn along with the rest; and thus he was the one Native clergyman who shared with the English missionaries the painful position in which the Bishop's act placed them.

Release of the Imprisoned Bonny Converts.

A LETTER from the Rev. Dandeson Crowther brings the welcome news that the two converts at Bonny who have been kept in irons by the chiefs since Nov. 5th, 1875, were released on Nov. 7th last, in consequence of a strong united protest on the part of the European captains and supercargoes in the river. Mr. Crowther, in a letter to his father the Bishop, printed in the Lagos localised edition of the *C. M. Gleaner*, thus writes:—

I have to inform you of the joyful news that the supercargoes in this river have succeeded in releasing Isaiah Bara and Jonathan Apiafe, the two prisoners now a year chained for being converts to Christ's religion.

Yesterday the meeting was held, on board the *Charles Horsfall*, of supercargoes and Bonny chiefs. They were brought on board Captain Boler's hulk, *Charles Horsfall*, at 4.30 a.m. to-day;

and the condition was, that they be sent away from the country by the first opportunity.

Mr. Boyle and myself were all the morning to afternoon with these faithful servants of God, hearing from their lips their sufferings and their wonderful support from God. We read the 103rd Psalm together, and prayed thanking God for this deliverance.

Captain Boler has given them shirts

and singlets; for they were brought on board handcuffed and in rags, and Captain Boler said that he had some trouble to get the chains off. The two men are perfectly agreeable to go to Lagos, and are glad it is so. While we were on board, Messrs. Cheetham, Knight, and the captains in the river,

came to see and congratulate them; some of the converts came too.

There are two slave-boys yet in prison, kept back by Warribo. I have informed Captain Boler, and he says that they also must be released. Their names are Stephen and Abednego, Warribo's own slaves.

Firstfruits at Leke.

TOWARDS the end of 1874, it will be remembered, our veteran brother, the Rev. D. Hinderer, started on his fifth voyage to Africa, to commence a new mission among the tribes inhabiting the little-known territories east of the Yoruba country, especially the Ondo people; and with this view he established his head-quarters at Leke, a trading-post on the coast some forty miles east of Lagos. Some account of this place appeared in the *C. M. Record* for March and November, 1875. From thence he proceeded into the Ondo country, and settled a Native agent at the capital, Ode Ondo. His narrative of this journey appeared in the *C. M. Intelligencer* for October 1875. Then he went on to his old station, Ibadan, but, being taken ill, was obliged to go down to Lagos for medical advice. Subsequently he returned to Leke, and all last year he resided there, suffering much from his African asthma, but doing what he could to set the Gospel before the heathen around him. Native teachers have been stationed at Palma, a village between Leke and Lagos, and at Itebu, between Leke and Ode Ondo; and at Leke itself Mr. Hinderer's faithful preaching and Christian influence have already been blessed with some results, as the following very interesting letter shows, dated Oct. 19th:—

We shall soon want a larger and more substantial church. You will receive this announcement as a good sign, and so it is; for Leke idols are beginning to fall. Some are thrown into the sea, and some fell into my hands. Only last night again a man brought me four packets of them, and we had with him, together with an Abeokuta convert, a satisfactory talk about the truth as it is in Jesus. Among some twenty candidates on our list who are very regular in their classes of instruction is one, an Ifa priest, who knows what it is to suffer privation for the truth's sake. His only living, that from priestcraft, is gone; but he is firm in not taking again to that unlawful gain, and has in consequence often to live upon less than what we would call bread and water, but he does it cheerfully.

Another big fish was nearly caught, but he disappeared again; I hope only for a time. They call him here the great priest of the god of small-pox. But he is, in fact, a sort of general high priest for all this neighbourhood; and when it was known that he was coming to

church, people from Leke and various surrounding villages came and besought him not to desert them. I do not think he would count the desertion for anything, but his priestcraft was a fat living, though he owns he only deceived the people; yet the old "what shall we eat?" and "wherewithal shall we be clothed?" is also the new heathen cry, and who that knows want, and has never learned to work, will not sympathize with it?

Of course we could not support such a man, and if we could it would not be right. But let us pray earnestly and perseveringly, and God will make a way and give strength to such as he is both to count and cost, and yet no longer to confer with flesh and blood.

You will readily believe that I mention these cases more circumstantially, not from an idea as if the soul of a great priest was more precious in the sight of God than that of the poorest slave who crouches to him for some charm against a cruel master's ill-will, but because for us poor fishermen a big fish is so much more valuable, as he will weigh down the

net in which he is caught, deeper and wider if possible, to catch a larger draught. Well, for small and great, the Lord, who has done already more than I ever dared to hope in my time for Leke, be praised for ever and ever.

Just as I am writing, Mr. Green comes from Palma with good news from Nat Ogbonaiye, who sent me the Orisas of Ogun and Orisanta, which a woman who attends church there handed over to him as useless stones, for they are only a set of little stones. I hope she will prove the firstfruit from among the heathen there. Another, also a priest at Palma, seems to be halting between two opinions, and as he will not believe that the priest above mentioned—I

mean the first—has really turned to the Christian religion, he, the Leke priest, is going himself to Palma to convince his brother priest there of the fact of the change in him. In truth, he says he owes it to his friend at Palma to go and persuade him to turn to Christ, for it was he who taught him his priestcraft. May he succeed in his endeavours! Mason at Itebu is instructing the young men vigorously there; and they make progress in head-knowledge, but they are a very rough lot. However, head-knowledge of the Bible may by God's grace, in some, sink down into the heart; God's power, as His love, is infinite, and it will surely one day imbue all these rough tribes.

Mr. Hinderer is now on his way home, thus closing his fifth (and no doubt last) period of devoted missionary labour in Africa. He has broken up the fallow ground at Leke for his successors, the Rev. J. S. and Mrs. Hill, who were designated to this mission last summer, and who are now on the spot. He was latterly much occupied in building a house suitable for an English lady to live in, no small proportion of the work having been done by his own hands; but, as we have seen, he has been permitted also to lay the foundations of a spiritual house. We trust that as "Leko idols have begun to fall," Mr. and Mrs. Hill will be largely used of God to the setting up in that dark land of His own spiritual worship.

From one of the Native teachers at Ode Ondo, Mr. C. N. Young, journals have been received from time to time, by which it appears that while many of the chiefs were favourable to his mission, one of them, a man of great influence, was a bitter opponent, on the curious ground that Mr. Young was not sent by Captain (now Sir John) Glover, who, when British Administrator at Lagos, was supposed by this chief to be particularly favourable to the Ondos.

The New Work in Palestine.

In our number for July last, we briefly summarized the plans of the Committee respecting the proposed extension of the Society's work in the Holy Land. It is now time to report progress.

Bishop Gobat's educational and evangelistic machinery was transferred to the C.M.S. on Jan. 1st., comprising the Diocesan Boarding School and Orphanage at Jerusalem, schools at Lydd and Ramleh, and the mission at Nablous under the charge of the Rev. Mr. Falscheer. The expense of the Diocesan School, however, can only be partly borne by the Society's General Fund, which is not applicable to the maintenance of orphans; and the Rev. John Zeller, who is about to take the superintendence of a large portion of the work at Jerusalem, has issued an appeal for special contributions towards this object. There is accommodation at the School for sixty boarders, the cost of whom is 10*l.* a year each. The boys are taught various trades, and the institution has been of great use in supplying Native agents for the Mission. It was here that Mr. H. M. Stanley's Arab boy Selim was educated, of whom Mr. Stanley says, in *How I found Livingstone*,—"The

most important member of the expedition next to myself was Selim the young Arab boy, a Christian from Jerusalem. He was educated by good Bishop Gobat, and if all the Arab boys of his school turn out as well as Selim, then Bishop Gobat deserves the highest praise for his work."

The Rev. F. A. Klein, set free by the new arrangements for the special task of preparing Christian books and tracts in Arabic, is already actively at work. No branch of missionary operations is more important than the supply and circulation of Christian vernacular literature; and as in India, where successful efforts have been made in this direction, the great difficulty has been to find writers when every missionary is fully occupied otherwise, we hail with much pleasure the setting apart in Palestine of one man for this particular purpose, and are thankful that the increased staff has rendered such a plan possible.

It has been a matter of sincere regret to all concerned, and particularly to himself, that the Rev. J. M. West, who had offered for the important post of Secretary to the whole Mission, has been prevented by Mrs. West's state of health from leaving England. The Committee have received, however, and accepted, another valuable offer for the same post, and we hope, in the course of a few months, to see a vigorous working head of the Palestine Mission. The Rev. T. F. Wolters is temporarily discharging the secretarial duties at Jerusalem; but, as before stated, his ultimate location is to be Salt. The Rev. F. Bellamy is now again in Palestine, and for the present is in charge of Nazareth, whither Mr. J. Huber also has returned. The occupation of Acca by the Society is at present limited to a school, but it is hoped that arrangements will soon be made for extending the work.

We have no late accounts of the schools in the Hauran taken over by the Society last year; but Mr. Bellamy is about to visit them, so we hope to have a report to submit shortly.

Lastly, the new Mission at Jaffa has been commenced by the Rev. T. R. Longley Hall, who writes in a hopeful spirit of the prospects of the Gospel there. We subjoin an extract from his letter dated Nov. 2nd:—

We have an Arabic service here every Sunday morning, conducted by Murad, in Miss Arnott's hall, and an English service every Sunday afternoon in Miss Baldwin's house in the German colony. We have also a prayer-meeting on Friday evenings, partly in Arabic and partly in English. At the Arabic services we have about twenty-five persons, besides Miss Arnott's girls and about a dozen boys. I have visited a good many of the people, and have received from all of them the warmest welcome. In almost every case, however, this is only the exhibition of the respect they feel for a European and an Englishman. They listen as I talk to them through Murad, and assent to everything I say. They allow us to read to them from the Bible, and to pray with them, and profess to enjoy our visits much. I ought, however, to say that all those whom I have seen at present have been either professed Protestants, Roman Catholics, or

Greeks, as I have hitherto been engaged in calling on all those who have attended the services. There have been no Moslems at the services, but I am now about to call at as many houses in the Moslem quarter as I can get entrance to.

Miss Arnott has been most kind in giving me help and advice with reference to the work. I cannot speak sufficiently highly of the great pleasure and interest which she has taken in every portion of the work, and the encouragement she has given me.

Both Mrs. Hall and I are taking lessons in Arabic regularly every day, and Mrs. Hall hopes in a day or two, with the help of a Native woman who speaks English, to visit some of the Moslem women, and, if possible, induce them to come to her frequently for instruction.

The women of our congregation (professing Protestants, Greeks, &c.) seem most anxious to be taught, and expressed

themselves as very much delighted at the idea of Mrs. Hall having them regularly for the study of Scripture, reading, writing, and needlework.

Last Saturday Murad and I rode over to visit Ramleh and Lydd. Both places seem to be in rather a languishing condition, but I think the teachers are anxious to do their duty, and very willing to carry out any plans for strengthening or improving the work which may be suggested. At both places there are services on Sundays,

conducted according to the Church of England form, the Prayer-book being used, and also week-day meetings for prayer. These services are conducted by the teachers at the respective places.

From what I have seen of the people in the past three weeks, and the prospects for work, I feel much encouraged, and I enter upon the mission here trusting that we may have very much of the Lord's presence and blessing, and that His power may be manifested in the conversion of many souls.

In another letter, dated Dec. 5th, he relates an attempt by Moslem robbers upon his newly-hired house (into which he had not yet moved), which is worth quoting for the sake of the concluding paragraph:—

Almost all the rooms of our house open by doors and windows into a court. About 2 a.m. on Monday, our man Ibrahim was startled to see a man come up the steps into the court. He easily forced the window, and was about to jump in, when Ibrahim ran out of his room and was on the point of catching him. The man, however, drew from his belt a terrible instrument like a hammer, the head of which is a double-edged knife-blade, and raised it with the intention of killing Ibrahim. Ibrahim, however, seized his arm, but most unfortunately he caught hold of it above the elbow, and the result was that the blow descended, though with broken force, and slightly wounded Ibrahim in the head. In another minute, however, he had thrown the housebreaker to the ground, and would have taken away his weapon and bound him until morning, but to his surprise he saw a second man coming up the steps. This man rushed upon him and struck him in the back with a thick stick. Ibrahim, however, with great courage and determination, still kept the first man on the ground, and also seized the second by his clothes and refused to let him go. What was his horror and dismay to see a third man appear, and to feel that he must certainly be overpowered. Not having

suspected danger, he had not taken the precaution to arm himself before entering the house for the night, and the boy who had been sleeping with him was so frightened that he dared not come to Ibrahim's help. What was he to do? A bright thought suddenly occurred to him. He called to the boy, "Bring my revolver quickly from under my pillow!" Instantly, at the sound of the word "revolver" (and it was only the *sound of the word*, for the reality did not exist), the burglars rushed downstairs as fast as they could go, nearly knocking each other over in their great fright. Ibrahim was of course hurt, but not seriously, and we felt most deeply thankful to God that he was not killed, as he most certainly would have been if he had not frightened the thieves away.

I regret to say that the offenders were Moslems, and on that account I was earnestly requested not to take any notice whatever of the affair, or else my first feeling was that, our servant having been so much hurt and his life attempted, I ought to bring the offenders to justice. *But the feeling at the English Consulate seemed to be strong as to the danger of meddling with Moslems at the present time, and therefore I allowed the matter to pass unnoticed.*

Robbers in Palestine are no novelty; but it is a serious matter when an attempt to murder is hushed up in the 19th century, because the miscreants are Mohammedans. What would "the chief captain Lysias" have said to it? Well may we exclaim, "How long, O Lord!" Meanwhile, the best preparation for "the day of vengeance of our God" is that extended proclamation of the Gospel of peace which the C.M.S. has undertaken in Palestine.

The Industrial Development of the Frere Town Settlement.

THE following memorandum has been adopted by the C.M.S. Committee in connexion with the appointment of Mr. J. R. Streeter to the East Africa Mission. Mr. Streeter left England on Jan. 18th for Egypt, where he will collect information respecting the cultivation of cotton, and then go forward by the next mail:—

Memorandum on the Measures to be adopted to make the Mission Settlements at Mombasa and Rabai self-supporting.

The Missions of the Church Missionary Society at the present time at Mombasa and Rabai have to deal with two classes of Natives. First, the liberated slaves, who, to the number of some 400, have been placed in the care of the Society by the English Government; and, second, the Native Wanika inhabiting Rabai. The first are located mostly at the settlement at Frere Town, near Mombasa; while at Rabai are found the Native Wanika and some few of the liberated slaves who have been draughted thither recently. As regards the first class—the liberated slaves—they are divided into adults and children—the former all more or less able to work; the latter must be maintained for some time before they can earn anything. The Society may reasonably hope that the Government will give assistance in the support of the children, and pay so much per head for their keep. There remain then the adults at Frere Town. Up to the present time a good number, if not all these, have been employed as labourers on the estate in various occupations. They have each their own hut and small plot of land, and, being paid wages, provide for themselves either from the settlement store or from the town of Mombasa. The employment of these men and women on this system has, of course, simplified the question of their maintenance up to the present time; and while the work remained to be done, and the East African Fund enabled the Society to do the work, it was possible so to employ them. Now, however, the fund is exhausted, the necessary buildings are completed, and the question arises, How is the liberated slave to support himself and his family?

A second and larger question is, Advancing from the idea simply of self-support, what branch of industry is there which would bring in such a return as to pay for the utilization of the labour of the liberated slaves at Frere Town? The various branches which have suggested themselves have been the growth of cotton, the manufacture of oil and coir-rope from the cocoa-nut, and the growth of tobacco or other similar products, such as mustard-oil, and castor-oil. But the settlement at Frere Town contains only about 220 acres of land, and the whole of this amount is not available for actual cultivation; probably not more than two-thirds are. It will, therefore, be seen that for such industries more land is needed than can be had at Frere Town. It is necessary that a wider sphere should be found, and probably this may best be gained at Rabai, where any amount of land may be had for asking. Arrangements should be made for the transfer by degrees, as land can be brought into use, of the adult liberated slaves from Frere Town to Rabai, taking care so to place them as to accustom them as much as possible to labour in return for the benefits they have received. The planting of cotton should be commenced, and also cocoa-nut trees; cereals should also be grown, and vegetables for use in the mission. It would be necessary to erect an oil-mill either at Frere Town or at Rabai, probably the latter, and also to have gins for cleaning cotton at Rabai. Mr. Streeter's stay in Egypt will enable him to examine for himself into the cotton industry of that country, and give

some attention to the utilization of the cotton-seed, from which both oil and oilcake are now largely made in England.

The Frere Town settlement must, however, for some time to come, remain the centre of the mission. Here would remain the schools for the children. For their maintenance a sufficient amount of cultivation must still be carried on, and this would take up some land, and give employment to a certain number of the hands. At Frere Town also there might be a refinery for the oil and presses for the cotton, with warehouses for both. There would also have to be a wharf for shipment, and possibly, in the course of time, looms for weaving. Another branch of industry, which might be very profitable at Frere Town, both from the supply of material and the demand which would arise, is tanning. There is an abundance of hides to be had along the coast, and the situation of the settlement would give facilities for the operation, while the demand for good leather is likely to always exceed the supply. It might be possible to obtain tanners from Turkey. One of our recent converts at Smyrna was a tanner, and the Rev. J. Wolters was very anxious to find employment for him.

To improve the condition of the Wanika in connexion with the mission at Rabai will also be an object to be kept in view, in addition to the growth of cotton and cocoa-nut, in which the Natives will naturally assist. Their attention should be directed to the gathering in of other products which form the staple of exports to Zanzibar. According to the recent Report of Vice-Consul Elton, the principal exports from Mombasa at the present time are millet, Indian corn, ivory, copal, and sesamum oil-seed. Rice and sugar-cane are also grown. The chief exports, however, are millet and Indian corn. Cotton, in at least two varieties, grows wild around Mombasa. These various articles may, by improved cultivation, be produced in increasing quantities at Rabai, while the construction of the road from Kisulutini to the landing-place would bring the produce to the commodious harbour of Mombasa by means of the carts which are soon to be introduced, and boats. Materials have already been sent to the mission to assist in teaching an improved system of agriculture, and in their use and in other ways the industrial agent will be able materially to forward the welfare not only of the Natives connected more immediately with the mission, but of the Wanika living around. One important measure to which much importance should be attached is the training of oxen as beasts of draught and burden. The use of oxen for ploughing has already been introduced by Mr. Price, so that the first difficulty has been overcome, and the number only needs to be increased. The training of oxen, therefore, becomes a very important task.

Another branch of industry which may lead to important results is the gathering in of products which need no cultivation. Of these there are three, each of great value—beeswax, india-rubber, and gum copal. Of the two first Captain Elton reports:—"Wax and india-rubber might be exported in large quantities, but the Natives are wanting in that enterprise which would lead Europeans at once to prepare these valuable products from the raw material." From these words we may infer that the raw material exists ready to hand; and as the preparation of neither requires much in the way of outlay, it would be best to encourage the Natives to gather the raw material in sufficient quantities to make a beginning.

One of the most valuable of the exports of the East African Coast is the gum copal, which is chiefly found along the East African Coast at some little distance from the sea. The valuable Report of Captain Elton on the methods

of digging for this fossil gum contain all the information that can be furnished on the subject. He says:—

The “Msandarusi,” or copal tree, is largely scattered over the extensive tract of country stretching from the Marui Hills and the Uzeramo, through the rich district of Kwale, away to the Matum-hui range of mountains on the south-east of the Rufiji River, and lies within the limits which are bounded to the east by the sea-coast line of cultivation and settlement, and to the west by the highlands which form an irregular barrier to the Mrima at a distance of from thirty to thirty-five miles inland. Throughout these limits, immense quantities of the semi-fossil “Amini” are dug by the Natives, and this produce constitutes the most lucrative commerce of the Indian settlers at the small trading-ports.

The process of digging is a simple one. Twenty or thirty men, generally of the neighbouring tribes or free men, form a party, and spread over a stretch of country which they divide amongst themselves into claims, each of which is worked by five or six of their number. Operations are commenced in each instance by driving five holes to the depth of about two feet as a prospect. If the yield is encouraging, four more holes are driven, which are followed by the driving of the whole square to the orthodox depth of about three feet, deeper than which no shafts are sunk. One square being worked out, a new one is commenced and prospected in precisely a similar manner, until all likely ground is gone over; purely sandy soil without a substratum of fibrous and decaying vegetable remains being passed by.

Below four feet no fossil gum is found worth taking, and, indeed, very few diggers appear to go beyond three feet in search of it; but all is grist that comes to the mill—copal from the tree, the copal dug beneath the branches, fossil

copal, and the decayed gum—and the difficulty of arriving at any fair valuation of a quantity must, in consequence be great.

In peaceful years large quantities arrive from this part of the country at Zanzibar. Kwale and Delgado exported 40,000 dollars' worth so long ago as 1867-68, since which date I believe no correct returns of the southern trade have been kept.

The Indian trader on the Mrima has many extortions to fight against, and heavy duties to pay; neither can his life be a very pleasant one, spent as it is in one continual succession of haggling and quarrelling with the Natives, competition with his neighbours, and a monotonous round of coast fever. The local “Jumbe” extracts a ground-rent from him, and he is fortunate if only one claimant to territorial dues appears on the scene! The “Jumbe” is followed by the Jemadar, who levies an arbitrary per-centage on his supposed profits, and besides estimates the amount himself, in order to save discussion. The custom-house then abstracts twenty frasilahs from every 100 frasilahs of copal shipped, as the Government duty, and, in addition, charge him for expenses, storage, and delay; add to all this freight and interest on money, and a considerable addition is made to cost price.

Three, to as high as five and a quarter dollars are the Kwale estimated costs of the barter per frasilah of copal from Washenzi, prices varying according to the season of the year and the numbers of the men of the various tribes at work, demand, &c.; and at Zanzibar the merchants buy at from seven dollars to eight dollars according to their written agreements with the coast agent.

(*Blue Book, East Africa, 1875.*)

In the more recent Report, to which allusion has already been made, Capt. Elton says that copal already comes from the Wanika countries; and there are said to be very extensive deposits in the Teita range of hills running north and south, about ninety miles from the sea. It may be possible to occupy a station so as to make an experiment in digging for the gum. Capt. Elton's concluding remarks are:—“Against all difficulties the trade undoubtedly prospers, and affords large gains to all concerned, whilst it is clear that the apparently inexhaustible supply of copal under a settled rule, and with systematic working, would furnish the means of supporting a far larger community than that now sparsely scattered along the coast.”

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, Dec. 11th.—The Earl of Northbrook and Sir William Muir were appointed Vice-Presidents of the Society.

The Committee directed that the Secretaries of the Bombay and Madras Corresponding Committees be informed that they were at liberty to draw upon the surplus of the India Famine Fund raised in 1874-5, for the relief of the sufferers by the famine now preying in the Deccan, and to a more limited extent in South India, if they should find that aid was really needed to meet cases which the efforts which were being made by Government were unable to overtake.

The Secretaries presented and read Resolutions of the Committee of the Manchester and East Lancashire C.M. Association, the Committee of the Birmingham Auxiliary, and also Memorial from the members of the Norfolk and Norwich C.M. Association, expressing full approval of the Resolutions of the Committee on the difficulties in Ceylon, and assuring the Committee of their sympathy and confidence. The Committee directed that the above Resolutions and Memorial be acknowledged, with an expression of the thankfulness of the Committee that they should have been led to take a course of action which had so entirely commended itself to their friends.

The Committee received a letter from the Rev. C. Kingsmill, Chaplain at Batavia, asking whether the Society would make him a grant for Missionary work among the Malays, but regretted that they did not see their way to supply the funds required.

The Rev. T. G. P. Hough, of Ham Vicarage, having offered for the use of the Society at home, and in the Indian Missions, a number of Malayalam, Tamil, and other books, part of which belonged to his late father, the Committee thankfully accepted the same.

Committee of Correspondence, Dec. 19th.—The Secretaries having referred to the death of Mrs. Joseph Fenn, and several members of the Committee having also referred to the closeness of the ties existing between the Society and the family of the Rev. Joseph Fenn, and the indebtedness of the Society to the holy influence of her who had been called home, the Committee directed that there be conveyed to the Rev. Joseph Fenn the assurance of their true and affectionate sympathy with him and his family at the present time, and of their deep sense of the value to the cause of Missions of her bright and loving spirit who now rested in the bosom of her Saviour, whom on earth she had so loved to serve.

The Instructions of the Committee were delivered by the Honorary Clerical Secretary to the Rev. H. Newton, appointed to the Galle Face Church, Colombo, Ceylon, which having been acknowledged by him he was commended in prayer to the favour and protection of Almighty God by the Rev. E. Auriol.

Reference having been made to the recent retirement of the Bishop of Waiapu and the nomination of a successor, and the Secretaries having stated that the desirableness of steps being taken for the appointment of a Native Suffragan had been strongly urged—a measure which it was thought would do much to restore confidence among the Natives—the Committee expressed their opinion that the appointment of a competent Native Suffragan would, with God's blessing, do much to strengthen and consolidate the Native Church, and the Secretaries were authorized to communicate, without loss of time, with the Bishops of Auckland and Wellington, and the Society's Missionaries, and

inform them that the Committee were ready to give every encouragement and assistance, should the way be clear for the appointment of a competent Native Suffragan.

Committee of Correspondence, Jan. 2nd.—Mr. J. R. Streeter, proceeding to Frere Town as an Industrial Agent, attended the Committee to receive his Instructions. They were read by the Honorary Clerical Secretary and the Lay Secretary, and acknowledged by Mr. Streeter. He was then addressed by the Rev. W. S. Price and Mr. Lang, and prayer was offered on his behalf by the Rev. W. H. Barlow.

NOTES OF THE MONTH.

ORDINATION.

On Dec. 21, at an Ordination held by the Bishop of London at St. Paul's Cathedral, Messrs. Henry Williams and Henry Jas. Schaffter, of the C. M. College, Islington, were admitted to Deacons' orders.

DECEASE OF MISSIONARIES.

Ceylon.—The Rev. Cornelius Jayasingha, Native Pastor, died at Colombo on Nov. 18th, 1876.

New Zealand.—The Rev. B. K. Taylor died at Auckland on Oct. 3, 1876.

DEPARTURE OF MISSIONARIES.

Ceylon.—The Rev. Henry and Mrs. Newton.

S. India.—Rev. W. and Mrs. Clayton.

N. India.—Dr. and Mrs. Downes.

East Africa.—Dr. E. A. Praeger and Mr. J. R. Streeter.

Nyanza.—Mr. W. M. Robertson, Industrial Agent, returned invalided.

Contribution List.

In the following list of receipts from Dec. 11th to Jan. 10th, 1876, are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Billington.....	8	6	6	Shenley	3	0	0
Leighton Buzzard	9	6	0	Waddesdon	2	6	3
Sandy: Blunham	8	17	5	Wing	9	6	3
Potsdam	3	1	7	Winslow	17	8	0
Bilase	19	1	1	Wotton Underwood	19	8	
Woburn	10	0	0	Cambridgeshire: Coveney	4	2	0
Berkshire: North Berks: Letcombe Regis	4	11	6	Cheshire: Altrincham: St. John's	40	0	0
Aston Tyrrold	8	7	1	Birkenhead: Moreton	20	10	9
Beaureed: St. Catherine's	5	10	0	Bowdon	183	12	9
Bourton	10	16	0	Burleydam	4	6	6
Compton	1	1	5	Byley	13	8	
Harwell	1	2	3	Dunham Massey: St. Margaret's	23	11	0
Knowl Hill	2	16	3	Eaton: Christ Church	15	0	
Reading	242	11	10	Lynn	40	0	0
Juvenile Association	43	3	6	Marpas-cum-Whitewell	15	8	1
Buckinghamshire: Aston Abbots	9	5	10	Minshall Vernon: Parish Church	2	10	0
Drayton Beauchamp	4	19	1	Nantwich	5	15	0
Evesborough	7	11	6	Over Peover (for Africa)	1	10	2
Lacey Green	11	0		Stockport	40	0	0
Lillingstone Lovell	1	9	0	Stockton Heath	4	18	4
Marsh Gibbon	10	2	6	Tilston	18	10	0
				Weaverham	13	0	9

Wrenbury	25	14	4	Heaton Norris: Christ Church	26	19	1
Cornwall: Falmouth	18	0		Ince	55	10	3
Fowey: Tywardreath, &c.	7	7	7	Oldham	15	3	6
Truro: St. George's	1	0	0	Stalmine	2	0	0
Cumberland: Gosforth	6	13	9	St. Helen's: St. Thomas'	3	16	0
Keswick: St. John's	22	6	0	Leicestershire:			
Rosley-with-Woodside	5	5	3	Ashby-de-la-Zouch, &c.	39	0	0
Westward	1	14	0	Great Easton	1	1	0
Derbyshire: North-West Derbyshire	25	0	0	Hallaton	3	19	9
Bretby	13	0	8	Lewesby	17	0	0
Scropton	2	2	0	Marston Trussell	2	6	0
Devonshire: Devon and Exeter	100	0	0	Pickwell	2	12	6
Hatherleigh	3	4	1	Lincolnshire: Appleby	2	0	7
Fremington	1	6	0	Aslackby	5	7	0
Northam	26	5	2	Barrowby	5	0	0
Dorsetshire: Batcombe	11	0		Horbling	10	0	0
Bishop's Caundle	5	16	8	Linwood	4	19	6
Blandford	7	11	0	Louth: Holy Trinity	323	3	0
Bridport	1	13	6	Metheringham	1	14	0
Compton Valence	3	14	0	Worlaby	4	4	5
Langton Herring	1	5	0	Middlesex: City of London:			
Langton Matravers	7	19	6	Lothbury: St. Margaret's	16	8	5
Litton Cheney	4	12	0	Coleman Street: St. Stephen's	27	2	5
Milbourne: St. Andrew	2	8	2	Cornhill: St. Michael's	21	11	4
Puddlehinton	4	6		Acton	18	17	9
Shaftesbury: St. James's	12	8	2	Belgrave Chapel	60	0	0
Stickland	2	3	4	Berhna Green: St. James-the-Less	3	4	6
Weymouth, &c.	80	0	0	St. Phillip's	6	6	0
Durham: Egglesstone	1	12	0	Bloomsbury: St. George's	30	0	0
Essex: Halstead	1	1	0	Bow, North: St. Stephen's	25	15	1
Horndon-on-the-Hill	4	3	10	Bowes	14	6	
Mount Bures	1	10	0	Clerkenwell: St. James' Mission Hall	1	1	0
Walthamstow: St. John's	1	2	0	Edgware	10	0	7
Gloucestershire: Camden	13	0	2	Greenford	1	11	3
Mickleton	16	10	0	Guy's Hospital Chapel	3	0	0
Southrop	7	19	9	Hayes: Parish Church	6	10	5
Tewkesbury, &c.	20	18	5	Hendon	8	7	0
Hampshire: Alton	11	11	7	Hoxton: St. John's	2	3	0
Empshott	10	0	0	Islington: Highbury: Christ Church	38	20	4
Farley Chamberlayne: Parish Church	1	10	0	St. Phillip's (Tunpo Industrial School)	18	4	
Fordingbridge	2	0	0	Tufnell Park: St. George's	54	9	6
Froxhill	3	18	0	Kilburn: Holy Trinity	19	19	1
Hatherden	5	5	8	St. Mary's	57	0	3
Hinton Admiral	9	10	0	Limehouse: St. Anne's	7	0	0
Langrish	3	12	0	Maida Hill: Emmanuel Church	60	0	0
Lymington	8	3	0	Mayfair: Christ Church	5	10	1
Sheet	1	10	6	Notting Hill: St. James', Norland	2	8	10
Southsea	150	0	0	St. John's	21	11	6
Isle of Wight: Bembridge	1	8	8	Paddington: St. Saviour's	4	9	0
Newchurch and Wroxall	5	11	6	St. Andrew's, Kensal New Town	17	17	3
Sandown	29	6	6	Portland and Regent's Park	6	0	4
Totland Bay: Christ Church	9	14	10	Portman Square: St. Thomas'	28	2	6
Yarmouth	5	19	6	Somers Town: Christ Church	9	1	3
Channel Islands: Guernsey	50	0	0	South West London:			
Hertfordshire	100	0	0	South Kensington: St. Paul's	17	6	0
East Herts: Hitchin District: Norton	1	11	2	Upper Chelsea: Holy Trinity	114	16	5
Radwell	7	0	0	St. Simon's	18	9	1
West Herts: St. Alban's District	60	0	0	Stepney: Trinity Church	1	10	3
Offley	6	10	0	St. Pancras: Parish Church	53	4	0
Huntingdonshire: Holme	10	0	0	Wembley: St. John's	5	0	0
Kent: East Kent	582	0	6	Westminster: St. James-the-Less	5	13	5
South Kent	28	13	6	St. Matthew's	15	13	3
All Hallows	3	6	9	Monmouthshire: Llansoy	13	0	0
Beckenham: St. Paul's	2	11	0	Nantyglo	15	0	0
Belvedere (Ladies)	16	3	5	Northamptonshire:			
Benenden	16	4	0	Aldwinkle: All Saints'	1	7	10
Blackheath (Ladies)	70	16	0	Boddington	10	9	3
Brenzett	1	15	0	Northampton: St. Catherine's	90	0	0
Bromley	56	9	5	Raunds	1	6	4
Denton: Parish Church	2	6	1	Towcester: Braden	9	17	3
Deptford: St. John's	32	2	7	Wappenham	16	2	7
Hacham Park: All Saints	12	19	5	Northumberland: North Northumberland:			
Milton: Christ Church	11	13	7	Berwick-upon-Tweed	48	12	11
Norton	1	5	11	Ford	12	2	0
Rochester, &c.: Strood	13	0	7	Nottinghamshire: Nottingham, &c.	100	0	0
Sevenoaks, &c.: Sundridge	10	13	10	Laxton	3	2	0
Southend Chapel, Catford Bridge	3	7	0	Mansfield Woodhouse	3	9	0
St. Paul's Cray	8	7	8	Southwell	29	2	1
Yalding: Collier Street	4	18	3	Oxfordshire: Great Rollright	4	7	10
Lancashire: Lancaster, &c.	90	0	0	Nettlebed	1	14	6
Adlington	17	0	0	Witney	12	17	3
Allerton: All Hallows Church	4	17	0	Rutlandshire: Exton	55	17	3
Blackburn	270	0	0	Shropshire: Bridgnorth: St. Leonard's	28	15	8
Croston	18	11	1	Burwarton	2	3	0

Chetwynd	3	2	6
Lydbury North	38	6	7
Middle	4	13	4
Middleton Scriven	4	8	0
Norton-in-Hales	5	7	0
Pres	5	0	0
Waters Upton	2	8	6
Somersetshire: Burnham	2	0	0
Clevedon	60	0	0
Oscombe	3	0	0
Ditchat	3	3	6
Glastonbury	2	2	0
Henstridge	3	0	4
Langport, &c.: Langport	250	0	0
Monkton Combe	3	2	6
Selworth: Parish Church	3	10	0
Staffordshire: Betley	6	10	3
Brewod	3	0	0
Chesterton	2	0	11
Fenton	1	7	2
Hamstall	3	17	7
Hixon	3	1	2
Lapley and Wheaton Aston	25	10	6
Newchapel	1	5	0
Penkridge	24	1	8
Smethwick: Old Church	3	3	0
Uttoxeter	14	0	7
Willenhall: St. Giles'	2	2	6
Suffolk: Creetingham	2	0	0
Watfield	1	1	0
Woodbridge	12	0	0
Surrey: Balham and Upper Tooting	30	1	5
Bermondsey: Parish Church	7	17	7
Bishop Sumner Church	1	0	0
Brockham	27	6	4
Byfleet	14	6	7
Chertsey	18	7	7
Croydon	200	0	0
Epsom	28	3	6
Great Bookham	4	0	0
Kingston on Thames: St. John's	12	14	0
Lambeth: Holy Trinity	15	8	
St. Mary's	2	2	9
Micham	63	10	3
Richmond	16	5	6
Southwark: St. Jude's	11	0	0
Streatham: Immanuel Church	45	0	0
Sutton: St. Matthew's	21	5	6
Sussex: Ashburnham and Penhurst	5	1	0
Brighton: All Saints'	14	0	0
Burwash	14	13	8
Eastbourne	72	7	10
Ebberoe	1	0	0
Hove: St. John the Baptist (for C.M. College)	13	5	11
Warwickshire: Alcester	23	0	2
Anley	3	15	0
Bourton-on-Danmore	14	16	5
Dunchurch	24	11	4
Woman's Heath	1	1	6
Quinton	9	11	10
St. Ball	20	0	0
Westmoreland: Crosscraike	2	10	0
Haverham: Milnthorpe	6	15	0
Troubeck	2	5	8
Wiltshire: Broad Blunadon	5	13	5
Calne	10	0	0
Edington	6	7	0
Everleigh	1	6	2
Salisbury	25	0	9
Sedgehill	18	0	
Seend	7	4	6
Somerford Magna	4	1	0
Tutton Wyke	15	7	
Worcestershire: Bewdley	16	7	4
Cradley	27	17	11
Droitwich: St. Peter's	3	0	0
Hagley Church Union	8	3	0
Mallow	5	1	0
Hanley Castle: Parish Church	2	0	0
St. Gabriel	2	0	0
Noddick	39	15	9
Worcester	5	0	0
Yorkshire: Ampleforth	4	6	1

Birstall	1	1	0
Chapel-le-Dale	8	7	8
Clapham	1	16	0
Goole and Vicinity	15	0	0
Great Ouseburn	9	3	10
Guiseley: Parish Church	6	5	1
Hampsthwaite	5	0	0
Harthill	30	0	0
Hawes	19	4	5
Stallingbusk	5	1	0
Huddersfield	104	5	5
Kettlewell	1	14	0
Kirkdale	2	10	0
Marton	10	0	0
Middleham	9	14	0
Paddock: All Saints	3	17	3
Patrick Brompton	1	19	0
Scarborough	42	10	0
Sewerby	25	18	3
Stainburn	1	2	0
Swillington	19	6	6
Wath-upon-Dearno	8	16	0
Welton	31	7	11
Withernwick	1	11	9
York	900	0	0

ASSOCIATIONS IN WALES.

Brecknockshire (N. W.) and Radnorshire (S. W.): Builth District	12	11	3
North Wales District	92	18	0
Denbighshire: Gresford	30	0	0
Flycoed	8	1	0
Flintshire: Rhydymwyn	1	5	0
St. Asaph	15	0	0
Glamorganshire: Cwm Avon	6	0	0
Llandaff	11	6	8
Merionethshire: Aberdovey	4	16	3
Llanfachraith, &c.	2	4	7
Montgomeryshire: Carno	2	17	0
Dolfor: St. Paul's	1	8	6

IRELAND.

Hibernian Auxiliary	1000	0	0
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BENEFACTIONS.

A. B.	100	0	0
A. M. P. (Thankoffering)	5	0	0
Arbuthnot, H. R., Esq., 33, St. Helen's	50	0	0
Armitage, Rev. F. J., 1, Queen's Villas, Harrogate	50	0	0
Belmore, Earl of (including 12l. 10s. for India)	25	0	0
Bentley, James, Esq., Cheshunt	10	10	0
Buxton, Sir T. Fowell, Bart.	100	0	0
Campbell, Col. J. H., Boulogne	5	0	0
Credwson, Robert, Esq., Rydal, Ambleside	10	0	0
Dillwyn, Mrs., Raby Place, Bath	20	0	0
Domager, M. de la	200	0	0
Douglas, W. D. Robinson, Esq., Orchardton, Castle Douglas, N.B. (for Palestine)	10	0	0
E. F. (for India)	50	0	0
Eadaile, E. J., Esq., Cothelstone	40	0	0
F. B. S. (in Mem.)	10	1	5
Fowler, R. N., Esq., 50, Cornhill	10	0	0
Fry, John Gurney, Esq., 14, St. Helen's Place, E.C. (for Foo-chow Mission)	10	10	0
Greene, Mrs., St. Helen's, Norwich, by Rev. H. S. Patteson	50	0	0
H., by Mr. B. Bailey	29	0	0
"In Memory of a Brother"	105	0	0
Jameson, Miss E., 5, Esplanade, Whitby, Yorks.	10	0	0
J. G. W.	10	10	0
K. S. (by Luda)	100	0	0
Lake, Major-Gen. E.	5	0	0
Lawrence, Mrs. L.	25	0	0
Lechmere, Rev. A. B., Hanley Castle, Upton-on-Severn (for India)	5	0	0
Lee, Fredk., Esq., 6, Great College Street, Westminster	5	0	0
Lloyd, Rev. W. H., British Chaplain, Valparaiso	10	10	0

Millar, Mrs. C. L., 59, Kensington Gardens Square, W.	5	0	0
Mumford, George, Esq., Beech House, Surestley	10	10	0
Noble, Lt.-Col. W. H., Gravesend	5	0	0
Norman, Robert M., Esq., by Messrs. Ransom, Bouverie & Co.	5	0	0
Prentice, Mrs., by Rev. W. Gray	10	10	0
Price, Mrs. John, Bulth	5	0	0
Roberts, Wm., Esq., Manchester	50	0	0
Shackell, Rev. H. W.	42	14	2
Sturtin, Messrs. George & Co., 150, Fenchurch Street	5	5	0
Strickland, Jacob, Esq., Clifton, Bristol	5	0	0
Turner, Mrs. Anne, Dingle Head, Liverpool	500	0	0

COLLECTIONS.

Baring, Miss Alice, Brighton (for <i>Punjaub Girls' School</i>)	1	0	0
Camberwell Branch of Church of England Young Men's Society, by G. W. Moet, Esq.	3	8	11
Clarke, Mrs., 98, Harley Street, W.: Servants' Missionary Box	13	0	
Clerkeuwell: Martyrs' Memorial Church Sunday-school, by Rev. B. O. Sharp	5	10	11
Coton Hall Missionary Box, by Mrs. Wakeman	2	0	0
Deptford: Christ Church Sunday-school, by Mr. Jennings	8	15	3
St. Luke's Sunday-school, by E. L. Adams, Esq.	1	0	0
From the Pupils of the Rev. T. J. Nunn's, Cordwallis, Maidenhead	2	2	0
Gray, W. R. & K. N. (Willie and Katie's Box)	10	0	
Higham, Collected at, by the Misses Clark	1	1	5
Humphreys, Miss, Walcot, Chirbury, Salop	18	12	0
Isfield Juvenile Working Party, by Miss Sarah Paine	3	3	0
Jourdan, Miss J. E.	7	7	6
Kilnwick, Yorkshire: School Children, by Miss M. Grimston	15	0	
Mayer, Miss Lucy A., Cirencester, Missionary Box	13	0	
Miles, Mr. Tom, Reading	13	9	
Monmore Green Sunday-school, by Mr. C. W. Fuller	11	10	
Pentonville Mission Room: Collected in various Classes, by Miss Mangam	4	0	0
Rosher, Miss, Cunningham House, St. John's Wood Road, N.W.	1	19	6
Shap: Parish Sunday-school, by Mr. G. F. Cummins	16	0	
Sheerness: St. Paul's Church Sunday-schools, by J. H. Burrows, Esq.	1	4	0
Soames, W. H. K., Esq., Corpus Christi College, Cambridge, Missionary Box	2	4	0
South Kensington: St. Stephen's Sunday-school, by Mrs. Robert Henry	1	3	5
Turner, Miss L. T., 35, High Street, Marylebone	2	12	1

LEGACIES.

Ash, late Miss Jane Emery, of Bristol, by F. A. Freer, Esq.	5	0	0
Bridge, late Miss Phoebe, by Messrs. Sparks and San (25 <i>l. less legacy duty</i>)	22	10	0
Buck, late Rev. J. P., by Messrs. Bridges and Co. (145 <i>l. 2s. 8d. less duty</i>)	130	12	5
Clarkson, late Elizabeth, of Church Street, Horwich, Bolton, Lancs., by John Cann, Esq.	20	0	0
Evans, late Miss A. E., Proceeds of Sale of Great Northern Railway Stock, by E. Percy, Esq.	348	1	0
Gilbert, late Mr. R. H., by N. Y. S. Harrison, Esq.	10	0	0
Rogers, Miss Mary Ann, by Messrs. Valpy and Chaplin	50	0	0
Rogers, Miss Sarah, by ditto	50	0	0

FOREIGN CONTRIBUTIONS.

Canada: Montreal: St. Thomas's Sunday-school	3	0	0
France: Biarritz	11	3	0
Cannes: Christ Church	40	16	0
Compiègne: St. Andrew's	1	9	0
Dieppe	2	0	0
Italy: Naples: English Church	5	10	0
Milan	5	0	0
Portugal: Lisbon: Estrella	5	8	0
Prussia: Düsseldorf: English Church, &c.	17	2	4

EAST AFRICA FUND.

Johnson, Rev. Paul, Kermington Cottage, Ulceby, Lincs.	5	0	0
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HENRY VENN NATIVE CHURCH FUND.

Teague, Rev. J., Kingswood Vicarage, Bristol	20	0	0
Wright, Rev. H. (C.M.S.), (fourth instalment)	50	0	0

VICTORIA NYANZA FUND.

J. W. A.	5	0	0
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PUNJAUB GIRLS' SCHOOL.

Kent: Bexley Heath Ladies' Association	10	0	0
Lake, Major-Gen. E.	5	0	0
Pfander, C. G., Esq., by Lieut.-Col. W. J. Martin	19	0	0
Sundries, by John B. Clark, Esq.	27	11	6
Ditto, by R. L. Stuart, Esq.	19	3	0
Watson, Mrs.	17	0	0

TAUPO INDUSTRIAL SCHOOLS.

St. Phillip's Sunday-schools, Arlington Square, N., by W. Fabling, Esq.	10	10	2
Wright, Miss, Yeldersley Hall, Derby	10	0	0

JERUSALEM DIOCESAN SCHOOL.

Brooke, Sir W. de Capell, Bart.	5	0	0
Cooper, Miss	5	0	0
Heywood, Arthur H., Esq., Ellera, Windermere	10	0	0
Sheppard, Rev. H. W., Smesworth Rectory, Hants.	5	0	0

Erratum.—Under "Punjaub Girls' School Fund" in our last, for Mrs. Baring £20, read Mrs. Whitehead, of Amberley, £20.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

NEWS FROM NORTH-WEST AMERICA.

UBIQUE" is the motto which has, with much propriety, been selected by the Royal Artillery as most significant of the varied calls upon them in the service of their country and at the bidding of their earthly sovereign. The word might with equal propriety be adopted as the badge of those who are gathered together as the soldiers of the Lord Jesus Christ, and who go forth north and south, east and west, to deliver fallen man from the dominion of Satan. There is no quarter of the world which is not and ought not to be full of the devoted labours of the Christian missionary. The commission to evangelize a lost world extends beyond the limits of earthly empires. It is continuous only with the uttermost ends of the earth. He who reads the Master's instructions in a more contracted spirit, and who would confine the preaching of the Gospel to certain tribes and races, to the exclusion or neglect of others, has only imperfectly comprehended them. If any preference is to be shown, it might perhaps be permissible in favour of those who are most lost and most degraded, consequently least able to help and to deliver themselves. The selection might be difficult to make, but, if made, the reason for it would be intelligible. It has been a feeling of this kind which has led the Church Missionary Society, as well as other Christian organizations, to bestow care and labour upon the scattered and peeled tribes inhabiting the wilds of North-West America. They have been sought out by faithful men in the haunts which, by a figure of speech, may be termed their homes, and the message of the Gospel has been carried well-nigh as far as exploration has been possible. Within the Arctic circle there have been flashings of light reflected from the Sun of righteousness; in the midst of spiritual night some healing influence has been communicated. For a long time past, however, the condition of the red man has been a subject of painful interest, not only to those interested in the spiritual welfare of their fellow-men, but even to the ordinary philanthropist. It has been felt that, whatever they may have been in ancient times, they are now a waning population. It would be a grievous sin to conceal or to extenuate the wrongs which have at various periods and by too many means been done them by the white man. There has been most ruthless shedding of their blood in ferocious wars; the vices and the maladies, the fatal accompaniments of European civilization, have decimated their ranks; the liquor traffic

has infuriated them to madness, and is an indelible disgrace in the records of European intercourse with savage tribes.

But, beyond these evils, there have been other causes actively at work, for which the sins of the white man towards his red brother can hardly be attributed, if at all. Internecine feuds of the most deadly character have raged amongst the tribes almost without cessation. It is a wild delusion of the most extravagant character which would and which has pictured untutored savages living in peaceful simplicity and harmless innocence. The opinion expressed by Major Butler* in his Report to the Governor of Manitoba may fairly be quoted as a not overcharged picture of the normal condition of the wild dwellers in the prairies and forests of North-West America:—"Accustomed to regard murder as honourable, robbery and pillage as the traits most ennobling to mankind, these warring tribes of Crees, Assineboines, and Blackfeet form some of the most savage among even the wild races of Western America." It need hardly be pointed out with what extreme difficulty the pacific teaching of the Gospel finds admittance into hearts steeled against pity and remorse, and inured to violence from the first dawn of reason. Of course, the natural tendency of these incessant tribal wars is to diminish the vigour and the numbers of those engaged in them.

Another terrible calamity has lately been endangering the continuance of these tribes. Their sole dependence hitherto for the support of existence has been the chase. Until recently this has not failed them. Nearly two millions of square miles formed the domain of myriad herds of dusky bisons, throughout which the Indian tribes waged unceasing war and found provision for all their wants. But for the advent of the white man, this supply might have been practically inexhaustible; but, we quote again from Major Butler, "The buffalo, the red man's sole means of subsistence, is rapidly disappearing; year by year the prairies, which once shook beneath the tread of countless herds of bisons, are becoming denuded of animal life, and year by year the affliction of starvation comes with an ever-increasing intensity upon the land." The cause of this disappearance is, not the demand of the red man for his own use, but for the supply of pemmican, so essential for all transport service in these wild regions. "To the north and east the denizens of the remote parts of the great regions locked in savage distance, the land of fur, the land which stretches to the wintry shores of the Bay of Hudson, and the storm-swept capes of the Arctic Ocean, look for their means of summer transport to these wandering herds in the, to them, far-distant Saskatchewan. What food is that which the tired voyageur munches so stolidly at nightfall by the camp-fire on some long portage on the Winnipeg, the Nelson, or the Beaver rivers; or eats with so much relish ere the morning sun glints along the waves of far Lake Athabasca, as his boat, rich laden with precious furs, rocks on the secluded shores of some nameless bay? It is buffalo pemmican from the Saskatchewan. And what food is that these dozen hungry dogs devour with such haste

* Appendix to *The Great Lone Land*, p. 358.

by that lonely camp-fire in the dark pine forest, when all nature lies in mid-winter torpor, frozen to the soul? It is the same hard mixture of fat and dried buffalo meat, pounded down into a solid mass, which the Indians call pemmican.* Major Butler states that the forts of the Hudson's Bay Company are filled with many thousand bags of pemmican, and to each bag two animals may be counted. It is not to be wondered at, then, that the 15,000 wild people who hang around the "prairie ocean" on which the buffaloes wander begin to find their means of provision becoming harder to procure. Ill-will against the English has sprung up among the Crees as the consumers of what they trust to for their food, and, combined with other causes, has led to much dissatisfaction.

To remedy these evils, the Hudson's Bay Company have transferred to the Government of Canada the territory of the North-West, and arrangements are in progress for the location of the Indians in reserves, and for inducing them to adopt a settled mode of life, in which they shall not be mainly dependent on the produce of the chase. Into the various details of this scheme it is needless to enter here. Again, without imputing blame to what has hitherto been the governing body—who have, no doubt, honestly endeavoured to do the best in their power to maintain authority, and to repress crime—it is to be feared that, of late especially, "the region of the Saskatchewan has been without law or order, or security for life or property; robbery and murder for years have gone unpunished; and Indian massacres are unchecked even in the close vicinity of the Hudson Bay Company's settlements, and that all civil and legal institutions are unknown." Any attempt, therefore, to reduce this chaos into order must be welcome to every lover of humanity, and a change should be hailed which affords the prospect of bringing the Indians within limits of moderate dimensions, where they will be more readily accessible to humanizing influences, and, above all, to the preaching of the Gospel. Hitherto it has been an uncertain sound, heard at distant intervals, and communicated with much difficulty and amid most serious interruptions. We may well, therefore, wish success to the new experiment which has just been inaugurated. In the letters which we subjoin from the Rev. J. A. Mackay, an account will be found of what he witnessed at the Government Conference with the Indians, and there will also be found an abstract of the Treaty entered into, with some interesting details of the ceremony at Fort Pitt. It is pleasant to learn that there are indications that yet the Red Indian may survive a dweller in the land of his fathers in the presence of his white brethren. But it is high time that he should be cared for as far as possible. Ever onward, through the whole length and breadth of the vast continent of North America, ceaseless multitudes are being poured forth, mainly of Saxon origin, swarming over the land and sweeping all before them, as mighty, though not as barbarous, as the hordes who poured forth from Asia on the decadence of the Roman empire. The forest and the prairie will ere long teem with

population; primæval solitudes will be filled with the bustle and stir of modern civilization; empires may yet arise in lands untenanted save by the savage and the wild beast. It is impossible, even if it would be wise, to arrest the march onward of this progress, but it is a Christian part to shield as far as may be the weak and the defenceless, and, if possible, to give them some adequate share in the future of the land of their forefathers. It is our hope and prayer that success may attend the measures taken to reclaim and civilize the wandering Cree and his brethren who dwell around him, and that a rich blessing from on high may accompany the efforts of those who would instil into him the truth as it is in Jesus.

Carlton, Aug. 25, 1876.

I am thankful to be able to report the conclusion of a Treaty between the Government and the Cree Indians of Carlton.

Only a portion, however, of the Indians assembled at Carlton. It was found impossible, on account of the immense extent of country, to assemble all the Indians at one point, and, therefore, three different points have been selected—Carlton, Fort Pitt, and Battle River.

The Carlton Treaty comprises the border Indians and some of the Plain Crees; the Fort Pitt Treaty will take in the Assiniboinés and the back of the Plain Crees; the Battle River Treaty, the rest of the Plain Crees. There has been a good deal of speech-making, but the Indians have conducted themselves well. About a hundred of the N. W. mounted police were on the ground every day, but their presence was not required to keep order; it was simply for display. A small band of Salteaux made an attempt to influence the others against the Treaty, but without effect. The Salteaux is, throughout the country, one of the most difficult tribes to deal with, both in spiritual and temporal matters.

The amount of territory covered by the Treaties of this summer is estimated at about 121,000 square miles, and this will still leave out the country of the Blackfeet and Blood Indians. It was found impossible to include all this summer, and, therefore, the two above-mentioned tribes will not be treated with until next summer.

Four of the eight chiefs at this Carlton Treaty are Christians, two originally from our old station, the Nepowewin, and two from Asissippi (Shell River). The latter are not yet, I think, baptized,

but they seem thoroughly in earnest in seeking to know the truth, and their baptism will not be long deferred.

Mr. Hines's station, Asissippi,* is one of the Indian reserves. The Nepowewin Indians have selected a location above the old Mission, on the opposite bank of the river. Another band has asked for a reserve on the south side of the south branch, immediately below the French Roman Catholic settlement, St. Laurent. I think this band is already under Roman Catholic influence. A fourth band has selected a reserve on the south side of the south branch, opposite the Prince Albert Settlement. The others have not decided upon their reserves, and the Government allows them until next year to decide, and then a surveyor will be sent to survey the preserves.

The Indians this year receive a present of twelve dollars each, men, women, and children included. After this year they will receive an annuity of five dollars per head, to all time. Each chief receives a present of a horse, harness, and waggon, and each chief and headman receives a suit of clothes annually. Besides the annuities the Government will distribute yearly ammunition and twine for fish-nets to the value of 15000. The amount of land in each reserve will be one square mile for each family of five, young and old included. Then when the Indians virtually settle, each family will receive four hoes, two spades, two axes, one scythe, and two sickles; every three families one plough and harrow; each band four oxen, six cows, and one bull, and a complete set of carpenter's and sawyer's tools, and also a small grist mill as soon as they have grain to grind. They will also receive a supply of seed grain and potatoes, to be given

* Formerly White Fish Lake. See C.M. Report, 1876.

once for all; and, lastly, the Government undertakes to support a school on each reserve, as soon as twenty-five children can be got together for instruction.

I think we cannot over-estimate the necessity of vigorous action now, if we hope to have a share in the work in this district, worthy of our noble Society and the cause of the pure Gospel. The Romish Missionaries are on the watch for every advantage. There are two here at present, one from the neighbouring mission of St. Laurent, and one who has come expressly from the Bow River to be present at the Treaty. I have entered a formal application to the Government on behalf of the school at Assissippi, and I have no doubt support will be granted in due course. I shall also, as opportunity offers, make application for grants of land in such reserves as we are able to occupy. The Government grants such assistance to all missions, without regard to sect or creed.

The work in the Saskatchewan, so far as I have yet made acquaintance with the Indians, is more hopeful than I expected. The proud, independent spirit which has hitherto characterized the Indians of the Saskatchewan seems to be dying out, and instead one notices an evident anxiety with regard to their future, and a willingness to listen to advice. This of course is only with regard to the things of this life. They feel that their former means of subsistence are melting away, and that they must betake themselves to some surer means of support than the buffalo. Yet, although they are at present chiefly anxious for the things of this life, I think they are, on the whole, tending towards a preparedness for the reception of the Gospel; and while I feel fully alive to the truth that Christianity is the true civilizing influence, I think wherever we have the opportunity we should make full use of their desire for a settled mode of life. By gathering them into settlements we shall have the opportunity of enlightening them on the one all-important point—their need of the Gospel. It was very gratifying to notice that the influence of the Christian Indians, although a small minority with regard to numbers, seemed to preponderate in the deliberations of the whole body. The Indians had employed the interpreter to draw certain stipulations to lay before the Governor, and one of these was that

a Christian minister should be supported by the Government on each reserve. The Governor, in reply, explained that such a proposal could not be entertained, but he added, "I will venture to promise you that, now that attention is being drawn to this country, Christian societies will not fail to supply you with the means of Christian instruction. I trust that the Church Missionary Society will do her part—redeeming this promise." Governor Morris is, I believe, an earnest Christian, and he takes a deep interest in the spiritual as well as the temporal welfare of the Indians.

To-morrow I expect to leave Carlton and make my way to Turtle Lake, on the border of the forest, about seventy miles this side of Fort Pitt. This is, I believe, a favourable place for an Indian Mission, and it is in a part of the country altogether unoccupied by any other body, either Protestant or Roman Catholic. I intend to leave Mr. Clouston at Frith Lake, and proceed on to Fort Pitt, to be present at the Treaty there.

I am sorry to say that Mr. Shaw's going home will interfere a good deal with our plans in the Saskatchewan. As soon as the Treaty is over at Fort Pitt, it will be necessary for me to hurry down on a visit to Stanley. I shall come down to Prince Albert's, by way of Carlton, by land; from Prince Albert's I shall proceed down the river to Cumberland, and thence up to Stanley. This will delay indefinitely my intended commencement of another new station in the Saskatchewan.

Fort Pitt, Sept. 11th, 1876.

In fulfilment of the plan mentioned in my former letter from Carlton, I left that place on 26th of last month, and journeyed on to Turtle Lake. We had some trouble in finding a road for our carts, as the lake lies between twenty and thirty miles from the road leading to Fort Pitt, over a rather hilly and partially wooded section of country. Twice we had to stop the carts for a day, while I rode on horseback to find out a practicable way. On Wednesday, September 6th, we reached Turtle Lake; I spent the Thursday there, and on Friday left for Fort Pitt. I found Turtle Lake a favourable site for an Indian settlement. The lake is said to

be about fifty miles long, with an average width of about fifteen miles. There is abundance of timber, and tolerably good land for farming, abundance of hay, and the lake is said to abound with fish. Wild fowl at the present season are plentiful. No Indians were to be seen, but there were fresh encampments that showed that Indians had been lately there, and we surmised, as I afterwards ascertained, that they had gone to Fort Pitt for the Treaty. I reached Fort Pitt late on Saturday evening, and found that the Treaty had been concluded that day. A very small proportion of the Plain Indians had come in, the reason being scarcity of food. The buffalo were a long way off, and they were obliged to follow them. Several bands, however, had sent their chiefs and headmen, and, on the whole, a satisfactory Treaty has been concluded, on the same terms as at Carlton. Those who did not come are expected to give in their adhesion as soon as they have an opportunity.

At Fort Pitt I met Mr. Macdougall, the superintendent of the Wesleyan Missions in this district, and Bishop Grandin, of the Romish Church, with one of his priests, the same who was at the Carlton Treaty. He was chosen to be present, both here and at Carlton, on account of his being thoroughly conversant with the Cree language. Eight Indian chiefs subscribed to the Treaty at Fort Pitt. Two of them belong to the Wesleyan Mission at White Fish Lake; two have been baptized by the Romish priests; and the others are heathen.

On Sunday forenoon I conducted an English service, attended by the Governor and his suite, the men and officers of the police, the residents at the Company's Post, and a good many whites gathered together for various

reasons at the Treaty. In the afternoon I went to the Indian camp, and joined Mr. Macdougall in an Indian service, attended by a small party of Christian Indians from the Wesleyan Mission. Afterwards I went among the heathen Indians and spoke to them in their tents. I was accompanied by the officers in charge of the Company's Post, who is a cousin of mine, and has considerable influence with the Indians of this part of the country. The Turtle Lake Indians listened quietly to my message—consented to our wintering on their reserve, but the headman said that they would put off making any definite arrangements as to our location until next spring, hoping by that time to understand better what we meant to do among them.

The Roman Catholics have not yet formed any settlements of Indians in the Saskatchewan district. They have four large settlements at different Mission stations, but the settlers are nearly all French half-breeds. The Wesleyan Missionaries have attempted to form Indian settlements, but they have not met with much success, chiefly on account of white settlers coming in, and settling at the Mission stations. The only station that has continued permanently an Indian settlement is White Fish Lake, where the work is, I believe, in every respect flourishing, but it is the result of nearly thirty years' patient labour. The school there has been already recognized, and is now supported by Government.

The next work now before me is to visit Stanley, which will occupy altogether about six weeks. After my return, I hope to visit the different places which are being selected as Indian reserves, with a view to choosing the most favourable locations for our new Missions. J. A. MACKAY.

Abstract of Report of the Fort Pitt Treaty, as taken down by the Secretary of the Lieutenant-Governor.

At ten in the morning the Governor and Commissioners, escorted by the mounted police, proceeded to the Treaty-tent, a short distance from the Fort. About eleven o'clock the Indians commenced to gather as at Carlton, in a large semi-circle; in front were the young men galloping about on their horses, then the chiefs and headmen, followed by the main body of the band

to the number of two or three hundred. As they approached, the manoeuvres of the horsemen became more and more excited and daring—racing wildly about so rapidly as to be barely distinguishable; unfortunately, from some mistake, two horses and their riders came into collision with such tremendous force as to throw both horses and men violently to the ground; both horses

were severely injured, and one of the Indians had his hip put out of joint. Fortunately, Dr. Kittson, of the police, was near by, and speedily gave relief to the poor sufferers. The ceremonies, however, still went on; the pipe-stem was carried about and presented to be stroked in token of good feeling and amity, (during this performance the band of the mounted police played "God save the Queen,") blessings invoked on the whole gathering, the dances performed by the various bands, and finally, the pipe of peace of each chief smoked by the Governor and Commissioners in turn. The stems, which were finely decorated, were placed with great solemnity on the table in front of the Governor.

The chiefs and headmen now seated themselves in front of the tent, when the Governor addressed them :—

"Indians of the Plains, Crees, Chippewyans, Assiniboines, and Chippewas, my message is to all. I come here to-day as your Governor under the Queen. The Crees for many days have sent word that they wanted to see some one face to face. The Crees are the principal tribe of the Plain Indians, and it is for me a pleasant duty to be here to-day, and receive the welcome I have from them. I am here because the Queen and her Councillors have the good of the Indian at heart—because you are the Queen's children, and we must think of you for to-day and to-morrow. The condition of the Indians, and their future, has given the Queen's Councillors much anxiety. In the old provinces of Canada, from which I came, we have many Indians; they are growing in numbers, and are, as a rule, happy and prosperous; for a hundred years red and white hands have been clasped together in peace. The instructions of the Queen are to treat the Indians as brothers—and so we ought to be. The Great Spirit made this earth we are on—He planted the trees, and made the rivers flow for the good of all His people—white and red. The country is very wide, and there is room for all. It is six years since the Queen took back into her own hands the government of all her subjects, red and white, in this country. It was thought her Indian children would be better cared for in her own hands. This is the seventh time in the last five years

that her Indian children have been called together for this purpose. This is the fourth time that I have met my Indian brothers; and standing here on this bright day, with the sun over us, I cast my eyes to the East, down to the great lakes, and I see a broad road leading from there to the Red River; I see it stretching on to Ellice; I see it branching thence, the one to Qu Appelle and Cypress Hill, the other by Pelly to Carlton. It is a wide and plain trail—any one can see it; and on that road, taking for the Queen the hand of the Governor and Commissioners, I see all the Indians; I see the Queen's Councillors taking the Indian by the hand, saying, 'We are brothers; we will lift you up; we will teach you, if you will learn the cunning of the white man.' All along that road I see Indians gathering; I see gardens growing and houses building; I see them receiving money from the Queen's Councillors to purchase clothing for their children. At the same time I see them enjoying their hunting and fishing as before. I see them retaining their old mode of living, with the Queen's gift in addition.

"I met the Commissioners at Carlton; they heard my words there; they read my face, and through that my heart, and said my words were true, and took my hands on behalf of the Queen. What they did I wish you to do.

"I have come 700 miles to see you. Why should I take all this trouble? For two reasons. First, the duty was put upon me, as one of the Queen's Councillors, to see you with my brother Commissioners, Hon. N. J. Christie and Hon. J. Mackay. The other reason is a personal one, because, since I was a young man, my heart was warm to the Indians, and I have taken a great interest in them. For more than twenty-five years I have studied their condition in the present and in the future. I have been many years in public life, but the first words I spoke in public were for the Indians, and in that vision of the day I saw the Queen's white men understanding their duty—I saw them understanding that they had no right to wrap themselves up in a cold mantle of selfishness—that they had no right to turn away and say, 'Am I my brother's keeper?'

"You must think of those that come

after you. As I came here I saw tracks leading to the lakes and watercourses, once well beaten, now grown over with grass. I saw bones bleaching by the wayside, I saw the places where the buffalo had been, but where he will never be again, and I thought, What will become of the Indian? I said to myself, We must teach the children to prepare for the future; if we do not, but a few suns will pass, and they will melt away like snow before the sun in springtime. You know my words are true. You see for yourselves, and know that your numbers are lessening every year. Now the whole burden of my message from the Queen is, that we wish to help you in the days that are to come.

"Your tribe is not all here at the present time; some of the principal chiefs are absent. This cannot be avoided; the country is wide; and when the buffalo come near, you must follow them. This does not matter, for what I have to give is for the absent as well as for the present. Next year a commission will be sent to you, and you will be notified of the times and places of meet-

ing, so that you will not have long journeys. After that two or three servants of the Queen will be appointed to live in the country, to look after the Indians, and see that the terms of the Treaty are carried out."

The following is the substance of the principal chief's reply:—

"I thank you for this day, and I thank you for what I have seen and heard. I also thank the Queen for sending you to act for our good. I am glad for your offers. I speak this in the presence of the Great Spirit. It is all for our good. I see nothing to be afraid of. I therefore accept of it gladly, and take your hand to my heart. May this continue as long as this earth stands and the river flows! If I am spared, I shall commence at once to clear a small piece of land for myself, and others of my kinsmen will do the same. I am thankful. May this earth here never see the white man's blood spilt upon it! I am thankful that I can lift up my head, and the white man and the red man can stand together as long as the sun shines."

SKETCHES FROM OUR NORTH-WEST FRONTIER.*

I.

Dilawar Khan, the Converted Afghan Brigand.



DILAWAR (the brave) was a native of Jahangira, a village on the banks of the Cabul river. He belonged to the tribe of Khatak, and could trace his descent from the great poet chief, Khushhal Khan. When a youth, he was sent to the village mosque, and received instruction in the rudiments of Arabic and of Mohammedan theology. Being then of a studious turn of mind, he soon left his native place for a more advanced teacher, and for some time sat at the feet of a learned Moulvie in the village of Zeydah. But the sedentary life of a theological student was not suited to the physical energy of Dilawar Khan, and, in due time, he exchanged the life of the sanctuary for that of the highway, and commenced to earn his living by plunder and robbery. The Sikhs were then the unwelcome rulers of the district, and it was thought consistent with the principles of religion and piety to despoil and pillage the infidel conqueror. The occupation of a highway robber amongst the Afghans, in those days, was an honourable profession; and the danger

* These most interesting articles, by the Rev. T. P. Hughes, are reprinted from the *Calcutta Christian Intelligencer*.

and risk attending it were great attractions to Dilawar. Moreover, the *modus operandi* of Dilawar's maraudings was both curious and novel. There is nothing like it even in the histories of Turpin and Macheath. For example, hearing that a wealthy Hindu shopkeeper was about to be married, he would, in company with others of his tribe, lie in ambush on the east bank of the Indus, and await the arrival of the expectant bridegroom. Armed to the teeth, with pistols, sword, and dagger, the Afghan brigands, led by Dilawar Khan, would attack the bridal party, and seize the rich shopkeeper, bedizened with wristlets and chains. The unfortunate man was dragged to the river bank, and placed inside an inflated cowhide, upon which one of the party mounted himself and paddled it across the river.* The shopkeeper was then carried to the Khatak hills, and a letter sent to his sorrowing friends informing them that the ransom demanded for their relative was the moderate sum of two hundred rupees (20*l.*). The Hindus, true to the instinct of their nature, would commence haggling as to the sum to be paid, when Dilawar Khan would cut short their negotiations by informing them that, if the sum demanded was not sent within a week, the head of their captive would be struck off and sent to them as an offering of peace (*nazr*); and that, in consequence of the expense incurred in feeding their unwelcome guest, the ransom would be increased to three hundred. In all cases the demand was acceded to, and the frightened trader restored to his home.

The successes of Dilawar's brigand life were soon curtailed by the occupation of the Peshawur valley by the English. When Major Lumsden raised the Corps of Guides—a local corps now stationed at Murdan—having heard of Dilawar's energy and ability as a freebooter, he sent for him and suggested that he should enlist in the newly-formed regiment of Guides. At his first interview with Lumsden, Dilawar's heart was won—"Lumsden *Sahib*" always took with the Afghans—but it would never do for him to make himself cheap with the new conquerors, so he at first spurned the very idea of serving anything or anybody but his own indomitable will. He was, however, soon induced to enlist, and at once set himself to inquire into everything connected with the white foreigners who were carrying all before them—their ways and means, their religion and their laws. Amongst his own people he had found great inconsistency of conduct—especially amongst the Mohammedan priests—and he had not served the English long before he learnt that they were actuated by principles of truth and justice. Already his heart was drawn towards the religion of the conqueror.

One day Colonel Wheler was preaching to a few people in a street in Peshawur when Dilawar Khan passed by. The sight was a novel one. He had never seen an Englishman preach before. He stopped to listen. There was an earnestness in the "preaching Colonel's" manner which arrested his attention, but as he heard the expression "Son of God"

* I have seen a man so placed in an inflated hide, and put in the water. As long as the skin is in the water it is porous, and a human being can breathe although the leather bag is tied perfectly tight.

his anger was aroused against one who could boldly assert a doctrine so contrary to the teaching of the Koran. He invited discussion. But the good old colonel told him that he was not a man educated in the schools, nor used to discuss the sacred mysteries of God's eternal being, but that he would give him a book in which the verities of our faith were carefully explained. He gave him a copy of Dr. Pfander's *Mizan-ul-Haqq*.

Soon afterwards Dilawar Khan went with his regiment to the siege of Delhi. During the Indian Mutiny his bravery was conspicuous. The manliness of Dilawar's demeanour and his undoubted loyalty to the English made him a great favourite amongst the British officers of his regiment. An officer, formerly in the Guides, relates the following:—"On the day of the assault on Delhi the small remains of the Guides were part of the force that failed in the attack on the caravansary in the Sabzi Mandi on the right-front of our position. Dilawar Khan, having fought over the ground so often, was sent to guide the Jummoo Contingent to attack the mutineers in the 'Idgah, in which they made a miserable failure. On their return I asked Dilawar how they sped. He replied, 'Catch me guiding these Jummoowals to fight again; at the first discharge of musketry by the *Pandies* they all fled and left their guns. Not that that matters much, as these same cannon have already been brought back thrice from hill tribes who have captured them from these wretched cowards.' " Some days after we had taken the city, Dilawar came to the adjutant and told him that he thought of leaving the service. "Why?" "Oh, because the reason I came into the service was that the British had the reputation of not killing women in war, and I hear that three women were killed in the assault." The officer took the trouble to make inquiries, and was able to assure Dilawar that the only case of this kind that happened was a woman dressed in man's clothes, who was killed by a bullet.

The effect of the English succeeding in putting down the Indian Mutiny, as well as the relative purity of the life of Europeans, their honesty and love of justice, all served to convince Dilawar Khan of the superiority of the claims of Christianity to that of Mohammedanism. He had frequently conversed with Dr. Pfander, and had read his *Mizan-ul-Haqq* and parts of the New Testament, and he was convinced that Mohammed's confessed inability to work miracles proved him to be a usurper of the prophetic office. He was baptized at Peshawur by the Rev. T. Fitzpatrick in 1858.

Upon my arrival at Peshawur in 1865, I became acquainted with Dilawar. He was then a man about fifty-five years of age, a tall, spare man, with clear, sharp eyes, and thin aquiline nose. He gave me a warm welcome to Peshawur, but he added, "We must not talk about religion, for you have just come out, and can know very little of the religious systems of this country." Of course much of my first year was spent in my study endeavouring to acquire a knowledge of the language. As soon as I was able to understand a conversation in Urdu, old Dilawar volunteered a bit of advice with reference to missionary action. "Look here, sir," said he, "if you think the world is going to

be converted by men who sit in their studies with closed doors, you are mistaken; you must see the people. Sit under a tree in your garden and receive visitors, and don't shut yourself up in your room." I did not like this piece of gratuitous advice very much then, coming as it did from a man who appeared to me a semi-savage; but old Dilawar Khan was right, and I now know that the maxim applies just as much to rulers as to missionaries. The Afghans are a sociable race (indeed, so are all Orientals), and only those Europeans can influence them who are at all times accessible. "*Fursat nahin*" (I have not leisure) and "*Darwaza band*" (the door is closed) are as wormwood and gall to the soul of the proud Afghan.

As soon as I was able to carry on a religious discussion in the vernacular, I found that Dilawar's love of argument and discussion was almost a mania. One evening, when I was encamped near his station, he came to see me at night, and commenced by asking me to explain the origin and the existence of evil, remarking that he thought that the universal existence of evil proved that the Creator was evil! I was shocked at such a suggestion coming from one of our Native converts, and took considerable trouble to explain matters. Being thoroughly tired, I at last appealed to him for a reply, for he had been listening attentively, and his bright intelligent eyes had been fixed upon me for some time. "Yes," he said, "that is exactly *my* view." "Then why did you trouble me on the subject?" "Ah," he replied, "it is important that you should not be without an answer (*la jawab*) on any subject, and thought I would try you;" and then, with a thoughtful nod of the head, he added, "I think you'll do."

He was a perfect scourge to the Mohammedan priests. Being well acquainted with their religion, and with their method of reasoning, he knew exactly when to uncover and to assume the aggressive, and how to throw a shell of discord into the enemy's camp. Sometimes he would go to a place where he knew there would be an assembly of learned priests, and present himself as an anxious inquirer. The learned men would stroke their beards complacently, and one of their number would proceed to solve his doubts at once. Dilawar would raise some point of orthodoxy upon which he knew they were not agreed, and thus create a spirit of discord in the midst of his opponents. He would then leave them to settle their own disputes, remarking to the audience, "How can these men guide one to heaven when they are not agreed amongst themselves?"

On one occasion when he applied for three days' leave of absence from his regiment, and the officer asked why he wanted it, he replied, "I have always heard of a certain Moulvie at Delhi who is learned in the religion of Islam, and who is said to be the most acute reasoner in India. I find he fled from Delhi after we captured it, and is now living in a mosque about twenty miles off, so I am going there to have a good day's discussion." At the end of his leave he returned perfectly satisfied with the results of his visit.

I remember on one occasion, when I took him out with me on a preaching tour, how he commenced a discussion with me on some of the

leading doctrines of the Christian faith in the village of Chamkanni. The people were intensely interested, whilst I was somewhat pained at the spirit of opposition which seemed to characterize his conversation. But I soon saw Dilawar's line of action. When the crowd were thoroughly interested in the subject, he then threw off the mask of an inquirer and vigorously attacked Mohammed and his Koran, quoting passage after passage from the Koran and the Hadis, in the original Arabic, to the astonishment and discomfiture of the Moulvies of the place, who were amongst the audience. "Who is he? who is he?" said one after another in a low whisper, when an old man of the company replied, "*It must be Dilawar Khan!*"

I was often distressed at the polemical style of his conversations and discussions. "Every man to his work," he would say; "it is mine to cast down, and yours to build up." It was some years before he would consent to receive the Holy Communion, because, he said, we declared that the bread was the body of our Lord, when his senses told him it was *bread*. A great change, however, took place in him as he became better acquainted with the Christian faith, and during the last two years of his life he was a regular communicant when he visited Peshawur. It was hardly to be expected that a man of his argumentative turn of mind would not have doubts—and serious doubts; but it was my privilege to see him grow in grace, and, consequently, in strength of faith. One day when we were discussing the propriety of Native Christians removing their turbans at public worship, he said, "The Mohammedans are wrong: the turbans should be removed. We must humble ourselves in the presence of the Almighty; and the removal of the turban is a sign of this."

It was an interesting sight to see this old Afghan brigand bowed down in prayer, in humble adoration of his God, and making his supplications through the name and for the sake of our blessed Saviour.

He had an intense admiration for everything connected with the English administration. "You English" (*Sahib log*) "are a wonderful people," he once said; "why, you never throw even an old sword away without having a committee on it!"

He was much interested in an account I gave him of the House of Commons, describing the ministerial and opposition parties sitting opposite each other in the assembly, with the independent members below the gangway, and the great interest which the people took in the discussions as they were reported in the daily papers. "Now, that is just a place to my mind," he exclaimed; "of course they go on talking and discussing the question until it is settled, and one side is defeated." I thought that the old gentleman had not, perhaps, realized the exact state of things, so I further explained that, according to the rules of debate, a member could only speak once to one question. "Ah," he said, "I think there is some flaw in your arrangement in this respect. You ought to let a man go on until he has answered every objection. But," he continued, "you Englishmen are a wonderful race, and you *must* know best."

During the visit of the late Sir Donald McLeod, I gave Dilawar Khan an introduction to him, through Sir Donald's Secretary. The old soldier hardly expected to be introduced at once to the Lieutenant-Governor, and consequently mistook Sir Donald for his Secretary, and soon challenged him to a discussion on some religious question. He found the *Secretary Sahib* more than a match for him. He thought to himself, "the *Lord Sahib* has wisely engaged, as a Secretary, one who is not only venerable in years and skilled in debate, but also well taught in theology." The Lieutenant-Governor, being well tired of the discussion, gave him leave to depart, when Dilawar said he would like to be introduced to the *Lord Sahib* himself. Imagine his surprise when he was told that the kind old Christian gentleman who had so patiently listened to his doubts and difficulties, and had so skilfully answered his objections, was none other than the Lieutenant-Governor of the Punjab!

A few years after his conversion a sum of 100*l.* was stolen from his house in the village of Murdan, and the news of his loss came incidentally to my notice. I urged him to give information to the civil officer, and take some means for its recovery; but he replied, "I would on no account let the English officers know that Dilawar Khan was such a fool as to keep a thousand rupees in cash in his house. An Englishman would put it in a bank or invest it in loans."

Dilawar Khan was in affluent circumstances, for, besides his Subadar's pay, he had an estate of some value in the village of Todheyr, and, unlike most of his race, he never pleaded poverty, but always maintained that he was rich. He was charitable to the Native poor, and always lent a helping hand to those in distress.

When one of our Peshawur missionary clergymen died, leaving a widow and children, he took a sum of money to the doctor of his regiment, and asked him to remit it to the "poor widow." The medical officer explained that the clergyman's wife would, in all probability, be provided for, and that perhaps she would be offended if the money were sent.

On one occasion, when I took Mrs. Hughes and the children to Murdan, Dilawar brought a valuable piece of printed cotton cloth, of a large bright-coloured pattern, such as is used for curtains and sofa-covers, for a *dress* for the *Mem Sahib*! I said I never received presents from Native friends, and was sorry my wife could not accept of his kind present. "That is quite right and proper," he said, "but I am a Christian and you are my clergyman; I am a rich man, and you are a poor missionary." He would not hear of a refusal, and the old man's present now forms a curtain to my study door.

He had a great horror of priestly assumption, having seen so much of it amongst his former co-religionists, and he would sometimes attack the clerical element of his new faith. "You are a set of tyrants," he would say; "you want to lead us by our noses."

The superstitions of the Mohammedans came in for his most severe condemnation, and he would ridicule their saints and shrines in the most unmeasured terms. It is related that some time before his bap-

tism he was crossing the Indus in a boat, which, being over-laden, showed symptoms of collapse. The boat-men and the other passengers at once set up a cry of distress, and sought the protection of their saints, "O Ali! O Hosein! O Kaka Sahib!" When Dilawar commenced crying out at the top of his voice, "Lumsden Sahib! O Lumsden Sahib!" "What are you doing, you infidel?" exclaimed the passengers; "why do you supplicate Lumsden Sahib?" "Why," said Dilawar, "your saints have been dead ages ago; but Lumsden Sahib is living within thirty miles of us, and I think it wiser to pray to a living man than to a dead saint!"

Dilawar Khan, as may be expected, was always of great service to the civil and military officers of his district, and was often employed in confidential undertakings. In the Umbeyla campaign of 1863, as well as in the Mutiny, he did good service. In 1869, Earl Mayo, the Viceroy of India, wished to employ a trustworthy Afghan to send on a secret expedition to Central Asia, and an officer was sent to the frontier to select some one well acquainted with the people, and whose loyalty to the British Government was undoubted. Subadar Dilawar Khan, of the Corps of Guides, was chosen. As for loyalty to the Government, and ability to conduct a secret inquiry into any State matter, a better choice could not have been made; but, had the officer who made the selection been acquainted with Dilawar's history, he would have known that it would be impossible for the old Subadar to escape detection. There was not a tribe on our North-Western Frontier who did not know Dilawar, of the Guides, and who did not look upon him as an irreconcilable enemy of the Moslim faith. Moreover, he was old and feeble.

Dilawar Khan was highly flattered by the choice, and so well did he keep the secret that not a soul knew where he had gone. He set out on the expedition, accompanied by Ahmad Jan, a sepoy of his regiment, who had been a Christian inquirer for some time.

It was not until January, 1871, that I became informed of his fate. The story was related to me by Shahzadah Akbar Khan; it was as follows:—

"I and my uncle, Shahzada Yahayah Khan, started on a journey on special service for Government. After sixteen days' march we arrived at the village of Shishi, in the country of Chittral, where we fell in with three Afghans, who were sitting on the road-side, under a tree, eating their breakfast. Upon inquiry we found their names were Dilawar Khan, Ahmad Jan, and Lall Jan. Lall Jan was a native of Hazarah, in Afghanistan, and did not appear to be connected in any way with the other two.

"We engaged in conversation, and we soon understood that we were each employed in the British service on some secret mission, although we did not allude to the subject, but conversed on general topics. We then proceeded on our journey, but we were soon overtaken by one of the servants of the King of Chittral, who said that strangers were not allowed to travel through the country without the permission of the king. When we heard this we decided to return to

the city, but as we found a 'caravan' was about to start we determined to renew our journey. We stayed the night at the village of Shugat. In the middle of the night six of the king's soldiers seized the whole five of us, and bound us hand and foot. In the morning our bonds were loosed, and we were ordered to return to the city of Chittral, in company with the soldiers.

"On our way, as we passed the river, Dilawar Khan threw a small bundle of papers into the water. My uncle, observing this, took the hint, and did the same. (They must have been letters of introduction which they had received from the British Government.) We were then brought in to the presence of the king. His Majesty asked us our names. Dilawar Khan said he was 'Mulla Dilawar,' to which the king replied, 'It is untrue; you are Subadar Dilawar; you are a heretic (*wahabi*), a Christian (*Christan*). A letter has come from the Qazis of Peshawur, and therefore I know you are a Christian, and a spy from the British Government.' Dilawar Khan replied, 'It is quite true that I was a Subadar, but I am now a Mulla, and I am going to study in Bokhara. If you think I am an infidel (*kafir*), bring the Mullas and let them discuss religious questions with me.' We were then searched. Dilawar had ten Bokhara sovereigns (*tilas*), and a book on Science (*Ilm-i-hiqmat*). We were imprisoned fourteen days. On the fourteenth day, one of the king's servants told Dilawar that the Mullas (priests) had held a council, and had decided to stone him. He replied, 'It must be God's will.'

"In the middle of the night Dilawar Khan said to us that, as the Mullas had decided to stone him, he may just as well jump into the river and drown himself (being an excellent swimmer, he no doubt hoped thus to escape), but my uncle seized him, and would not let him attempt it.

"To our great surprise, the next morning the king came himself to us and said we had nothing to fear, and that he would help us on our journey. We were, however, kept in prison for two months longer, although kindly treated. By this time there had been very heavy falls of snow in the surrounding hills. We were at last released. The king gave each of us a blanket and some bread, and supplied us with two mules. Three of his servants also accompanied us. After four days' journey, we came to the entrance to the pass over the mountain, known as the Kotri Nuqsan. Here we found the snow nearly two feet deep. One of the servants then took the Mullas back, and the other two remained with us. As we ascended the mountain, the depth of snow increased, night came on, and we slept under a rock. The cold was intense. In the morning the two servants of the king said they would try and collect wood for a fire. They went away, and we never saw them again. They must have returned to Chittral. Having travelled a few miles more, night came on, and we slept in a cave on the hill-side. In the morning the snow was quite three feet deep. We decided to press on, but the snow increased, and we did not proceed more than two miles. Another night was spent under the shelter of a rock, and in the morning Ahmad Jan, Dilawar Khan's comrade, was found dead.

We left his body in the snow, and journeyed on for about four miles more. We took refuge for the night in a cave, but Dilawar Khan soon complained of the cold, and said his body was benumbed. We soon found that he was frost-bitten and dangerously ill. We rubbed his limbs, and did all we could to promote circulation of the blood, but with no avail. While we were rubbing his body, Dilawar Khan said, 'I feel I am dying. It is quite true I am Subadar Dilawar Khan, of the Guides at Murdan. I am a Khattak, and a native of the village of Jihangira. I am on a secret mission for the English Government. If either of you live to return to Peshawur, go to the Commissioner and tell him Dilawar is dead. I have served the English faithfully, and I am happy to die in the service of the British Government.'

"He soon fell asleep. It was the sleep of death. My uncle died the next day, as we were travelling in the snow, and I and the other man from Hazara got over the Khartis and Ghawan mountains with the greatest difficulty.

"At the foot of the hills, on the other side, we met a wood-cutter, to whom I said, 'For God's sake give us some food, for we are dying!' The good man took us to his house, and treated us most kindly. When I explained all the troubles of the journey, he said, 'Ah! the king must have intended to kill you, for the road he sent you by is known to be impassable at this season of the year.' After this my only companion, Lall Jan, left me and went on his journey, and I, after sixteen long marches, came to Takhtapul."

Such is the brief story of the death of the proto-martyr of the Afghan Church. We would gladly have had particulars of his spiritual state, as he breathed forth his soul in that lonely cavern in the mountain pass of Kotri Nuqsan, but *that* is known alone to God.

Dilawar Khan may be taken as a fair specimen of a convert from Mohammedanism. English Christians of the nineteenth century who come out to India expect to find an unusual amount of zeal and devotion, as well as a high state of spiritual life amongst the newly-gathered converts from Islam to Christianity, and they are often grievously discouraged and distressed because they do not find an exact correspondence between the spiritual state of one who has been brought suddenly out of an antagonistic faith, with that of one whose piety is the result of careful Christian training from infancy. It was not to be expected that the Christianity of Dilawar Khan would on every point coincide with that of the loftiest type of Western Christianity. A convert from Mohammedanism passes through a series of religious phases before he reaches anywhere near the standard of a full man in Christ. At least a really religious Mohammedan does.

Take Dilawar Khan as an example. As a student in the mosque at Zeydah, he had been taught to look upon the Koran as a book, the inspiration of which did not admit of the possibility of a doubt, and to believe that the real pillars of faith were the outward observances of the Moslim law. He then regarded religious teachers as those to whom had been committed not only the oracles of God, but the keys of knowledge. And even when a brigand on the banks of the river Indus,

he doubtless, by some species of sophistry, reconciled the robbery and plunder of the infidel Sikh with the strict rules of Moslim morality.

A perusal of a Christian polemic like the Mizan-ul-Haqq would shake his belief in the inspiration of the Koran, the truth of Moham-med's mission, and his claim to work miracles. A reaction would set in. In all probability Dilawar Khan doubted the inspiration of *any* book, the truth of *any* prophet's mission, and the reality of *any* miracles. A severe and stern mental conflict would ensue, and there would be a strong tendency to positive deism, to the rejection of all dogma. Only by slow processes, by the most gradual stages, would such a mind arrive at a true conception of Christian verities. Dilawar Khan had rejected Moslim doctrines one by one as they failed to commend themselves to his logical mind, and by the same method he accepted Christian doctrine, stage by stage, step by step, line upon line.

It has been said by one* whose deepest sympathies are with the foreign missionary in his apostolic work, that "the intellectual and spiritual sympathies of Oriental peoples are with Syria and Greece, rather than with Rome and Germany; that they move with greater freedom and greater power along the lines traced out by Origen and Athanasius, than along those of Augustine and Anselm:" and I think this was true of Dilawar Khan.

That Christianity had wrought a gigantic change in the moral man of the converted brigand there could not be a doubt. That he grew in knowledge and in grace was also certain. The exact measure of his Christian faith and spiritual life the day alone will declare, but he was an honest man and a loyal subject.

T. P. HUGHES.

LETTERS FROM THE NYANZA MISSION PARTY.



WE have now the pleasure of presenting a further instalment of these interesting letters. By a reference to the map accompanying our January number, there will be no difficulty in noting the chief places mentioned, and in ascertaining the exact progress and position of the Mission. It is not to be expected that, in the commencement of an undertaking of this kind in countries hitherto strange and almost unexplored, difficulties will not be experienced and reverses be encountered. Still, however serious they are, plainly they are not insurmountable by patience and perseverance on the part of men heartily resolved to do the will of God to the utmost of their ability. These letters may be therefore read with hope and confidence, and as heralding yet further success. Still there is what ought to call forth earnest prayer and supplication on behalf of these devoted men, that they may be preserved in the midst of dangers, and may be guarded aright in each step of their undertaking. Many interesting and anxious questions will arise in proportion as they reach

* *The Religious Office of the Universities.* By Canon Westcott, p. 33.

their eventual destination, but it may suffice for the present to watch over them before the Lord, in the way in which He is leading them.

From Rev. C. T. Wilson.

Mpwapwa, Sept. 27th, 1876.

We left Bagamoyo on July 28th, but our practical start was made from Gunera, as we had to wait there for an interpreter. Our caravan consisted of 140 pagaazi (Porters) and four donkeys, carrying cloth, beads, stores, iron-work, boat-building tools, personal effects, &c. We had also an interpreter, three men to load the donkeys, put up and take down the tent, and two personal servants. I had charge of the caravan, and William Robertson accompanied me and had oversight of the men.

We left Gunera, which is the first march out from Bagamoyo, on Aug. 1st. We had on the whole, thank God, a prosperous march. We were a little troubled by rain on the earlier part of the journey, but generally had fine weather. The route we took, and which we left to the discretion of the kirangozi (or guide), was the new one to the north of that followed by Stanley.

We had very good health till we reached Phuni, a village a little beyond the Pongwe Mountains, between seventy and eighty miles' march from the coast. Robertson was taken ill on the way to

this village, and I soon after we reached it, both of us with some liver complaint. I, I am thankful to say, soon recovered by judicious dosing, though I was weak for some time. I think the cause of our illness was the bad water we had been compelled to drink for some time. I am thankful to say I have been perfectly well ever since. I never had the slightest touch of fever the whole time, owing, I think, to a frequent use of small doses of quinine.

Small-pox appeared in our caravan, and we lost three men by it, but we had no other sickness to speak of. We have heard several alarming reports of fighting on the latter part of our journey; but, through God's good providence, we have never met with any hostility on the part of the Natives.

Our men were very lazy, especially at the beginning of the march, but at the end we made some very long marches. I am glad to say we reached here without the loss of a single animal or load, or a single desertion.

We reached Mpwapwa on September 18th, having been forty-one days on the road.

From Lieut. G. Shergold Smith.

Mpwapwa, Oct. 14th, 1876.

At this point of our journey there is a special fitness in acknowledging the blessings of our God, which have visited us both by the way and in the camp. I can best do so by giving you an outline of the journey—first, as I made it; secondly, from what I gather from the brethren.

Leaving Gunera on the 14th ult., Dr. Smith and I travelled by easy stages, over good roads and under most favourable skies, through Rosako; then, striking north of Stanley's route, passed Pongwe and Phuni, latter in lat. 6° 18' S., lon. 38° 5' E. We arrived there on the 23rd, but, having on the march received a letter from Mackay saying he was very ill with liver complaint, I thought it best to leave Dr. Smith to bring on the caravan, and hurry forward myself to render what assistance I could.

I passed over the country too rapidly

to give you much information about it. On the 24th the Wami was sighted, in about lat. 6° 20' S., and lon. 37° 55'—a broad, rippling stream. For the next twenty miles our course kept us within a few miles of it, and trended a little to the southward of west, through a thin forest and game country, in which, I think, the tse-tse fly abounds. This is about 1000 feet above the sea. On 26th, cross the Wami by a capital bridge for Africa, part suspension, part tressle, the suspenders being formed of lianes and stout creepers. The Wami was here (in about lat. 6° 23', lon. 37° 42' E.) 65 ft. broad, 5 ft. 8 in. deep in mid-stream, and 7 ft. under concave bank, winding as of old, and running at the rate of two to three miles an hour. Branches met overhead, and trees had fallen across. At two places before, where I had looked at it, I found much the same characteristics; except where it was broader, the rocks and stones on

the bottom were more conspicuous. I was not prepared to find so much water, after the reports we heard lower down.

We marched during this day—the 26th—across a level plain, inundated during the rains, and embracing about 100 square miles. To the southward lies Simbawenni and its range of hills. Stopped for the night at the commencement of the Usagara range, at the village of Vomero. Water, fresh from the streams which run among the hills, is sweet to the taste. There is a spot for a station here; ground rich, forcing the pampas grass and Indian corn ten to twelve feet high, and covering every inch of ground with vegetation. Natives, which I think a good sign for the missionary, appear more superstitious. The small fetish houses were better kept and numerous. Height about 1250 feet above sea.

Having no interpreter with me except Bishop Steere's hand-book, I made an unhappy mistake, and on 27th passed Mackay, going thirty miles ahead, twenty of which, after passing the Mkundi, probably the head waters of the Mukondokwa, were through an uninhabited district, mountainous in character, and rising in height 1100 feet. We lay down under a bush, and Mungo woke us up about nine, on the arrival of messengers from Mackay, who, having heard of our passing, sent word of his whereabouts and his improved condition. Waited for him at the next village until the 30th, when I rejoiced to spend the Sunday with Harry Hartnoll and him; together we praised God for all His goodness to us in raising up our brother from his low condition, and giving him so valuable and useful a companion in Harry Hartnoll. I am more than ever thankful that he has come on. He is a man ready to turn his hand to anything—cooking, gardening, house-building—and was invaluable for his patient care with the donkeys. The courageous bearing up against the painful fatigues of the march, and the judicious and economical management of the caravan, reflect the highest credit on Mackay, and I was glad to be able to leave him on the Monday morning fresh and much improved, whilst I sped on to Mpwapwa, hoping not to find the advance party, and yet expecting to do so.

The country traversed on the 2nd inst. was hilly, and sheep villages scattered along the route. Here, about

fifty miles from Mpwapwa, we met with the first cattle, and the character of the people changes; they appear more independent and bold in manner, possibly from looking after their cattle and protecting them from the inroads of the Masai. On the 3rd we crossed the highest part of the range—4000 feet—and thence descend gradually for 47 miles to Mpwapwa, about 3200 feet.

The last two days were saddened, as I found myself in the track of an inhuman leader, the men of whose caravan, dying of small-pox and dysentery, were left on the road. We removed the dead and stayed by the dying, but they were past human aid. He is a man whom Mackay had given medicine to, but I believe spread malicious reports respecting the white man's cloth, so that in one village Mackay found it difficult to purchase food.

On the evening of the 4th I arrived at Mpwapwa, and found the brethren encamped in a well-chosen spot, on the north-west slope of the hills which bound the eastern side of the Mpwapwa plain. Here Clark has built his house, and I do not think he could have selected a better position, perched about eighty feet above the stream, and yet sufficiently near to be within easy distance for carriage of water. O'Neill and Wilson and Clark appeared in tolerable health, though I should not call them strong.

On the 5th, after inspecting Maganga's caravan, which had arrived six days previous, I directed his men to cut some grass for thatching Clark's house. It was an error on my part, and appeared to light a flame of discontent which had been slumbering; for, rising up, they took their own bundles of cloth, &c., and prepared to depart. This the Wagogo (Natives inhabiting the tembes near) seeing, turned out in force, and I regret to say a fight took place, which was not terminated until one of our men had been killed and another very badly wounded (shot through arm and shot lodging in side). He is now doing well. It is in this matter I feel so full of thankfulness to Him who rules all for the best. Had not these Wagogo turned out, 200 pagaazi would have deserted, and, although on the morrow 100 left, I was enabled, by starting the caravan and going on to Chunyo, to bring back the defaulters on the following day. On inquiry into the cause of their desertion,

I found that they were discontented at having been kept so long at Mpwapwa, and thought by my order they would have to stay and finish the house, which they naturally objected to do. Mpwapwa is a dear place for food. We have to send ten and twelve miles to buy grain and fowls, and cattle are high. I paid eleven cloths, in value about 2*l.* 5*s.*, for a cow (oxen were dearer), to give Mackay's men on their arrival.

The lamentable incident related above somewhat altered our plans, and served to hasten our movements. I had intended to keep Maganga's ninety men and all the heavy goods, and send O'Neill lightly laden forward; but this was no longer possible. The men would wait no longer here. Consequently, O'Neill and Wilson left on Saturday, the 7th October, for Chunyo, 12 miles distant, where they encamped, having in charge a caravan consisting of the able men of three first caravans, numbering about 210 men, and five donkeys.

To-day, Oct. 15, I hear from them, dated Debwe, Oct. 11th. "Arrived safely here, and proceed to-morrow."

Mackay arrived here on the 10th, looking much better, and H. Hartnoll

is in excellent health. I hope to keep the men contented until the arrival of Dr. Smith, who may be expected about the 20th, when (D.V.) we shall start forward.

To-day we spent together, and found much joy and comfort in our little Church of five persons. Clark's concertina brought many a dusky face to the tent to see where the "Old, old story," &c., came in music from. I have been up and down with slight attacks of fever during the past week, but now, I am thankful to say, am entirely recovered.

Mpwapwa will repay your efforts to make it a centre of light. A monthly mail will draw it nearer the coast, but any man in good health could walk the distance, stopping on the Sunday, in eleven or twelve days. Fresh breeze blows strongly and constantly from the south-east at this season. The temperature in the bush at night was 47°; in tent, 62°. Tent in day, 80°; in tembe, 75°. The air is dry, and water is good.

Tembes (clusters of houses) lie scattered thick about. A schoolmaster will find an ample field and ready pupils.

From Mr. A. M. Mackay.

Mpwapwa, Oct. 14th, 1876.

My journey from the coast occupied me in all forty-two days, including six Sundays, on which days we rested according to the commandment, and four days besides, on which the pagaazi allowed their affection for boiling pots of peas and matama grain to exceed their inclination to march. We had, therefore, thirty-two marching days in all, or an average of about seven miles a day. If you compare my rate with that of all our other caravans, I think you will allow that I did not lose much time by the way. But it is owing entirely to the goodness and love of God who preserved my men from sickness, so that we had little delay on that account, which is generally the chief hindrance. I lost only one man on the road. He succumbed to dropey one evening, a couple of miles from camp, and I, being on before, knew nothing of his breaking down till I heard his fellows had thrown him aside in the bush for the hyenas to pick his bones.

Small-pox has been raging fearfully in all up-going caravans ahead of me,

and we had to turn out of the proper road when we came to the Wami River, as my men were all terror-stricken. That necessitated our wading for two days through a something like what Stanley describes as the "Makata Swamp." I had just one case of small-pox, which I kept always in quarantine, and thus saved the rest of the men. The boy has recovered nicely, but it would have shocked the ideas of English doctors to see a small-pox patient, with his legs at the height of the eruption, march often ten, sometimes sixteen, miles a day, and to find him wading for part of two days knee-deep in mud and water!

Unfortunately, three marches back, we encamped in huts which I suspect were previously occupied partly by small-pox victims, for three of my men suddenly fell ill there, and one died here this morning. The other two are doing well.

Much has been made of the difficulties of the way. They are nothing compared with the difficulties occasioned every day by the wild-geese method of marching which we, like all before us, have adopted, and which we shall have

to continue till you go to the very small expense of clearing the way a little of grass and trees and stones, in the upper portion, for a waggon to come up. To be every day at the mercy of a few hundred half-savage porters who are absolutely self-willed, and whom one can control in no other way except occasionally through their stomachs, is the real difficulty of African travel.

Smith will have told you what a difficulty there was here with the desertion of all Wilson's and Maganga's men, and how tragically the matter ended. In such circumstances one must throw oneself absolutely on the strength of Infinite Grace. It is the only resource, but one that is all-powerful to secure the victory.

Only the day after my arrival here, I had to learn afresh how helpless I was, but how near help from above is by simply asking it. I had made a bargain with my kirangozi, that, if he should reach Mpwapwa within thirty days from the crossing of the Kingani River, I would give him three coloured cloths. I gave him a check-book, which he brought me at each new stage, and I wrote in it against each day the place; but the thirty days were ended five days short of Mpwapwa (Sundays, of course, not counted). Here, however, he was determined to have his cloths in spite of reason, though we had talked over the matter for several days before, and I thought it all settled; but the other morning he suddenly lost control of himself, and set to work with all his might to get all the men to seize their own bundles of cloth and their guns, both of which they had received as payment, and forthwith desert without their loads. In a moment the camp was in an uproar. On my at once promising to give him some cloth, I got all quiet, and after paying out the men their rations, I called the kirangozi into my tent. I had sent for Lieutenant Smith, who soon arrived, and we brought the fellow to promise new allegiance, while we gave him a couple of cloths as a "present," and a few of the head men

some merikani (white beads). They all agreed to rest eight days quietly here, and three in the next halting-place; this they would not otherwise have done. So the Lord brought good out of evil, and continued to give us His blessing.

Note on the Wami River.

Marching along the road, not far from the bed of the Wami, I heard a rushing of water, and went across to see what and how it was. I found the place a shallow, with three ledges of granite running right across the bed of the stream, the water rushing over the ledges, which had further checked the stream by harbouring a lot of tree-stumps.

In my sketch I have marked the place "Rapids." Past this point no vessel could go without either blowing up the bed of the stream, so as to cause a deep rapid, up which the vessel might be towed from shore, or by cutting a small canal, right or left, past the place with a lock on it, care being taken to provide against destruction of the same in the time of floods.

Where I crossed the Wami it was still deep—as deep as when I went up country, and muddy. Current three miles per hour. The Mukundi branch from the north is evidently the chief feeder. It is a deep, muddy river, making from four to five miles per hour; very many snags in its bed, and its course tortuous.

I thought of coming down along the whole valley of the river from Clark's, but feared my little stock of cloth would not last me, so I took the road. Still the banks seem tolerably clear, and evidently the line of the river is far the best route to take for an easy waggon-road to Mpwapwa.

Mr. Roger Price speaks of hearing "the war of the waters" of the Wami. Where he did so was evidently a rapid. At Pongwe, much nearer the mouth, Clark told me that in the stillness of the night he heard the rushing of the water, though some five miles off. There is evidently some shoal there also.

From Lieut. G. Shergold Smith.

Chunyo,

Lat. 6° 19' 1" S.

Long. 36° 4' 45" E. (about).

Oct. 22nd, 1876.

Both Chunyo and Tubugwe have

plenty of villages, and are within visiting distance. The ground has not been purchased other than by present. I saw the chief Rukore, mentioned by Stanley as Leucole, who is the nominal possessor

of the soil, and he gave permission for the house to be built, and ground to be taken as far as the river. I should like to have had some more definite understanding, but I must leave that to be done.

On Wednesday last I went to Tubugwe to meet Dr. Smith and his caravan, and with pleasure I heard his report—that of a man who can trace the hand of God in all His works. We have much to be thankful for. He arrived just in time, for Mackay's men would wait no longer, and would leave us or march. His casualties were few—three small-pox cases and a wounded donkey struck by a hyæna; but I regret to add one steady Zanzibar man died on the road. He has performed the journey in the shortest time of all our caravans, taking thirty-six days, twenty-nine of which were marching ones. The expenditure of cloth has been daily entered and carefully supervised, and considering the large proportion of Zanzibar men, nearly one half, who demand an extra supply

to the Wasukuma, it has been the most economical caravan also.

Our united caravan now numbers 305 men, 56 of whom are Zanzibar Natives. We have 11 donkeys.

It is expected that we shall reach the lake in January. The other caravan has fifteen days' start of us.

The Governor of Unyanyembe's son, whom I met on his way to the coast, says that gold and silver currency passes in Uganda, and that a house has been built on the shores of the lake. If true, it shows a great advance in civilization. The missionary is none too soon. How much we need the guidance of the Holy Spirit to direct us aright in this work! We all read with pleasure the address in the *C.M. Intelligencer* on the necessity of holding up to view the coming of Jesus Christ to take His power and reign.

We start early to-morrow for a march of thirty-two miles across the waterless plains of the Mærenga Mkali.

From Mr. A. M. Mackay.

Chunyo,
Oct. 22nd, 1876.

Several times on the way up I asked a number of the head men of my caravan, when they came to my tent for their rations, if they would like me or white men to settle among them and teach them some of the wonderful things they saw me doing. They saw me often reading big books and at others writing letters. The medicine-box and electric machine never cease to be marvels, while my observations of sun and stars were looked upon as something extraordinarily mysterious.

They particularly desired to learn to read and write, but one thing above everything else I told them white men would teach them to do, put them into

an ecstasy of delight, was the art of making cloth.

Now, I do not mean by this to mention Lukuma as a good mission-field. My point is another, viz. the extreme importance of having, as soon as possible, some one of our party in Uganda who can perfectly teach the Natives how to weave. I see the Scotchmen have realized the importance of this, and two houses have each presented a loom to the Livingstonia Mission. We need not start with two looms at first, and I fear there will be only one material at first available, viz. hemp.

What we should much desire, therefore, is that you be kind enough to send us on a good weaver in flax and hemp, and a loom with reeling and other apparatus.

From Lieut. G. Shergold Smith.

Nika, Unyambwa, or Nyambwa (Stanley),
Lat. 6° 13' 42" S.
Long. 35° 5' 00" E.

Nov. 7th, 1876.

We are yet "too many," and, much against his will, acting under the advice of Dr. Smith, I have been obliged to send our sick brother Mackay back to Mpwapwa, or, if he feels strong enough, to Zanzibar. So far the preserved provisions have lasted, but they are fast

drawing to a close, and before us lies a nine days' wilderness, followed immediately by a three days' one, which is totally uninhabited.

I am afraid to trust him to the long marches. During the afternoon, the heat from the parched ground is as trying as the blazing sun overhead. He complains bitterly of being "compelled" to return.

The doctor and I, who have lived

much on the country, have, by God's blessing, enjoyed the best health. Walking is a very great preservative of health. I am never unwell on the march, but stopping a day or two in camp always makes me lazy, if not unwell. The tents, hot, and closed to keep the dust as much as possible out, become ovens, and in Ugogo it is difficult to obtain the shade of trees—nothing but the *baobab*, now leafless, attaining to any size.

O'Neill and Wilson passed through what is called the Pori country, to

the north of this, thus avoiding the large hongo I have had to pay here. Pori country is a wilderness, where no people live, and where water is scarce. After Ugogo it will be a treat to enjoy solitude. Wagogo curiosity is well described by Stanley, as indeed is the whole country. Here it is excessive. We have to place guards at the tent-door to keep them from drawing the canvas aside and peeping in.

The hongo has been heavy. I will give it and the positions of the places:—

Oct. 21st.— <i>Chunyo</i> , 11½ miles from Mpwapwa	{ Lat. 6° 19' 1" S. Long. 36° 5' 40" E.
24th—27th.— <i>Ndege</i> , first village in Great Ugogo, 34 miles from Chunyo: "no hongo"	{ Lat. 6° 19' 26" S. Long. 35° 43' 30" E.
27th—30th.— <i>Muara</i> (Moumi), 8 miles from Ndege: "big hongo." Chief rightly called "vain"—won't see me—demands 39 cloths, brass wire, &c.—pay it	{ Lat. 6° 19' 38" S. Long. 35° 37' 40" E.
Oct. 31st.—Nov. 1st.— <i>Matamburu</i> , 8 miles from Muara: "big hongo"; after much talk, and, little by little, have to pay 49 cloths, a gun and horn	{ Lat. 6° 17' 28" S. Long. 35° 34' 15" E.
Nov. 2nd.— <i>Shishawana</i> , or <i>Bihawana</i> , 11½ miles from Matamburu: "small hongo," 7 cloths	{ Lat. 6° 15' 17" S. Long. 35° 25' 30" E.
3rd.— <i>Kididimo</i> , 4½ miles from Shishawana: "moderate hongo," 14 cloths	{ Lat. 6° 15' 0" S. Long. 35° 23' 0" E.
4th.— <i>Pori</i> country for 21 miles: sleep in bush.	
5th—7th.— <i>Mika Unyambwa</i> , 23 miles from Kididimo: "big hongo," 30 cloths—6 fine	{ Lat. 6° 13' 42" S. Long. 35° 5' 00" E.
Total hongo.—139 cloths, 2 lbs. brass wire, 1 gun and horn. Powder is always demanded, but I have refused always. Three more hongo places.	

You will observe that at every "big hongo" the caravan stops two or three days. The first day, chief won't do business; second, probably won't finish. This is done with a view to making us spend cloth for food. These people certainly have brought the art of robbery to perfection. Last night we had four donkeys driven into a *tembé*. It was said they strayed in, and cloth demanded for their recovery.

Yet they are a fine, bold race, and some day, I hope, will be brought to look on honesty as more commendable than robbery. They rob our Wasukuma, who are much afraid of them, even of

their loin-cloths, when they go to buy food. We are detained here to-day by the unwillingness of the *kirangozi* to march. They have always one answer at hand when it is endeavoured to use compulsion—"If we made to go, all men run." It is doubtless all for the best; we have experienced so continually that God is with us.

Our route diverges from Stanley's at Mukondoku (last "hongo"), and, making to the northward, passes Simbo. It is more direct, and, allowing for African roads, we are, I think, about 350 miles from the Lake.

From Mr. G. J. Clark.

Mpwapwa,
Nov. 10th, 1876.

I desire gratefully to acknowledge the goodness of the Lord in restoring me to health and strength, and giving me a favourable reception among these people of Mpwapwa.

The house I am getting built for the mission is 30 ft. square, four rooms, with a verandah 4 ft. wide all round, making it cover a space 38 ft. square; but at present very little progress is being made, nearly all the men having gone forward to the Nyanza, so that at pre-

sent I have only two masons and three joiners, who are, I suppose, specimens of the Native workmen of Zanzibar, and won't work as I have been in the habit of seeing my men work on the railways, but after some four or five days complain of being tired, and take a holiday, for all I tell them their pay will be stopped. At present I am very anxious to get the grass for the thatch requisite for roofing, but, owing to the lateness of the season, all has been burnt up for many miles round this district, and the men have to make a full day's work of bringing one bundle of grass.

The sudden stampede of the men forming Wilson's and O'Neill's caravan put a temporary stop to the masons' work; for the house is of wood-framed work, filled in with stones, and the red earth (udongo), a cementing kind of material, is mixed up with water like mortar. I could not find limestone here, and the pagaazi being the water-carriers—now they are gone, the filling-in between the framework is stopped. There remain only some 2 ft. 6 in. on the average all round to be done. Then it will be necessary to pave the floors with stones, and to form the verandahs similarly, also to make a large catch-water drain against the hill-side behind the house to prevent the possibility of a flood finding its way in. I have to humour the workmen also on account of the difficulty they experience in obtaining food here. The poor fellows have to travel perhaps eight or nine miles to get their grain, which they boil and eat.

Taking all things into consideration, I fear I shall have to live under canvas for many months, which I do not mind if rain keeps away. I had to leave the room in the tembe owing to its unhealthiness.

It gives me much pleasure to speak of H. Hartnoll. As nearly all sailors are, he is an universal genius, and has taken the thatching in hand, which he is doing very well; he has also helped me in starting the garden (kitchen, for we have no flower-seeds), and has sown a bed of French beans for experiment, which we hope to see showing above ground shortly, in spite of a leopard or hyæna, which persisted in scratching up the bed for several nights, and for which we watched with our rifles, but to no purpose, only that it has abstained from troubling us since.

I trust Hartnoll's sojourn here may be productive of many benefits to both of us, and, being isolated from all but the Lord, we may learn where our strength and strong tower is.

I trust you will soon be able to send an earnest ordained missionary or two here, for, from the number of tembes (or clusters of houses) here, and the large population, there will be plenty of work for several missionaries as soon as they learn the language, which is that of Ugogo, and rather difficult to catch hold of, the people being fast speakers.

The cutting from the paper regarding Mr. Roger Price's journey here (though the chief says he was two days' journey from Mpwapwa) and safe arrival home, was very interesting. Having made Mr. Price's acquaintance at Aden, and sailing to Zanzibar together, I found he was well acquainted with bush travelling, and looked forward with much interest to his experiment with the bullock-waggon. I am glad he found a road not troubled with the tse-tse fly for his bullocks. The question really, from a professional point of sight, to me is, who is to make this road for waggons, and who will keep it in any state of repair? There are numberless places on the road I travelled very soft, and after or during the rains, travelling with waggons would be hard work from the wheels sinking in the mud. Otherwise there are no engineering difficulties in the way, for the Usagara hills can be wound round, and, with some cuttings here and there, Mpwapwa could be reached by a railway in a few hours. From Mpwapwa, on the site of the mission-house, a plain presents itself towards Ugogo, some thirty miles broad, and of a gentle rise, and then comes a long level, so I understand. Regarding the road-making, the Natives want to be paid—and rather highly, I think—for everything they do; the men, when not hunting, prefer sitting all day under the shadow of a tree, while the women, with child strapped on back, go to the river for water, pound corn into flour, carry great loads of earth on their heads for house-building, and keep hard at work from morn till eve, when pounding of corn seems to end the day's work.

Regarding the opportunities for mission work, in the first place there are plenty of people in this district, who, as far as I can see, have no form of religion

of any kind. Even the fetish houses and charms seen on the road have disappeared here. They fire guns and make a good noise at the new moon's appearance, but seem to have no knowledge whatever of a God.

In the second place it is easy to get an audience, for if I try a few words of Swahili, which a few of the men understand, immediately a number of Natives will surround me, sitting down, and will stay a long time listening, so that I am sure one having command of their language would always command an attentive audience. The children seem to be the difficulty. All but the very young appear to have some work which occupies them all day, as tending the goats or cattle, or frightening the birds from the fields, so that to get them to school will require a little tact. The little fellows I have got to be quite friendly.

From Mr. A. M. Mackay.

*"Highland Lassie,"
Zanzibar, Dec. 12th, 1876.*

You will be not more disappointed than I am myself to find I am addressing you from Zanzibar. The fact of W. Robertson returning renders it all the more trying for me just at present to have been obliged to retrace my steps for a little. But rest assured it is only for a little. I was strongly against returning, but the doctor and Lieut. Smith sent me back much against my will. The reason of my return was that I had got so reduced by malignant diarrhoea, due to drinking bad water, and which would yield to none of the remedies prescribed, that I could not endure even the shaking of carriage in a hammock. I was ill for more than six weeks before I was turned back, and it was only on condition that Dr. Smith should not return with me, which he was determined to do, that I at last consented to leave my companions. By the mercy of the good Lord I am now perfectly recovered, and find myself in possession of better health than before I started for up-country.

The furthest point I reached was Nyambwa, in Western Ugogo, or about 300 miles from Bagamoyo. I rested there some four days before I ventured on the return journey, leaving Lieut. Smith and the doctor to go on alone with the caravan. All through Ugogo, going and coming, I was carried by two

They come now to the tent early in the morning and give their "Yambo" (How are you?) or "Bookwa saa gono gwewa," instead of running away at the sight of the white man as formerly; and if I give them a tune on the concertina, I have not only all the children but the men and women round the tent at once.

The climate is healthy on the whole, as far as my experience goes. The thermometer shows a minimum of 64° average during night, and 88° during the day is nearly the lowest. One day it reached 98°, and in a shady place under cover, and a breeze blowing through, it has been down to 86°, so that it is very hot under the sun, and trying to be out much during the day. I generally rise about 5.30, and can get about nicely then, the thermometer not being more than 70°.

men in a hammock. At Moumi, on the way back, my disease unhappily turned into dysentery, and I felt that at last I must bid adieu to my mission and all things below. I had opened my writing-case, and was about writing you a line to say that I had at last to succumb to my illness, when my servant, coming into the hut at that moment with a hot matama meal-poultice, gave me so much relief that by next morning I was so much recovered as to be carried to the next station. By the time I reached Mpwapwa I was able to sit on my donkey, and a few days' pleasant company of Clark and Harry brought me quite round.

I would gladly then have returned to join the caravan, but Lieut. Smith's orders were that, if I recovered soon after reaching the coast, I should fit up another caravan, and bring up a supply of provisions, and especially cloth, of which latter, by some unfortunate miscalculation, our party was decidedly very short.

So I determined to make for Bagamoyo as fast as possible. My donkey was sick, and I had to leave it behind. I had ten men with me, all fully laden with my tent and other gear. One carried my sextant and artificial horizon; another my medicines and letter-box; my cook had his load of pots and little necessities; one man carried a bale of cloth for paying our way, and so on.

On Monday, 20th November, I started from Mpwapwa early in the morning, and in eleven days I performed the entire journey of 220 miles to Bagamoyo on foot. I had hoped to do it in ten days; and had I been myself stronger at first starting, and if two or three of my men had not broken down some sixty miles from the coast, I do not think I should have had any difficulty in walking the distance in eight days. Of course I rested on the intervening Sunday, and, with the exception of that day, when it rained heavily, with thunder and lightning, I never pitched my tent once, but slept in the open air.

I hope to have porters engaged, and my caravan equipped, so as to be able to start, God willing, from the coast about the middle of February. Much sooner will be scarcely possible; besides, this is the heavy rainy season—and for two months to come—in the Lake region. I hope not to be later than seven or eight weeks from this date, as I must have a month or six weeks' start before the rains commence on 1st April in the coast district. Lieut. Smith does not expect me to start from the coast till after the rains, in June or July; but I shall do everything in my power to start in February.

I mean to employ as many donkeys as I can cheaply procure, as I find them, on the whole, an advantage, if well looked after. Each Nyamwesi donkey I have found to carry with ease two men's loads; the coast donkeys are more expensive, but each can carry three men's loads.

I do not mean to take any bullock-waggons with me, such as Mr. Price tried; but I shall have a couple or more of stout Scotch carts made, either at Mombasa or at the French Mission in Bagamoyo. Each cart to be for a load of only ten cwt.—quite enough in the hills—to have only two wheels (not spoked, but solid, with an iron ring) with iron axletree. Each cart to be for two oxen abreast in yokes of four. I have designed a cart of the kind most suitable, and I can have it made for a mere fraction of the price Mr. Price speaks of for bullock-waggons.

When I reckon up the enormous cost of pagaazi from Bagamoyo to the Lake, after my ample experience in conveyance of goods by them, having led up a caravan, numbering 250, over

200 miles of all sorts of road, I say, "Anything to save pagaazi!" Travellers will say that the two systems will not work well together; but their failure has hitherto been due to want of foresight and to mismanagement. It is, of course, absurd to try to drive a cart and oxen day by day as fast over difficult ground as porters can march single file; but it must be remembered that caravans seldom march more than two or three hours each morning. If, therefore, the rest of the day were spent by say a score of picked men with axes, &c., under proper superintendence, in removing the worst obstacles on the *next few miles* ahead, the morrow would find the bullock-carts able to keep easily up with the porters.

As to tse-tse fly, I saw none of it. At the same time, the fact that Mr. Price led his bullocks to Mpwapwa and back by no means proves the absence of the fly on his line. Two reasons I have for saying so—one positive, the other negative. Lieut. Smith's dog, "Mungo," was bitten by tse-tse on the road. It was very well till some days after the junction of the two roads. At Mpwapwa it became blind, sickened, and died. On my way back I met at Chunio the rich merchant of Unyamwebe, Abdullah-biu-Nassib, with a very large caravan. He had with him a beautiful grey horse, which he brought up by the low (Stanley's) road, where the tse-tse is said to exist. Yet this animal escaped uninjured. It is therefore possible to take ox, horse, or dog once along a road uninjured, although the fly does exist there. Sheep and goats I found almost everywhere. These do not suffer from bites. But the fact that I saw not a single bullock after I left Bagamoyo till I reached Kitange, or thereabouts—at all events the highlands—is to me more significant than one experiment, even though doubled. In Ugogo, cattle are to be found in enormous numbers.

I can get, at Mombasa, any number of capital bullocks for my purpose, under ten dollars a head. Donkeys at Bagamoyo cost about twelve dollars each; but I shall use them only to carry loads, as they have stronger backs than shoulders. With oxen it is *vice versa*.

But I must not weary you more with such matters. I long myself to be done with donkey-driving and pagaazi-

hunting, and all the ups and downs of travelling, and to be once for all settled down to the divine work of endeavouring to elevate my young Waganda from barbarism to the knowledge of the living God and of themselves, once made in the image of God.

But all this preliminary work must be done, and I am here, meantime, to do it. When the enterprising Belgian king has his scheme once thoroughly in operation, I shall consider help at hand, and better days near. As it is, however, the good C.M.S. must a little longer bear the heavy expense of its missionaries in Central Africa. It is

right that we here should try every feasible means of reducing the expenditure of carriage, &c. But it is out of place for us, as missionaries, to spend time or money in preparing a road when purely secular associations are being formed to accomplish the very same object. It is we who should reap the benefit of their physical labours, not the reverse. They will unquestionably reap the benefit of our spiritual work, and that very fact entitles us to expect that they do the most of the secular.

The Lord has hitherto graciously spared me from all fever—remittent and intermittent.

ON RELIGIOUS TOLERATION IN MOHAMMEDAN COUNTRIES.



At the time of the Crimean war, so now again we hear and read a great deal about the necessity of introducing in the Turkish Empire reforms in accordance with the spirit of the age. Diplomats and financiers are anxious that new plans should be carried out in the administrative and financial departments; philanthropists are desirous to see agriculture and industry encouraged, and the prosperity of the impoverished population thereby promoted; Missionary Societies and all who take an interest in the religious and moral condition of the people of this vast empire, as well as in their temporal concerns, claim from the Turkish Government the fulfilment of promises made long ago, and ratified by solemn firmans—religious liberty and equality of the Christian with the Moslim. These Europe has again and again demanded and insisted upon; these Turkey has again and again promised to grant, but has never granted willingly, or in such a measure that one could affirm that religious liberty and equality really existed in the Turkish Empire. On paper this boon is granted wholesale, but in practice it is given grudgingly, and, as a rule, only when fear or self-interest dictate it, and it is denied by flat refusal or polite evasion whenever this can safely be done. Now, there is no doubt that a great deal of this aversion to religious liberty and equality on the part of Moslim Turks and Arabs is owing to pride, and to the natural dislike a conquering race feels to place a subjugated population on an equal footing with themselves, especially when these have for centuries quietly borne the yoke of the conqueror. But there is another reason, far more weighty and less easily removable than the first, which causes the Moslim population of Turkey, Arabs and Turks, the Government and the subjects, to abhor the introduction of religious liberty, to resist it as long as they can, only to yield to force, and to grant it with the intention of taking it back as soon as it can be done safely; this reason is that *religious liberty* (implying, of course, liberty for a Moslim

to embrace Christianity) is *diametrically opposed to the teaching of the Coran and the spirit of Islam*. The Coran knows nothing of religious liberty; on the contrary, it most emphatically commands Moslims to *fight* and to *subjugate* all non-Moslims, and either to kill them or to keep them in a state of abject subjection. As long as the Coran remains, as it now is, the *code of laws* of this empire, and Islam *the religion of the State*, religious liberty can only be maintained as a system of compulsion from without, and every orthodox Moslim will and must do his best to evade its demands whenever he can, and to shake it off altogether at the earliest opportunity. I propose in this article to show in a concise manner the truth of this assertion by stating

What is the teaching of the Coran and the Moslim doctors as regards the way of treating non-Moslims (idolaters, Jews, and Christians).

It is well known that Mohammed, as long as he was at Mecca and possessed neither power nor influence, nor had at his command a band of warriors obeying his orders, recommended to his disciples not to use compulsion, but only persuasion and friendly instruction, in order to bring over people to Islam, saying, "It is not lawful in religion to use compulsion";* but when, on his removal to Medina, he found himself at the head of a band of devoted and warlike disciples and faithful allies, all eager for war and booty, his policy changed, and he proclaimed the duty of every Moslim to fight all who did not believe "in God and Mohammed His Prophet." This is the command every true Moslim is in duty bound to observe to *this very day—yea, to the end of the world—as I shall show presently.*

On this subject the CORAN, according to the belief of the Moslim the divine and infallible word of God, teaches as follows:—

"Fight in the way of God with them that fight against you. . . . Kill them wheresoever ye find them. . . . Fight, therefore, until there be no temptation (to idolatry), and the religion be God's." (Sura ii. 186 ff.)

"War is ordained for you, even though it be irksome unto you. Perchance ye dislike that which is good for you, and love that which is evil for you. But God knoweth, and ye know not." (Sura ii. 212.)

"Fight against them who believe not in God nor the last day, and who forbid not that which God and His Apostle have forbidden, and profess not the true religion (Islam), and those unto whom the Scriptures have been delivered (Jews and Christians), until they pay tribute by right of subjection, and they be reduced low (to a state of vile abasement)." (Sura ix. 29.)

"Fight in the way of God, ye that sell the present life for that which is to come. Whosoever fighteth in the way of God, whether he be slain or be victorious, we shall surely give him his great reward."

Such verses, plainly setting forth the duty of every Moslim to fight and subdue idolaters, Jews, and Christians, and showing the meritoriousness and the high reward granted to such as engage in this "holy war," might be multiplied.

* Sura ii. 257.

Besides these "divine commands" contained in the *Coran* itself, we find in the holy books of Traditions (Hadith) of Bochari and others, held almost as holy as the *Coran* itself, and to be accepted as the rule of faith and practice by every orthodox Moslim, a number of Mohammed's sayings on the same subject, of which I will only quote a few:—

"Verily walking about one morning and evening in the way of God (holy war) is better than the world and what is in it."

"He whose feet have become dusty in the 'way of God,' God preserves him from (hell) fire."

"Paradise is under the shadow of the swords."

"Fighting infidels (including Jews and Christians) has been ordained since God sent me a Prophet until the last of my people shall fight the Dajjal (Antichrist); neither the tyranny of the tyrant nor the justice of the just man shall prevent (its being carried on to the end of the world)."

"One day's fighting is worth more in the sight of God than a whole month's fasting."

According to Mohammed's sayings, "the keeping of a horse for the holy war, giving weapons or supplies, are most meritorious acts; yea, they constitute a kind of worship as agreeable to God as praying and fasting and other devotional exercises. The very food and dung of the horses kept for fighting will be weighed on the great day of judgment as so many good works, and written down to the account of him who kept them."

Mohammed was most anxious to see the whole of Arabia cleared of non-Moslims, and he therefore commanded his faithful adherents, a short time before his death, to drive them out, saying, "Drive out the unbelievers from Arabia, and leave in it only Moslims; drive out the Jews of the Hejaz and the people of Nejran (Christians) from Arabia, for it will not do to suffer in it two kinds of religions."

What he thus expressed with regard to Arabia in particular he afterwards generalized by saying, "It is not good that there should be two kiblas (= two religions) in one and the same town;" and also, "It is not good to have two kiblas (= two different religions) in the same land." Therefore the Chalif Omar banished the above-named Jewish and Christian tribes from the country, and ordered all synagogues and churches to be pulled down, saying, "It is not lawful that there should exist churches in a Moslim land."

In accordance with the teachings of the *Coran* and the "Traditions," the great doctors of Islam have laid it down as a dogma—

1. That it is the duty of every Moslim, being of a sound mind and body, having reached the age of puberty, and being not otherwise hindered by some weighty and valid reason, to fight non-Moslims with every means in his power.

2. That idolaters are to be called upon to receive Islam, and if they refuse to be fought, and, if beaten, the men to be killed and the women and the children to be made slaves.

3. That the "People of the Book" (Jews, Christians, and Magi) are to be left the choice between receiving Islam or paying an annual tax

called "Fizya," properly meaning a "compensation" for being spared and to live in a state of "vile submission" to Moslim ruler. If they reject these alternatives, they are to be treated like idolaters, *i.e.* the men to be killed, and the women and children to become slaves.

Liberty for a Moslim to embrace Christianity and to escape death, or for Christians to be placed on an equal footing with Moslims, are things absolutely irreconcilable with the doctrines of Islam, and not even the Scheich-ul-Islam could revoke or modify this dogma of the "Holy War."

The history both of Mohammed and of the first Chalifs amply proves that they were in real earnest about fighting all non-Moslims; for, according to the best Arabic authorities, Mohammed sent out twenty-six larger warlike expeditions; at nine battles he himself was present, fighting and commanding in person. Besides these, he sent out forty-nine small expeditions, which went—some by day, some by night—to fight and to bring home booty.

Mohammed, though kind and considerate towards his disciples and adherents, repeatedly committed acts of the greatest cruelty and the most barbarous revenge against such as refused to submit to his religion. Such acts are not contrary to the spirit of Islam, but rather in keeping with it; it did not restrain its founder and first chiefs from the same, so it does not prohibit Moslims from committing them to this very day. Some of the chief acts referred to are the following:—

Asma, the daughter of Merwan, an intelligent and clever Jewess of Medina, had become specially obnoxious to Mohammed on account of her opposition to his religion. After the battle of Badr she composed some couplets, ridiculing Islam and its adherents. Omeir, a blind man, vowed that he would kill the author. In the dead of the night he went into Asma's room, where she was sleeping, with an infant at her breast, and her other children lying near her. He gently removed the infant from her bosom, and plunged the sword with such force into her heart that it passed through her back. In the morning he went to say his prayers in the mosque. Mohammed on seeing him said, "Hast thou killed the daughter of Merwan?" "Yes," replied blind Omeir, "have I to fear anything on this account?" "Nothing whatever," said Mohammed. "Two goats will not knock together their heads for it." He then turned to the assembled people, praised him for what he had done, and called him "Omeir the seeing;" "and this," says a Moslim commentator, "on account of his faith and trust in God."

Not long after, another foul murder was committed by the express command of Mohammed. A Jew, named Abu Afak, a man of 120 years of age, living at Medina, showed great opposition to Islam, and, being a poet, exercised great influence over his co-religionists at Medina. Mohammed wished to get rid of him, and intimated this desire to his disciples by saying, "Who will rid me of this wicked fellow?" Upon this, Salem made a vow that he would kill him or die. On a clear, hot moonlight night, the old man was sleeping outside his house. Salem cautiously approached him, and plunged his sword into his chest with such violence that it pierced the mattress on which he was lying.

Kab, the son of Ashraf, was another of the men whom Mohammed

particularly hated. Being a poet, Kab composed occasionally pieces of poetry exposing the weak side of Islam and the follies of Moslems. One day Mohammed, who could stand it no longer, exclaimed, "Who will rid me of Kab, the son of Ashraf?" Mohammed, the son of Maslama, said, "I will do it, O Apostle of God; shall I kill him?" "Yes," replied Mohammed, "do it if thou canst; but do it not in haste, and take counsel with Sad ibn Moadz." By the advice of Sad, the conspirator chose four other men as his accomplices. They went to inform Mohammed, but told him that, without using deceit, they would not be able to carry it out. Mohammed said, "Do what you like, your sin is forgiven." The foster-brother of Kab, to pave the way, went to Kab, and complained of the poverty which Mohammed had brought upon them, begging him to advance corn and dates for the sustenance of himself and a party like-minded with him. Kab, taken in the snare, demanded security; whereupon it was agreed that they should pledge their arms, and meet at a certain hour of the night in order to complete the bargain. The conspirators assembled at the house of Mohammed, and, having agreed about all the details of the plan, the "Prophet" himself accompanied them to the outskirts of the town, wishing them God speed, and saying, "Go, the blessing of God be with you, and assistance from on high!" While Mohammed was anxiously waiting for the result, and "spending the night in prayer," the four conspirators murdered Kab. When they returned and "praised God" with a loud voice, Mohammed knew that they had succeeded, and he, too, raised his voice "in praise of God." At the gate of the mosque Mohammed met them, saying, "Welcome! for your countenances beam with the joy of victory." "And thine also, O Prophet!" they exclaimed, and they threw the ghastly head of their victim at his feet. Then Mohammed praised God for what had been done, and commanded his disciples, saying, "Wherever you find a Jew, kill him!" Another Jew, Abu Rafi, was similarly assassinated at Mohammed's command.

Mohammed's bloodthirsty and revengeful character exhibited itself on other occasions also. I will refer to two cases. The Beni Cainucâa, a Jewish clan, inhabiting a strong suburb of Medina, had become obnoxious to Mohammed. He asked them to receive Islam, and, on their refusal, besieged them till they surrendered at discretion. Mohammed insisted on their being all massacred, and only finally yielded to the strong remonstrances and opposition of Abdallah ibn Obey, a powerful chief, whom he did not dare to thwart; but he did so in great wrath, and exclaiming, "Let them go! God curse them, and God curse him (Abdallah) also!" The prisoners were all sent into exile, and settled on the confines of Syria.

Another Jewish tribe, the Beni Coreitza, had become very distasteful to Mohammed, and he determined to let them feel his displeasure. The angel Gabriel, always ready to help him on such emergencies, brought him a message from heaven commanding him to fight his enemies. The Beni Coreitza had retreated into their fortress, about three miles to the south-east of Medina. They were

besieged, and, after about twenty days, so reduced that they offered to surrender, if the decision of their fate were left to their allies, the Beni Aws. To this Mohammed agreed. The Beni Aws were anxious that they should be spared, and urgently demanded their release. Mohammed, well knowing the bitter feelings Saad, one of their chief men, entertained against the Beni Coreitza, chose him to be their judge. Saad, aware of Mohammed's desire, and himself anxious to take revenge, decided that the men be put to death, and the women and children be made slaves. The "Prophet," pleased with this, said, "Truly thou hast decided according to the judgment of God, pronounced on high from beyond seven heavens." Large trenches were dug in the chief market-place of Medina, the men (about 800 in number) dragged there, and butchered in cold blood, while Mohammed stood by and enjoyed this barbarous massacre. An old Jew, who had saved the lives of several of the Beni Aws, was pardoned by Mohammed at the intercession of Thabit. But when he heard that all his friends and relatives had been murdered, he exclaimed, "Of what use is life to me any longer? Slay me also, that I may go and join those who have preceded me!" Mohammed, informed of this, said, "Yea, he shall join them in the fire of hell!"

Manifestly the founder of Islam possessed the same qualities of treachery, revenge, and bloodthirstiness that urged in our days the Moslems of Damascus to massacre the Christians, and more recently the Bashbouzocks to commit the well-known atrocities in Bulgaria. The disciple cannot be expected to be above his master.

It is true that certain reforms have been introduced in Turkey; Christians have obtained greater liberties and privileges; the very poll-tax (the Jizia) has been abolished: but all this is in opposition to the doctrine of the Coran, still the code of law of the Empire. Orthodox Moslems consider it the work of "unbelieving Turks" under European coercion, and only tolerate it as long as it cannot be altered.

Turkish Ministers may plan reforms, shaped after European patterns, and form Mejlises and Parliaments composed of Christians and Moslems; but they can never convince orthodox Moslems, with their hosts of Cadis, Muftis, Softas, Scheichs, and Derwishes spread all over the Empire, that this is consistent with Islam or with the Coran.

Practically, such theories of Islam as the duty of fighting unbelievers, of keeping Christians in a state of abject submission, &c., may be set aside; but, while they form part and parcel of the religion of the State, there will always remain in the Moslim population the leaven of discontent, the feeling of having "Giavourism" introduced into their very religion, and the latent desire to shake off the yoke at the earliest opportunity.

There is hope that by degrees many intelligent Moslems may come to the conviction that, as many of the institutions of Islam can no longer be upheld, its time is passed, and some other religious system must be looked for more in harmony with the spirit of the age.

Jerusalem, December 12, 1876.

F. A. KLEIN.

RECORDS OF THE MISSIONS.

JAPAN MISSION.

Osaka (continued).



SINCE our last number appeared, we have received Mr. Warren's Annual Letter for 1876, and from the statistical return appended it appears that he reckons *sixteen* as the number of Native Christian adherents, including catechumens and children. Eight were baptized during the year, and there are five communicants.

We give some extracts further on, but first conclude the deeply interesting journal commenced in our last number:—

THE FIRST EIGHTEEN MONTHS' WORK AT OSAKA.

From Journals of Rev. C. F. Warren.

(Continued from page 113.)

Jan. 6th, 1876.—A good deal of snow fell to-day, and, in consequence, the evening congregation was small.

7th.—This afternoon, not a single person came in at the hour for preaching. The general festivity which prevails at this season seems to exclude everything else. However, just as I was about to leave the chapel, two men came in, with whom I had some conversation. In the evening, at eight o'clock, attended and presided at united Japanese prayer-meeting. It was held in the A. E. chapel, and was attended by the Christians of that mission, as well as by those connected with the American Board Mission, and our own few inquirers. It was a refreshing sight to see such a number, some sixty or seventy Japanese gathered to pray for the extension of Christ's kingdom.

8th.—My old teacher, Okamoto, paid me a visit. I had to dismiss him for drunkenness, and he appears now to have become a confirmed sot. This notwithstanding, he is engaged in preaching. If he is a specimen of the preachers who go from place to place, the contrast between them and faithful Christian teachers will soon be apparent to the people.

13th.—One of our most earnest and intelligent inquirers * came in, and I had a long conversation with him on various points, such as the resurrection of the dead and the state of the soul immediately after its departure from the body until the resurrection day; the meaning of the passage which tells us that Jesus came not to send peace in the earth but a sword; the saying of our blessed Lord, "They that are whole need not a physician," &c.; how Peter, who denied the

Lord, could be saved, when it is said, "Who-soever shall deny Me before men," &c.; the duty of a Christian in reference to lying and deception, which is all but universal amongst the tradesmen in this country. It was a deeply interesting season.

21st.—This evening, met several of the candidates for baptism. After the usual exercise had been concluded, one * of the members, who has shown the greatest interest in the study of the Gospels, asked what reason the Scripture gave for the creation of the world. I could give him no further answer than that creation was the natural outflow of Divine goodness; all things existing and having been created for God's own pleasure. He did not seem satisfied with this answer, and appeared to be captiously questioning; but towards the close a better spirit prevailed, and he promised to visit my teacher and talk over the matter with him and some Christians of the A. Board Mission.

Feb. 3rd.—A man from Nagoya, who visited me last year, came again.†

March 16th.—This afternoon, had a great many visitors in the chapel; not many, if any, fewer than fifty could have been present at one time or another. There was one young Buddhist, probably connected with the priesthood, who was disposed to be disputatious; but as I did not wish to engage in a discussion before such a large company, and especially with a man who knew nothing about Christianity, I confined myself as much as possible to statements of Gospel truth. Altogether I was engaged more than two hours in the chapel.

17th.—In the evening, met two of our

* This is Jinnemon (or Takasu) again. See Dec. 11 and 26.

* Jinnemon again.

† This appears to be Murakami. See Sept. 3, 5, and 19.

candidates for baptism. I was much refreshed by the manifest tokens of their growth in knowledge and grace. May God lead them on to know Him more fully!

21st.—This morning, had a visit from Yamamoto Saburo, a man who was baptized some years ago at Nagasaki by Mr. Ensor. It is cause for deep regret that this man, after leaving Nagasaki, so far denied his Christian profession as to engage to teach a Government school, where he could not observe the Sabbath as a day of rest, and to give up attendance upon public worship. He has, too, married a heathen wife. There is hope that this man may be restored to the path of Christian duty. The recent decree, that from the first of next month the Lord's Day is to be observed as a day of rest, may enable him to retain his position, and yet maintain a Christian profession.

24th.—In the evening, met three candidates for baptism, to whom I spoke on the Church of Christ. Jinnemon, mentioned before* as being one of our most intelligent and earnest inquirers, was one of the three, and showed the same deep interest in, and intelligent and hearty appreciation of, the truths under consideration. So far as I can judge at present, this man is one of the most sincere and earnest inquirers I have yet been privileged to meet. As an evidence of how God has enlightened his mind, I recall with thankfulness what he said in reference to the subject of which I had been speaking. I had spoken of the visible Church of Christ as composed of all baptized persons, and of baptism as the holy ordinance by which we are admitted to Church communion and fellowship, and had pointed out that in the Church visible there are both nominal and real Christians, as represented by the wheat and tares in the parable of our Lord. This man said that it seemed to him that if a man really believed and was ready to be baptized, he was already in God's sight a member of His Church, although not baptized with water. He fully admitted the necessity of baptism by water as being an ordinance of Christ, but evidently knew and felt that it is by the baptism of the Holy Spirit that we are savingly united to Jesus. He said, "Even if a man should be baptized a hundred times with water, and not receive the Spirit of God, he could not be saved." When we remember that the natural man receiveth not the things of the Spirit of God, and note how this man has been brought as a humble disciple to the feet of the Master, we cannot but say, "What hath God wrought!"

Sunday, 26th.—This morning held morning service as usual, and commenced to expound the Epistle to the Romans. There were from

fifteen to twenty present. Great interest was manifested, and I trust that the expositions of this book at the Sunday morning services may tend to show to those who attend regularly some of the deeper truths of our holy faith which are revealed for our spiritual consolation and growth in grace.

Sunday, April 2nd.—One Buddhist priest remained for conversation. There were thirty present in the afternoon. After service, entered into conversation with one man who has been coming pretty regularly on Sundays for some time. He seems to be an earnest seeker after truth, and consequently I invited him to attend the Friday evening class of candidates for baptism.

3rd.—In the afternoon a party of gentlemen—Shinto priests from Isé—came to purchase Bibles and other books. This is the second visit I have had from them. They took four copies of the complete Bible in Chinese, and other books, paying for them more than \$6.

5th.—The Buddhist priest who was with us on Sunday was present, and so was a Shinto preacher. With both these I had some conversation afterwards.

6th.—This evening there were from fifteen to twenty present at the service. The old lady who has been a regular attendant for so long a time brought several of her friends. A woman who was present at yesterday's preaching, and who paid the greatest attention, was also with us. I spoke to her after the service. She proved to be the wife of Jinnemon, one of our most promising candidates for baptism.* Hitherto she has turned a deaf ear to the blessed truths of the Gospel when placed before her by her husband, and he has more than once spoken to me of his difficulty in this matter. She now appears to have come to a better mind, and, unasked by her husband, has commenced to attend the services. May God lead her on to know Him fully!

7th.—The Buddhist priest, who came in on Wednesday and again yesterday, paid me a visit, and I had a long conversation with him. He intimated his intention of throwing up his connexion with Buddhism by resigning his office. I did not, however, feel satisfied with the motives by which he appears to be actuated. It may be that he is not at rest in heart in Buddhism, and longs to find a more soul-satisfying system, but I am not sure about it. A letter was brought to-day stating that there are 100 persons in Wakayama, a place about forty miles to the west of Osaka, desirous of being instructed in Christianity. This place being beyond treaty limits, I deemed it advisable to reply to the effect that it would be better for several of those interested to come here for instruction in the first instance,

* See Dec. 11 and 26, Jan. 13 and 21.

* See Dec. 11, Jan. 13 and 21, March 24.

especially as the district is in a disturbed and disaffected state in reference to taxation.

Sunday, 9th.—This morning Mrs. Kumei* came in to consult me in a difficulty which had arisen in reference to the Sabbath. Some friends of hers were leaving for Kobe, and wished her to accompany them, and she was anxious to know what she ought to do. I felt it better to leave the matter to her own conscience, and told her that she must act as in the sight of God, remembering that He had said, "Remember the Sabbath day to keep it holy." As she was afterwards at the morning service, it is evident that she determined to follow the divine command.

12th.—One young man, who came with and was introduced to me by one of our most promising candidates for baptism, entered into conversation with me. He has apparently been influenced by the old lady,† and seems desirous of hearing the truth. He purchased the Gospel of St. Luke and the Epistle to the Romans—these being the two books I am now expounding on Thursday evenings and Sunday mornings—and promised to come for instruction. May God graciously lead him to Himself!

15th.—Had one visitor in the chapel who comes as often as he can for instruction, and who seems to be anxious to follow the way of the Lord. He mentioned the efforts he has made to secure the Lord's Day as a day of rest, and his failure hitherto. I urged him to go on seeking to know what God would have him do in this matter, and to pray that God would guide him into a way in which he may devote his Sabbaths to God.

16th, Easter Day.—This has been a joyful and happy Easter Day. The morning congregation was not large, there being only about fifteen present; but there was evident interest in the subject prominently brought before our minds in the services of the day, and on which I naturally dwelt in my exposition. In the afternoon the congregation numbered nearly fifty, and there were many at the door and windows. Amongst my hearers, as I bore testimony to the resurrection of the Lord Jesus, was a party of Buddhist priests, about half a dozen in number, from a place near Kiyoto. At the close I spoke to one man who has attended several services in succession. He seems to be interested in the Gospel, but so much of this apparent interest proves to be as transient as the morning cloud and the early dew, that one's hopes must not be allowed to rise too high. I preached at the English service in the morning, and assisted in the administration of the Holy Communion.

17th.—This morning a man from the neighbouring town of Sakai, to whom I sold

a copy of St. Matthew's Gospel a short time ago, came in for a little conversation. He asked various questions, such as—Is it necessary for a man who has been at variance with others to seek and make reconciliation? Had we any special form of prayer by using which worldly prosperity could be secured? Did Christians use divination, and could I tell future events? He also asked the strange question whether a true Christian would die. All these questions opened the way for a long and interesting conversation, in which some of the main truths of the Gospel were simply and plainly set forth.

18th.—This morning, had a visit from two men who came from a place 150 miles west of Osaka. One had visited me in September of last year,* and had then purchased of me a copy of each of the four Gospels. He now came to inquire whether we had any more books, and eventually bought a copy of the Chinese Bible and a number of other books in Chinese and Japanese. In the afternoon I had two visitors, both of whom have been present at several services of late. One of them purchased the Gospel of St. Luke and the Epistle to the Romans some days ago, and he brought the former this afternoon to ask for explanations of some passages that he could not understand. Such questions as he asked opened the way for setting forth some of the great truths of the Gospel with pointed and personal application.

22nd.—In the afternoon the young man mentioned on the 18th inst. came in, and we had a long conversation on certain passages in St. Luke's Gospel, which he appears to be diligently studying; but I fear, from some things that he said, there may be other motives than a desire to learn the truth bringing him here from time to time. How many, like those who followed our blessed Lord—not because they saw in His miracles proofs of His divine mission, but because they ate of the loaves and were satisfied—one meets with from time to time!

26th.—This morning three men from the Hiroshima district came in, and I had a long conversation with them on the Ten Commandments, from which I led them on to the grace that is in Jesus. They took back with them a copy of St. Luke, and another small book with some tracts.

May 6th.—This afternoon, went by special invitation to a village in the Eastern suburbs of the city to give instruction in Christian truth. There were upwards of thirty adults present, and a large number of children. Great attention was paid to my address, and I afterwards held conversation upon some of the points dealt with in the address. Most of my hearers were of the Samurai class, and some venerable-looking old men.

* The old lady before mentioned.

† Mrs. Kumei.

* See Sept. 6th.

Sunday, 7th.—This morning there were about fifteen present at the usual service. Two were strangers from a village not far from Yedo. They had visited Yokohama, and had had some intercourse with the Roman Catholic missionaries there. One of them produced two books of devotion given to him by the Roman Catholics. They were of the usual character, a mixture of God's truth and Romish error—honour to the Virgin Mary being very conspicuously taught. I had much conversation with them, and begged them to seek the truth in the Word of God.

In the afternoon, had a congregation of between thirty and forty. They were most attentive. One of the young men who was present this morning was with us. Held further conversation with him after service, and lent him a copy of St. Luke's Gospel, he leaving one of the Romish books of devotion with me.

9th.—About noon the young man to whom I lent the Gospel came again. I pointed out to him more of the errors of the book he had left with me. He finally purchased a copy of St. Luke's Gospel, and promised to come and see me again. In the afternoon, met four of the candidates for baptism, with whom I spent a happy season.

10th.—It was a wet afternoon, and no one came in but one of our candidates for baptism. We had some conversation on the baptismal vow, and on coldness and deadness of heart in the Christian life, its causes and its cure. The more I talk with this man, the more I am persuaded that God has begun a good work in his soul.

Sunday, 14th.—In the afternoon the congregation numbered about fifty, and the greatest interest was manifested in the subject on which I spoke—"Is it lawful to give tribute to Cæsar?"—it being a very prevalent opinion amongst the Japanese that Christianity is inimical to good government. I noticed many who had been before, and especially the man who has been from home for a short time, and has just returned. He seems disposed to examine the claims of the Gospel, and borrowed a book to commence the study of it. Another man also borrowed a Gospel. A Buddhist nun, whose temple I visited last year in the Uji district, was present at the service, as she was also on the previous Friday, and after service I had some conversation with her. She is a friend of my late teacher, Nishikawa,* who is a candidate for baptism. There is a prospect of her occasionally visiting Osaka, and I hope we may see her from time to time.

* Whether this is the same as Murakami, who was one of the first six baptized, and was for a time Mr. Warren's teacher, we are unable to make out. If not, Nishikawa was not baptized with the others.

17th.—This afternoon the man who was with us on Sunday last came in for conversation and instruction. After a long and interesting conversation, we went into the chapel, when I had an opportunity of speaking to a small company of about ten persons, not including those standing at the door and windows.

19th.—This afternoon, had a long and interesting conversation with nine men on passages in the Gospels. One of them had, he said, been in England for a short time. He asked, among other things, about the person of Jesus, and His resurrection from the dead.

26th.—This afternoon, had a good opportunity of speaking to a small company of about twenty persons. Some of them were strangers, and were on the point of leaving by boat for their homes. One old lady, evidently a Buddhist of the Shinshu sect, told me that she had been to visit the Nishi Honguwanji at Kiyoto. They seemed to be deeply interested in what they heard. A young man, who used to attend our services pretty regularly some time ago, called on me to-day. He said that he had been to his native province for a time.

Sunday, 28th.—It is now, within two days, a year since the little chapel was opened. To-day the number was not so large as on that occasion, but the congregation shows marked progress. Then I had scarcely an attached hearer, but now we have not only attached hearers, but also candidates for baptism. The little prayer-meeting we held after the service, attended by seven, who are all more or less seekers of the truth, shows, I trust, that God has been and is still with us. It encouraged me much to hear the simple prayers that were offered by those who led the rest, and to see the interest manifested in the questions asked by some in reference to passages they had read and had failed to understand.

June 16th.—In the evening, went to visit the family of a man who ruptured a blood-vessel some days ago near our house. He had another attack to-day, which terminated his earthly existence. I gathered from his widow that he sometimes attended one of the mission services here, and possessed one of the Gospels, of which he was a diligent student. He was reading this portion of the Divine Word, and speaking to another of the necessity of believing it, when the attack which ended fatally came on. I spoke to the family. They seem to have been much impressed by the old man's regard for the book and its teaching, and they have promised to do their best to learn the way. Afterwards preached to a small company of fourteen. One young man, who has been attending pretty regularly of late, asked for the loan of a manuscript copy of portions of the

Prayer-book. The same request was also made by another man, who inquired most diligently about prayer, and asked me to explain what I meant by saying that we should come to God as children to a father. This precious truth has struck several minds of the Japanese with whom I have conversed from time to time.

17th.—Went to the house of the old man who died yesterday. Found a missionary and missionary lady of the American Board there. The old man, I find, had been a frequent attendant at their meetings. A short service of prayer and reading of the Holy Scriptures, followed by an address, was held. There were thirty or forty of the friends and neighbours present. The family express their determination to learn and follow the way of the Lord.

21st.—Mr. and Mrs. Nakamishi* came in to-day, and I had a long conversation with them on the subject of baptism. They are both under instruction, and are anxious to become Christians. This man was finally led to inquire into the doctrines of Christianity by reading a small tract, which, he says, he found in his house without knowing how it came there. He read it and determined to seek further instruction. More than a year before this he had thrown away his idols, &c.

A separate account of these first six converts, with a photograph of them, was sent by Mr. Warren, and will appear in the *C.M. Gleaner*. Mr. Evington gives their names as follows (see, however, the foot-notes to the journal):—"Takasu and his wife, Kume a widow, Nakanishi and his wife, and Mr. Warren's teacher Murakami." They were confirmed by Bishop Burdon on July 23rd, during his visit to Osaka. "It was," writes Mr. Warren, "a most solemn and interesting service. At the Bishop's request each one answered the question by name, which made it the more pointed and solemn." On August 20th, the first Communion service was held for the infant Native Church of Osaka.

The Rev. H. Evington's journal also contains much that is interesting, but so far as it records the ordinary work in Osaka, it naturally covers nearly the same ground as Mr. Warren's. Mr. Evington held conversations with the inquirers mentioned by his brother missionary; and one reference to "the old lady," Mrs. Kumei, is worth noticing. He was talking with her and others on the opening verses of St. John's Gospel. She said she was often asked the meaning of these passages, and was unable to explain. "One soon learns," says Mr. Evington, "that there is nothing to fear from repeating over and over again the same thing to those who are anxious to learn. They like to hear 'the old, old story' 'slowly' and 'often,' that they may 'take it in.'" We subjoin one or two extracts referring to other matters:—

From Journal of Rev. H. Evington.

A Visit to the Kyoto Exhibition.
March 13th, 1876.—In the evening left

Osaka with my teacher by Native boat for
Kioto. The Exhibition Committee had accepted

* Two of the six baptized on June 25th. We have been unable to trace out which are the previous entries referring to them.

the offer of my copy of Bagster's Large Polyglot Bible for the Exhibition, and I determined to take it up myself. We had not got far on our journey when darkness set in, and the rain was pouring heavily. This made the night a very unpleasant one. The noise of the sendocs as they walked along the boat with their long punting-poles, or shouted out when pulling on the bank—the boat got fast on a sandbank in the stream—made it quite impossible to get a proper sleep. Added to this, the water was dripping in where my feet were, and now and then on my face, so that I was obliged to roll up into as small a compass as possible. When we got to Yodo in the morning, I was glad to get out and stretch myself, for the boat was too low to admit of anything more than kneeling upright. My teacher and I occupied the space usually allotted to eight Natives—about six feet square. They are supposed to sit still in one place all the time. Another addition to the discomforts of the voyage was the disagreeable smell from some fish that was packed just behind me. Between Yodo and Fushimi I had a little conversation with the two men who were our only fellow-passengers about the way of Jesus, and endeavoured to tell them something of a Saviour's love. I had provided myself with some tracts; I gave them each one, and asked them to consider what was written. We reached Fushimi at nine o'clock, after an unusually long journey, and, after a breakfast of rice and eggs at the Midzuroku Hotel, proceeded in jinrikishas to Kioto. We succeeded by one o'clock in finding a quiet hotel, with second story looking on to the river, and, having deposited my luggage, I proceeded at once to the Exhibition with the case containing my Bible. We then called on Mr. Davis (American Board missionary), who is superintending a school, and we heard that he had preached to ninety people in his own house on the previous Sunday, and Mr. Nijima, the Native missionary, had a congregation of forty. They are not allowed to preach in any public preaching-place.

15th.—Went to the Exhibition, and was pleased with it, on the whole. A great portion is occupied with articles of common industry that may be seen every day in the shops; but there are many beautiful samples of Japanese pictures on paper and silk—many curios, such as the Imperial possessions and things that date back to the times of old Mikados. We did not stay long to examine the things, but hurried through to get a general idea of the whole. I was rather too early to see the beauties of the palace grounds; the trees had scarcely begun to blossom, and the Japanese favourite flowers are the blossom of the cherry and plum tree. I was very much amused to find two cabbage-plants, set in pots, ranged in order with shrubs and flowers. In the afternoon we

walked up the Tera Machi (Temple Street), which is almost a string of Buddhist temples, with here and there a Shinto shrine, and many of the intervening spaces filled with theatres and other places of amusement. As far as my language would reach, I told my teacher how St. Paul would have said that the city was "wholly given to idolatry." We afterwards called on Mr. Nijima, who told me something of the position of their work. The priests, who are almost without number in Kioto, when they found that Christian teaching was being commenced in the English school, met together and got up a petition to the local authorities, asking that the preaching might be stopped. The result was, that the missionaries were not allowed to preach anywhere but in their own houses. He also told me of a man at Fushimi asking him to go down, and collecting people in his house to hear the way. The man was called up by the authorities four times, and examined as to why he had invited the missionary and collected the people. The result was, that this work was stopped. Again, at T—, a priest who had been convinced of the truth by reading *Martin's Evidences*, although not a baptized Christian, after invitation by the people to go, had told the people during three days' stay what he knew of the truth. He had reported this to Mr. Nijima, who had intended to go over and explain to the people more clearly the way of truth, but the man who had invited them was here too called to give account of his proceedings; so that, whilst there is no direct persecuting of Christians, there are yet hindrances put in the way of their embracing the faith. It seems, indeed, that for some time the liberty to work will depend very considerably upon the temper of the Native authorities, and the pressure put upon them by priests and other interested persons. Nevertheless, it would be wrong to repine when we remember that St. Paul preached for two years in his own hired house, and bound by a chain.

16th.—On our way to Fushimi we stayed to look over the Fushi Hou Gwawuji, Buddhist temple and head-quarters of the Shinohu sect. I had not much time to spend in examination, but was much struck with the getting up and arrangement of the temples. For the sake of explanation, we may say that there was a sort of transept and choir, without nave, and on either side of the choir little chapels. The worshippers occupied the body of the building, what I have called the choir being occupied by the image of Buddha, the reading-desks, at which the priests were sat, with robes of different colours, repeating the prayers almost in a monotone; the head of all wore a scarlet robe. The priests were ranged in two rows, one down either side. The more one sees of these temples, and the more

beautifully they are decorated, the more one is struck with their close resemblance to Roman Catholic high altars.

We spent a few moments in Taicosama's house—a thorough Japanese dwelling, three stories high, and looking into what must be, in summer, a very pretty, shady garden, and a splendid nest for mosquitoes. We then took jinrikishas to Fushimi, lunched there, and then walked by the river-side through Yodo—a larger town, with old castle, and the scene of one of the last battles with the Shogun—to Nashimoto, jinrikishas to Hirakata, changed again, and through Moriguchi to Osaka. The last stage of the journey was in the dark.

A Buddhist Sermon.

20th.—Went this evening to hear some Buddhist preaching. I was much amused to see the people come into the temple carrying their little hibachis, and smoking till the preaching began. The priest ascended a sort of platform—or one might call it a table—raising him above the heads of the people, and, having sat down and read a text from his book, the whole congregation, numbering 200 or 300, joined in saying “Amida,”

“Amida,” several times over. I could not hear well, and must confess that what I did hear I could not understand. It was full of “Amida Butsu,” and occasionally made the people laugh heartily. At regular intervals he worked them up to the repetition of “Amida,” and whilst they were engaged in their devotion he took a drink from the cup of tea standing beside him.

Burial of a Native Christian.

Sunday, April 2nd.—The American Episcopal missionaries buried one of their Native Christians to-day. No opposition whatever was made. The medical certificates having been sent in by Dr. Laning, the grave was bought, and the body, placed in a long coffin, was taken to church for the earlier part of the service. A crowd of people followed them to the Government burial-ground (Kidzu uo-hakaba), where the service was completed by Mr. Morris, and the body interred. The coffin was a long one, contrary to the Native custom, which is to put the body in a square box and in a sitting posture. It is a thing to be thankful for that Native Christians may have full Christian burial without any opposition.

Mr. Warren's Annual Letter gives a detailed account of his several services, &c., as held weekly and daily, but it merely repeats what we have already interested respecting them. But the further information it contains, respecting Jinnemon the jinrikisha man—on whose behalf we would join Mr. Warren in asking for special prayer—and also respecting the Bible-classes, the new itinerating work, &c., is most encouraging:—

From Report of Rev. C. F. Warren for 1876.

Of all the little band, the jinrikisha man [Jinnemon, *see* Journal] gives us the most comfort, and we have good hope that, like the humble fishermen of Galilee, he may become an apostle of the faith to his fellow-countrymen. He has grown much in knowledge and in grace, and we purpose (n.v.) to put him under a regular course of training, with a view to future work. He is one, I feel convinced more and more, who has embraced Christianity, not from an intellectual admiration of its doctrines or morality, but from a deep conviction of the need of a Saviour, and that there is no other Saviour for sinners but Jesus. Let me ask you, specially, to pray for this man, that he may stand, grow, and become more and more fruitful in every good work.

Sunday Bible-classes.—For some months past we have held a Bible-class for the Christians and inquirers just before the afternoon service on Sun-

days. We have seldom had less than ten or twelve, and sometimes we have had as many as twenty altogether. These classes will, I trust, grow into a larger effort when we get our chapel enlarged or rebuilt.

Inquirers and Catechumens.—Some of those under instruction last year have gone back—the first who asked for baptism being amongst them. He sometimes attends the services, and occasionally comes to the Bible-class. Two others who remain in Osaka seldom come near us, and another we have lost sight of altogether. During the year now under review, others have come forward who appeared to be approaching the kingdom of God, but have gone back, and are no longer found with us. I have, however, half a dozen who meet me twice a week to go over the course of instruction necessary before baptism. Of two or three of these I have good hope, but whether

they and the rest will take upon them the yoke of Christ it is impossible to say. The Japanese character is so fickle, and such a variety of motives may induce men to ask for baptism, that one can only hope and pray that the God of all grace may lay hold of them, make them wholly His, and keep them unto the end.

Work in the City.—I am thankful to be able to report that I have made a start in the city. We cannot rent houses beyond the district assigned to foreigners, and it seems to be questionable how far places rented or owned by Japanese may be used for the public preaching of the Gospel. It is done in some places, but has never yet been successfully accomplished in Osaka. There is, however, no objection to a Native Christian or foreign missionary meeting a few persons in a private house. This we have commenced to do. One of our Native Christians—the worthy jinrikisha driver (who does not hide his candle under a bushel)—has placed his cottage at my disposal, and there, once a fortnight, I hold a Bible-class, and converse in a free and friendly way on spiritual things with those present. Generally eight, ten, or a dozen persons attend, and great interest is sometimes manifested in the word spoken.

Itinerating within Treaty Limits.—Believing that something could be done in the villages within treaty limits, Mr. Evington and I have divided the district round Osaka into two portions—separated by the Yodo-gawa—which we purpose to visit periodically (n.v.) during the spring and autumn months, following up any opening that may present itself. In my own district, that lying to the east and south of the city, I have made three short tours of several days each, and have been much pleased with the result. My plan is to go on foot and to speak to any by the way as there may be opportunity. There are many facilities for this kind of work in Japan. On all roads on which there is any traffic, inns and resting-places abound; here we can sit and sip a cup of so-called tea, and chat as we like. The presence of a foreigner in a village inn or resting-

place is sure to attract a number of people, and one has not to wait long before ten, twenty, thirty, or even fifty, are gathered within hearing. Then is the opportunity, and we gladly embrace it, to deliver our message. The people generally listen most attentively, and at the conclusion five or ten small tracts are distributed. Frequently we have several opportunities of speaking to groups in a day's march. At night a village hotel is made the resting-place, and here, according to circumstances, there are groups of five, ten, twenty, or fifty, ready to listen. The villagers are exceedingly quiet and respectful, and on no occasion have I ever observed the least symptom of hostility from them. One of the Native Christians—our faithful jinrikisha man, who is a valuable helper—accompanies us on these occasions. He is an invaluable helper, and throws his whole heart into the work. I often ask him to supplement my own imperfect statements, and he does so with the greatest simplicity, earnestness, and boldness.

St. Andrew's Day was well observed as a Day of Intercession for Missions. Three services were held in our chapel, and a prayer-meeting in the house. One of the American Episcopal missionaries officiated at an early communion service, and made a suitable address. Mr. Evington took the second service at mid-day. In the evening, at 6.30, I conducted a service in Japanese, consisting of the Litany and special prayers, and an address on a portion of the Lord's Prayer. There were forty Japanese present, some being Christians from the A. Episcopal and A. Board Missions. It was a truly charming sight, and marked a decided advance since last year. The prayer-meeting which concluded the day was well attended. The review of the day only deepens the conviction in my mind that a Day of Intercession for Missions, when duly observed in the mission-field, cannot but be a means of rich blessing. May God preserve the Church from formality in this matter, and make each returning Day of Intercession more solemn, spiritual, and profitable, to His own glory and the advancement of His kingdom!

Further letters and journals from Osaka have come to hand just as we go to press, some parts of which we hope to present next month.

SOUTH INDIA MISSION.

III. TRAVANCORE (*Continued.*)

SINCE our last number appeared, we have received the Rev. J. Caley's Annual Letter, and also a letter from the Rev. R. H. Maddox, who has recently returned to Travancore, both of which give more recent information respecting the troubles consequent on Mr. Justus Joseph's defection, referred to in our last number. Mr. Caley says, "The strength of the movement is gone; the Six-years' doctrine is a thing of the past. The leaders are trying in every way possible to keep their people together; still it is not because the doctrine is believed that the people remain with them, but because they have committed themselves to a course of action from which it is difficult to recede." It appears that the failure of the prophecy about the three days' darkness has utterly discredited the movement, and it is believed that the leaders, finding their influence at an end, would gladly return to the communion of the Church; but it would be obviously impossible to reinstate them at once in their former positions, nor would public opinion among the Native Christians themselves tolerate it.

Mr. Maddox writes:—

At Kannit I saw Justus Joseph, his mother, brothers, and most of the women and children of the family. They all expressed themselves as pleased to see me; their whole behaviour was kind and friendly. They still maintain their ground, however, as leaders of what is called the Six-years' party. I was much struck with the wonderful change in the appearance of Justus Joseph and his brothers. Their appearance showed the conflict and working of their minds. They have evidently gone through intense mental conflict and excitement. Mr. Joseph looked twenty years older than when I saw him last. He was then stout and young-looking; he is now thin, haggard, and his hair white almost as snow. His brothers are the same. I reminded them of old days, and contrasted their present position with the useful and happy life they enjoyed when steadily, actively employed in the service of Christ, preaching the Gospel to the heathen. They admitted that those were happy days, and acknowledged that now they did not, as before, go among the heathen to preach the Gospel of the Lord Jesus Christ. I pointed out the danger of their position now as stumbling-blocks in the way, causing weak believers to fall away, and giving occasion to the heathen to blaspheme the holy name of Christ. They said that in reality there was no differ-

ence between them and us, except in the matter of the Six-years' doctrine. This led to a rather long and tedious discussion, during which they attempted to prove from Scripture that the office of prophet was still to be found in the Church, arguing very much in the same way that an Irvingite would argue the point. Next, that there were clear and express intimations in the New Testament that warning would be given to the Church before the actual coming of Christ, quoting such passages as these: "Lest that day come upon you suddenly." To some that day will come suddenly—to some it will not come suddenly; therefore there must come a special warning, indicating the time that it may not come suddenly to all. Again, 1 Tim. vi. 14, 15, laying particular stress on the words, "*Which in His times He shall shew.*" The prophets are the media of communication; to them it has been revealed that Christ will come in 1881, and to this revelation also Daniel's 1260 days exactly agree. This is the burden of their position. They still persist that they are in the right. Several of their bold prophecies have failed. The one foretelling three days' darkness, which of course came to nothing, struck a heavy blow to their cause. One of their prophets declared it, and J. Joseph and his brothers all firmly believed it would come as a sign

to confirm their position. They worked themselves up to an awful pitch of excitement, praying for it and looking for it. Now they calmly declare they were mistaken in their interpretation, that they took it literally, and should have understood it spiritually. It meant, "Darkness shall cover the earth, and gross darkness the people." They say that they do not take all their prophet's utterances as revelations, but if they find them to be in accordance with the Scriptures they receive them.

Our interview ended in J. Joseph and his brothers saying that they would come and see me. I said I should be glad to see them and talk to them at any time, but that they must understand that I wholly disapproved of their new-fashioned teaching, and of the course they had taken respecting it. If they came to see me in my new district, it must be understood that I could not and would not allow them to preach until I knew that they had abjured their false teaching, and had acknowledged the evils which they had brought upon the Church of Christ by their conduct.

Their party, as a party, is fast losing ground. Many, both Syrians and our own people, are leaving them to return to their churches. Their fasts are at-

tended by comparatively few. The amount of money raised for the support of the family and professed teachers is fast dwindling down to a small amount. There is an indication of the whole movement coming to a stand. What will become of its leaders I don't know It is a masterstroke of our great adversary to turn the edge and break the point of this, our chief weapon, in our hands. Is there not a cause? Satan cannot have it all his own way. He can but do what God permits. I can see why God should permit such a trial as even this. "It is not by might, nor by power, but My Spirit, saith the Lord." I fear I have myself trusted too much in an arm of flesh. But it was a grand sight to witness these Brahmin converts, full of love to Christ, zeal for God's glory, and desire for the good of souls, going forth with all the prestige of their position, with all the learning and experience of the past to enable them to meet and cope with any adversary—to see them at their work, and to mark the success which attended their efforts—this was indeed a glorious sight. Perhaps we trusted too much to it. May God raise up more who will go forth in their place for this great work!

There is clearly much need yet for very careful and judicious action—or rather, perhaps, for very patient *waiting* on the indications of God's providence. We feel sure that the same Divine wisdom, which has so conspicuously guided our missionary brethren in their conduct of affairs throughout this most trying time of difficulty, will not now fail them, when "a happy issue out of all their afflictions" seems not far distant.

We now proceed to take up the missionary agencies in order.

Cottayam.

The work at this, the original centre of the Travancore Mission, is threefold :—(1) The College, which is an Anglo-Vernacular High School conducted on Christian principles; (2) the Cambridge Nicholson Institution, for the training of Native agents in the Mission; (3) the superintendence of the Native Church in the Cottayam, Pallam, and Mundakayam combined districts, with its Native pastors and Native Church Council.

COTTAYAM COLLEGE.

The Annual Letter of the Principal, the Rev. J. H. Bishop, gives the numbers of students in the Cottayam College at the end of 1876 as follows:—Syrian Christians, 99; Protestants, 75; Roman Catholics, 12; Hindus, 32; total, 218—an advance of 45 on the preceding year; and this year the numbers are 250. A Preparatory School has also been opened, which is well attended. In 1875, seven students went up to the Matriculation

Examination of the Madras University, of whom one passed in the 1st Class, four in the 2nd, and the two others failed. The number in 1876 is not mentioned. In the last "Peter Cator" competition in Scripture knowledge (see our October number, p. 626), the Cottayam College obtained one of the four prizes in the higher grade, and four of the ten prizes in the lower grade.

Our friends will heartily concur in the remarks with which Mr. Bishop closed the Report he read at the last College anniversary:—"If the College is to exercise any real influence for good in Travancore, it will not be acquired through mere proficiency in knowledge on the part of the *alumni*. We must seek more and more from the Author and Giver of all good that blessing of the Lord which 'maketh rich, and He addeth no sorrow to it'—the blessing of purity of life, humility of character, and love of truth. We are sorry for those students who have failed in the examinations, but we think the moral effect on the College will be good, which we trust will be to make the students more humble and more careful in their daily walk and studies."

One of the Society's most urgent needs is an ordained man to go out to Travancore as Vice-Principal of this College, with a view to his taking charge when Mr. Bishop returns home to recruit his health—as he certainly will have to do before long. A more interesting sphere of labour it would be hard to find. Will not some energetic young clergyman offer for it? The following extract from Mr. Bishop's Annual Letter forcibly urges its importance:—

It seems to me that the Society's college, with its fine buildings and grounds, its rich Sircar endowment and beautiful chapel, and two houses for a Principal and Vice-Principal, may be compared to a large piece of machinery designed for the moral and spiritual good of the people of the land, and placed, by the providence of God, under the management of the C.M.S. But an engine requires to be fed with fuel and oil, and must be kept bright and in thorough repair, and then only will it do the work efficiently for which it was intended. For the next few years at least, till we get a larger number of well-educated Native clergymen, and one or two houses built for them within the college compound, two Europeans, a Principal and Vice-Principal, seem absolutely necessary to carry on successfully the work of a large collegiate institution, now numbering 250 pupils, and that for the following reasons:—

1. The exhausting nature of the climate of the West Coast of India.

2. The importance of maintaining the educational standard of the college.

3. The desirability that the European agents engaged in the Cottayam College should be missionaries in every sense of the word, as well as educationists. It is a mistake, I think, to draw too sharp a

line between the secular and spiritual work in a Christian institution—to make one agent responsible for the religious teaching, and another for the secular instruction—one to be the chaplain, the other the schoolmaster. It would be better for their personal influence over the masters and students, and their own spiritual life, if the secular and spiritual duties could be shared. Each should take his due share in the whole routine of the institution.

But I should like to remove some kind of prejudice which, I believe, prevents men from offering themselves for educational work, or leads men who offer themselves for the work of the Society to stipulate that they shall not be appointed to educational posts. In the first place, men are now required for missionary work who are not only willing to undertake the more arduous but more interesting duties of pioneering, or evangelization, or superintending a mission-district, but are willing to lay themselves out for any branch of the Church's work for which they may be judged most suitable. Again, I can understand, though I do not altogether sympathize with, the feeling against "Hindu schools and colleges" as a mission agency. But I cannot understand why there should be any prejudice against "Christian

schools and colleges," where the pupils are nearly all Christian youths; for, by judicious management, evangelistic work may be carried on by means of these young men. A missionary spirit may be kindled in their midst. The seed sown in the class-room may thus be multiplied and scattered by youthful hands, and it is impossible to say how much the Native Church may be thus directly or indirectly benefitted by her own children. On the other hand, if no provision were made for the godly training of Christian young men, they would be sent to Government schools, and perhaps entirely withdrawn from parental influence. Under this *régime* their young hearts would never be warmed with love for Christ and desire to serve Him.

In the Cottayam College our endeavour is to maintain a healthy Christian tone—to show the young men that there is no opposition between secular and religious studies, that all truth comes from God, and all our work should be done to His glory; and yet that there is a more excellent way than following our individual interests—that of love to Christ, which should constrain us to give up ourselves to His service in promoting the salvation of our fellow-creatures. And I am glad to be able to testify that some of our young men are walking in that way.

I believe this work would be found deeply interesting and soul-satisfying to the most ardent missionary.

CAMBRIDGE NICHOLSON INSTITUTION.

This important Institution is the Divinity School for Travancore, as Cottayam College is the general High School. As already stated, the Principal, the Rev. J. M. Speechly, has returned for a time to England, and has been succeeded by the Rev. W. J. Richards, from whom we have not yet received a Report. Mr. Richards is assisted by Mr. Martin Browne, a training master, who has lately joined the Mission. Before leaving Cottayam, Mr. Speechly received the following interesting farewell letter from his theological students (a copy of which has been sent to us by the writers):—

Rev. and Beloved Sir,—It is with feelings of the deepest sorrow we come forward to address you on this occasion, when you are on the point of taking your departure from this country. With the prospect of this saddening event before us, we think it is just and right on our part, as your faithful subordinates and attached pupils, to express to you our deep and grateful sense of what you have been to us, and done for us, acknowledging the same in the only way we have at our disposal for the present, by offering this humble address to your kind acceptance. In doing so we feel ourselves under a difficulty suitably to convey by words the gratitude we owe to you, the depth of affection we bear towards you, the sentiments of profound respect we have always entertained in admiration of your loving and lovely disposition towards ourselves and others. In your demeanour towards us you have waived the stern dignity of the Principal, merging it into the affable, generous, and condescending manners of a father or elder brother, thereby winning the more effectually our loyal affection and obedience.

Since your return from England three years ago to resume the charge of this Institution, you have done much that was calculated to elevate its character and increase its efficiency as a Theological Training School—establishing scholarships, introducing the higher subjects

of Divinity into its curriculum—furnishing it with a valuable library and receiving a few of the matriculated young men from the neighbouring sister Institution into its body of teachers and students; you have likewise admitted the study of the English language, which, in the imperfect state of Christian literature in our own language, we consider important, if not indispensable to the efficiency as well as respectability of any Theological School in India. By these and other arrangements, thoughtfully planned and executed, this Institution has been raised to the high position it was destined to occupy, and we are justly proud of our noble seminary; whilst we no less admire the taste and architectural skill with which you have accomplished the various alterations and improvements which have added so much to the beauty and grandeur of the edifice itself, and the comfort of its inmates, and have also given a charming appearance of neatness to the formerly waste-looking grounds about the building.

We do not speak of your labours outside the Institution, nor would we say all that our hearts, overflowing with gratitude, prompt us to say on this occasion, lest we should appear to be indulging in adulation, or as being carried away by feelings of partiality; but we may be permitted without offence to add that the desire you have always manifested

so to act in everything as to keep on the best terms of amity and brotherhood with the rest of our missionary fathers in the country, your catholicity of spirit towards Native Christians of other denominations, and the absence of all aristocratical or imperious bearing towards Natives, which holds a high rank in their catalogue of missionary virtues, have made your name deservedly honoured in the Anglican Native Church.

We understand what it is we lose when you are gone away. Our hearts sink within us

when we reflect what little probability there is of our ever seeing you again in the flesh. Our comfort is that, amidst all the changes of life, the Lord changeth not. May He enable us to realize that the Master remains and the servant only goes away!

To His watchful care and protection, beloved sir, we commend you, and it is our prayerful hope that He will give you a safe and comfortable voyage, and the joy of a happy and speedy re-union with your dear family.

COTTAYAM DISTRICT.

The Rev. Henry Baker, who was born in the field—being the son of one of the founders of the Mission—and who has himself laboured for thirty-three years, has been for a long period in charge of the combined districts now represented in the Cottayam Native Church Council; but he will, we believe, be on his way home before these lines appear.

The figures in the statistical table printed in our last number were for 1875. We have since received the returns for 1876, which show a total of 10,684 Native Christian Adherents (which term includes catechumens)—an increase of 1750 in two years—and excluding “from 1200 to 1500 occasional hearers, professed Christians”; communicants, 2029; baptized during the year—adults, 69, children, 295; school-children, 1400, in 52 schools; Native Christian lay agents, 85; Native pastors, 7.

From Report of Rev. H. Baker.

Cottayam, Nov. 24th, 1876.

In writing an Annual Report for another year, it may be useful to look back upon the past state of the mission under my charge. In March, 1844, there were about 120 souls at Pallam and Cottayam, and 40 at Olesha. At a later period, after Mr. Peet's death, a congregation of about 530 at Mallapalli, under Rev. G. Matthian, came under my charge. These formed the nuclei of Churches, now numbering nearly 12,000 souls, under my teaching, assisted by six Native clergy and a number of laymen. Other missionaries for periods of two or three years each have laboured in these districts when learning the language or while holding a temporary charge. For the greater portion of the time I have had charge of this mission, first entered upon by my late father. “How do you convert these people?” said a stranger once to me. . . . I attribute the gathering in of these people from quietly moving about the villages and towns, and having personal intercourse with men and women; not from preachings at feasts or processions, but speaking in the style of the later revivalists, to each inquirer, doubter or scorner,

as was needed. . . . We have black sheep a few—backsliders too among the younger converts sometimes; domestic quarrels among families; head men taking too much upon themselves, as to expel from the church, forbidding marriages, or punishing members of their own accord and will; agents not always judicious or even zealous. But as a whole our people are steady; attendance at services regular; though not so liberal as they might be in raising funds, still they are very considerate, and prospering in Divine knowledge and in the true fruits of righteousness.

The reformation among the Syrians is much oppressed by the power of the Patriarch and defection of the greater part of the Catanars from Mar Athanasius. Two congregations, followers of Athanasius, but deprived of their churches by the Patriarch, and forbidden to have service in vernacular, sermons, prayers, Bible-readings, &c., have separated. One has succeeded in erecting a church for itself; another I have, with leave from Madras, allowed to meet in our church at Erecarte, as they cannot get permission to build. They are in connexion with Mar Athanasius, and

adhere to his fortunes; but in all their proceedings are truly Scriptural. The Malpan preached in our church at Cottayam, on our Fast-day, as did another Catanar at Allepie; both were able sermons on God's providence, and His accepting prayer when offered in the only true way.

The Bible Revision Committee for the Malayalam language, of which I am secretary, has reached the 5th chapter of Hebrews. We hope to complete this version next year, as well as a second re-revision, which is going on simultaneously. All the delegates of the various bodies work in complete unison and success. We have of the Basle Mission, London Society, and Church Mission, two members each, and a Syrian Malpan and Archdeacon is very able in his help.

Several of the old tracts of the Religious Tract Society, Mrs. Sherwood's Tales, School-books of the Vernacular Education Society, and a large number of handbills, have been revised by Messrs. Mateer, Koshi, and myself, and have been printed. A further number has just been ordered by their respective societies. Some tracts by A.L.O.E. I am superintending the translation of. Also Dr. Bower's "Epitome of Pearson on the Creed" is being rendered from Tamil into Malayalam with his permission, and I hope to get the Society for Promoting Christian Knowledge to print.

Conversion of a Brahmin official.

I was laid by with fever for some weeks in the rains. Much of this time was occupied with a correspondence with some Brahmins and others. One, a

Tamil Brahmin, held a post in a Sircar office; after having had some two years' intercourse with me, he determined to avow his faith in Christ. His wife accompanied him; she was young and in delicate health. The whole race of Pandya warriors were now excited. I was charged with keeping the woman prisoner. The Tahsildar came at my request; it was shown the man and wife were free, and had been here and with Mr. Koshi some days. However, the woman determined to return, for her friends told her that she would find herself married to a Pariah. The man yielded all his property to his wife and mother, and witnessed a noble confession before a crowd of these people, and never hesitated. He has read the Scriptures carefully. I baptized him Satia Dasen, and Messrs. Bishop and Richards and Mrs. Baker, in a crowded church, saw him admitted to Christ's Church. He has now been reading daily with Mr. Koshi, and also endeavouring to get hold of English. He is young, quick, and intelligent, and his earnest desire is to teach his caste people. With a full heart and ardent soul he has been led by God's Spirit, and not man. His written questions to me through the post last year showed great inquiry and thirst for truth; and now he expresses a true satisfaction in what he has done. His mother, wife, and uncle are most attached to him. I hope to see more of them. For some days my house was opened to Brahmins, and I had great opportunities of telling them what they had never heard, and many remain very friendly; some, however, are most bitter.

Mavelicara.

The Rev. John Caley is in charge of the Mavelicara and Tiruwella combined districts. The statistics for 1876, just received, show, Native Christian adherents, 6214; communicants, 1790; baptized during the year—adults, 310, children, 306; Native Christian lay agents, 78; Native pastors, 7. We give extracts from Mr. Caley's Annual Letter, and also from one of the Native clergy, the Rev. Oomen Mamen. The latter we would especially commend to the notice of our readers. The further reference to the Justus Joseph schism, and the testimony to the good effects of the revival of 1874, will be noticed with interest:—

From Report of Rev. J. Caley.

We have not really established ourselves in many new places during the year, but we have been working regularly on new ground, and expect (D.V.)

to take up three or four new stations during 1877. In January, 1876, I commenced work at Raneë for the C.M.S. for the first time, and we have now more than thirty under instruction there. We have made Raneë the base of operations for the east and south-east.

There are three classes of people to the east of Raneë that I am anxious to reach, viz. Arrians, Malampandarams, and Eastern Pulayans. We have never yet had any converts to Christianity from the Malampandarams, nor do they know anything about it. When I was on the hills last year I received Rs. 100 towards providing a teacher for them, Rs. 53 of which Lady Anna Gore Langton gave me, and also told me that she hoped to keep up her subscription after she returned to England.

Work has been carried on vigorously in the pastorates, but it has been more difficult than usual during the past year. Last week Mr. Maddox and I examined two classes of boys and young men at Puthapally, who have been taught by the pastor of that place, Mr. P. Joseph. The class that I examined had been taught very carefully the Messianic prophecies and their fulfilment from the beginning of Genesis to the end of the Psalms; also the Book of Genesis and the Gospel according to St. John. All did well, but some did exceedingly well, and reflect great credit

on the pastor. Some of the boys accompany Mr. Joseph as singers when he goes to preach to the heathen, which is good training for the boys and a help to the preacher. Mr. Kuruwella, who was removed to Kannur in place of Justus Joseph, has baptized some heathen during the year, and there are some more who are "almost persuaded." His work has been like that of an assistant missionary, for he has gone to nearly all places in the mission.

During the coming year I shall have to look after Alleppey as well as Mavellicara, so that I shall require more help. The pastors are not afraid of work, however; so I trust we shall manage until the Committee send us some more men. Messrs. Wirghese and Joseph have arranged to spend one Sunday in each month out of their own pastorates, which will be a great help to me and good for them. Mr. Thoma, of Ellanthoor, spares some time for the eastern side of the Tiruwella district. Mr. Curian has the largest pastorate, but he is always glad to take any duty in other places. Mr. Tharien is regularly taking work outside his pastorate, and Mr. Mamen too. Were it not for the pastors it would be impossible for me to carry on the work of these districts, but, being good fellow-labourers, I have no need to complain.

From Report of Rev. Oomen Mamen.

*Koduwalangy, Cottayam,
Nov. 30th, 1876.*

You are aware of my removal to this, in 1874, from Mallapally, owing to my weak health—this being nearer to my native place than the five stations which I previously occupied. I have been tolerably well. In November last (1875) I was busy in preparing the candidates for confirmation. The Lord Bishop of Madras held the confirmation at Mavelikara on the 30th November, when more than 100 people were confirmed from this pastorate alone. His lordship's sermon, which I translated, was very seasonable in removing the doubts and fears of many, caused through the teaching and the schism of Justus Joseph. His lordship gave us sound views on the second advent, confession of sins, prophecy and fasting—the leading dogmas of Justus Joseph.

On the 7th January, 1876, Justus

Joseph and his party held a fast at Poovettur, when three Native pastors and several Syrian priests publicly protested against the new errors, and checked their progress, which was again crushed by the non-fulfilment of a prophecy of three days' darkness to happen in August. At this crisis I went to Vennany, where more than 200 Syrians and a priest were deluded by J. J., and preached in their chapel from John x. 27, 28. If they were not humbled by their foolish prophecy, they would not have allowed any who never openly confessed his sins to preach for them. Again, Mr. Caley and myself visited them and argued with their priest, who through grace has entirely forsaken the delusion since. He cannot conscientiously join in the Syrian ritual, and therefore longs to join us, if we would allow him to use his functions in our church.

About the middle of January I had the privilege to accompany the Rev. J. Caley in a tour to Ayroor, where we baptized 240 Eastern Pulayans in one day. The agent of this congregation is supported by "the sons of gentlemen of the College for the Blind in Worcester." We next started to Rannu, higher up the river to the east, where we put up a new prayer-house for the same class. On my way back I was able to witness the good effects of the late revival. In three places I exhorted and prayed with such. In a village in the Maramannu parish, several godly women were in the habit of meeting daily, alternately in their houses, for prayer and reading. They held it twice a day—at noon and night. In a meeting in which I presided, observing a woman weep, I inquired the cause, when another, who also was affected, replied, "We weep not because our sins are not pardoned, but the sense of our Saviour's love to us melts our hearts." There are a good many individuals in the Syrian Church, especially females, who still lead holy lives since the revival, without being led away by fanaticism.

In February last, a fast of three days being celebrated in the Maramannu Syrian Church, I was invited by the priest Titus, the brother of the Bishop, to preach on the occasion. I delivered two sermons in one day to a large audience. In the Syrian Church of Chenghanoor, service being daily held every night since the revival, I had frequent opportunities to address the people at the request of their priests, Joseph and Koshi, who are very active to promote true religion in their parish. In a school-room close by, pious women meet every morning for prayer, conducted by those priests or some good young men. I had much pleasure to attend these meetings as I had opportunity. At Pootthen-kavoo, my native place, several Syrians meet for prayer and hearing God's Word every Sunday afternoon in a prayer-house built since the revival. Here also I have occasionally preached. The visit of a pastor or a reader to any of the Syrian prayer-houses is much esteemed, and enjoyed by them now more than ever. It is impossible to state the various good results of the late revival, though the enemy has

marred the good work in some places so as to mislead many to conclude that the whole revival is a scheme of the devil.

In the two Pulaya congregations I baptized nearly a dozen adults in each, and administered the Lord's Supper to others. One Pulaya old woman learnt her lessons better than all, being taught by her daughter, who with her husband came under instruction twenty years ago, when not a single Pulaya family joined us. Her piety is remarkable, and she is an ornament to our Church. She has a grown-up son who can read to her.

I am thankful to state that God has graciously answered my prayers in progressing my work as follows:—[Mr. Mamen here gives particulars of churches, prayer-houses, and schools, built or repaired.]

I should not pass Koduwalangy itself unnoticed. The unfortunate differences and misunderstandings, complained of by Mr. Maddox as having caused the delay of the completion of the church, are not yet healed. It is too true what he said, that this people have always been a difficult people to manage. My experience of four years with them, being appointed as their pastor in 1856, enabled me to understand them well. My old Sunday scholars are now grown-up men, some of whom volunteer on Sunday afternoons to visit the heathen.

I held two Mission Weeks to arouse the people. On the first occasion, which was last year, I was assisted by two Syrian priests of Chenghanoor, whose sermons and prayers deeply impressed the people, and were instrumental in the conversion of a young man of bad character. On the second occasion, by the Revs. P. Vargis [Wirghese] and P. Joseph, both in the services and in the Communion. The people, having suffered from the drought, and fearing a distress, heartily complied with the Lord Bishop's circular to pray for rain, and our prayers were speedily answered on St. Andrew's Day, when we again met to pray for Missions. The heathen are struck by the signal answer to our prayers.

Praying that God may bless and spare the Secretaries, Collectors, Contributors, and Labourers of C.M.S.

I remain, humbly yours,
OOMEN MAMEN.

THE MONTH.

Christianity in Japan.



OUR own missionary operations in Japan are in course of review in another department of this Magazine; but a document has just come into our hands, giving a tabular statement of all the Protestant Missions carried on in that country, which presents some facts worthy of notice here. Mr. Piper, who sends it, writes that "though not quite accurate in some points, it gives a fair idea of what is being done, and what has been already accomplished."

No less than twelve Missionary Societies are at work in Japan. Of these, eight are American, representing the Protestant Episcopal Church in communion with our own, the Methodists, Baptists, Congregationalists, Presbyterians, &c. Two are Scotch, the United Presbyterian and the Edinburgh Medical. English missionary effort is represented by the Church of England alone, the remaining two Societies being the C.M.S. and the S.P.G. Three American Societies entered the field in 1859; one American, and the C.M.S., in 1869; the others within the last two or three years. Three Bible Societies also have agents in the country, the British and Foreign, the National of Scotland, and the American. The agency is classified, in the statement before us, as clerical, medical, and educational, and the numbers are 46, 8, and 25 respectively. Of these 79 agents, 61 belong to the American Societies, 6 to the Scotch, and 12 to the English (7 C.M.S., and 5 S.P.G.).

The results are given thus: "Average weekly attendance, 3495; baptized converts, 1004." Of the former number, more than half belong to two American Missions. The C.M.S. return is 200, and the S.P.G. 180. Of the latter, about one-fourth (247) belong to the American Presbyterians. The C.M.S. is put down for 50, and the S.P.G. for 24.

Several of the American Societies have opened mission schools, and 531 scholars are credited to them. Sunday scholars, to the number of 600, are also mentioned. The total of Native Christian paid agents is 33, pretty equally distributed; but the American Board returns also 93 unpaid agents, which appears simply to mean that they reckon every Christian as an evangelist, seeing that their number of baptized is but 122. "Students for the ministry" are given as 40, of whom 16 belong to the Dutch Presbyterians of the United States.

There is nothing surprising in the lead taken by our American brethren. The relations between the United States and Japan are intimate in many ways. It was an American naval officer who, twenty years ago, obtained those first concessions to foreigners that led to the opening up of the country. The best and fullest work upon Japan that has come under our notice is one published in New York, and (we believe) not to be had in England. And from San Francisco to Yokohama is only a voyage of seventeen days. But it is a new fact, and one of the deepest interest, that, chiefly through American instrumentality, there are already a thousand baptized Japanese Christians. Quickly indeed has "the little one become a thousand!"

Visit of Bishop Crowther to England.—His Annual Report.

Our friends throughout the country will be glad to welcome Bishop Crowther again among us. He is now on his way hither to confer with the C.M.S.

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Committee upon various matters connected with the Niger Mission—a mission the importance of which is increasingly manifest, but which is beset, as the readers of our reports are aware, by many peculiar difficulties. In the meanwhile we have received the Bishop's Annual Report of his visitation of the stations, which he undertook as usual last autumn, accompanied on this occasion by Mr. Ashcroft, the Society's European building and industrial agent in West Africa.

The Report is of a chequered character. The adult baptisms are but few, only 18 (of which 14 were at Brass) against 79 in the preceding year. The communicants have increased from 173 to 206. The Native Christians are put down at 606, but this is exclusive of Bonny, where the congregation has been scattered by persecution. The average attendance on the services at the different stations is 969. The good Bishop has had much trouble, not only at Bonny, but with the chiefs at New Calabar; also at Onitsha, owing partly, we are sorry to say, to the unsatisfactory conduct of a Native agent. Akassa is still a fruitless field, and would at length have been given up but for a letter the Bishop received from a party of young friends at Exeter, begging him not to abandon this station (as he said last year he thought of doing), but to have patience with it while they made it a special object of prayer. Osamare and Lokoja are more promising; and Mr. Paul, the Native clergyman at the latter place, had moved to the new station, Kipo Hill, near Egan, to push forward the work there. Brass again furnishes the most favourable report. King Ockiya has followed the example of Chiefs Spiff and Oruwari, so far as to give up three large idols to Mr. T. Johnson, the Native minister, and to throw his charms into the river. The Christians at this station, where for a long time persecution was so violent, are now two-thirds of the whole number on the Niger, 394 out of 606.

The Niger Mission has been established and carried on by Bishop Crowther with unflinching perseverance and conspicuous good sense, and the blessing of the Lord has not been withheld. There is now "an open door and many adversaries." We trust that the Bishop will be so refreshed and encouraged by conference with Christian friends while in England, that he will go back with new vigour to a new campaign, "strong in the Lord and in the power of His might."

Work among the Foulahs.

It will be remembered that one of the results of the Conference in October, 1875, on Missions to Mohammedans, was a determination to prosecute more actively evangelistic effort among the Moslem tribes of West Africa. We have more than once adverted to the progress since made in that direction, and we have now another step forward to report. The Rev. C. A. L. Reichardt, one of the gifts of the Basle Missionary College to the C.M.S., but who completed his studies at Islington, and was ordained by Bishop Blomfield; went out to Sierra Leone in 1852, and laboured there with little intermission till 1870. He paid special attention to the language of the great Foulah nation, the most vigorous and widely extended of West African tribes; and since his return to Europe, he has been occupied in utilizing the knowledge thus acquired by preparing a Foulah Grammar and Vocabulary, and other linguistic labours. Many years ago, the Society had a translational agent on the coast, Mr. J. Thomson, who penetrated inland as far as the Foulah town of Timbo; but he died there in 1853, and although his papers were recovered, they proved valueless, being written in an unintelligible short-

hand. But Mr. Reichardt's works are now completed and in print, and will doubtless be a great boon to future missionaries. Being therefore free, Mr. Reichardt has just sailed for Sierra Leone, where he will devote himself specially to further studies in this important African language, and to efforts for the spiritual good of those to whom it is the mother tongue. It is also hoped that he may render some assistance to Mr. Sunter in the Fourah Bay College, and perhaps set Mr. Schapira in his turn free to go inland and occupy Port Lokkoh. Mr. Nicholson, however, who visited this place in January, and preached to an attentive audience of four hundred of the other great West African nation, the Mandingoes, earnestly asks for yet another European missionary.

It is by slow steps that our plans for the enlightenment and evangelization of Africa advance; but we trust they are sure; and if sometimes there seems a pause, or even a momentary retrogression, it is only, trusting in Divine grace, *reculer pour mieux sauter*.

Death of the Rev. B. K. Taylor.

We have received, with great regret, the news of the death, on Oct. 3rd, at Auckland, of the Rev. B. K. Taylor, for sixteen years missionary at Wanganui.

The name of Taylor is inseparably associated with the Western district of New Zealand. Richard Taylor, the second Cambridge man in the C.M.S. ranks, was the missionary at Wanganui almost from the commencement of its occupation, and died at his post in October, 1873, after thirty-four years' labour. In 1860, he was joined by his son, Basil Kirke Taylor, also a Cambridge graduate, who has survived his father just three years, and now, in his forty-sixth year, has joined him in the rest prepared for all faithful servants of the God of Missions.

Mr. B. K. Taylor joined the Mission at an anxious period of its history. The "king movement" had just begun, and the war which so desolated the Native Church, and from which the Wanganui district especially suffered, was on the point of breaking out. The young missionary soon had ample evidence before his eyes how true were the words in which, with such admirable point, a leading chief expressed the relative value of the two gifts of Christian England to the Maori race—"The Gospel came first, and we embraced it, and found it good, without any mixture of evil, for it was from God. Afterwards came the Queen's sovereignty. That was also good, but it brought with it some evil, for it came from man." He and his father worked on earnestly amidst the perplexing difficulties that ensued, and although their letters for many years bore painful witness to the grievous trials they were undergoing in beholding the defection of so many of their flock, their testimony that the Natives were more sinned against than sinning never faltered, and a faithful remnant still showed what the grace of God could do.

Mr. Taylor's death leaves the Western district, which is co-extensive with the Diocese of Wellington, with only one European missionary, the Rev. J. McWilliam, who manages the school at Otaki, and two Native pastors, the Revs. Rewiri Te Wanui and Henari Te Herekau. Yet there is still evangelistic work to be done, especially among the Maories of the Upper Wanganui. Ought we not now to look to the white colonial population to provide fresh labourers?

East Africa—Letters from Mr. Lamb and Captain Russell.

THE following letters need neither preface nor commendation. We will only draw attention to the curious picture of Wanika social life in Mr. Lamb's first letter, and to the favour shown to the Mission by the Sultan of Zanzibar, mentioned in Captain Russell's letter of December 12th:—

From Rev. J. A. Lamb.

The Giriama Converts.

Frere Town, Nov. 4th, 1876.

I mentioned some time ago that two men came from Giriama, and complained of their troubles. The particular case was a very peculiar one. A man named Yawangwaru married a woman named Kajeni, about twenty-five years ago, by whom he had a boy called Karisa. The husband and wife separated about four years after, and the woman returned to her father, who paid back the price given for his daughter, which, according to Wanika law, is a complete dissolution of the marriage. The husband kept the son, and the wife's father retained four goats and twelve calabashes of toddy on that account. If this were not done, it would be an admission by the husband that the child was not his, and by leaving it he has the right to retain his son, and that portion of the marriage premium is regarded as the property of the son. Bitawamwakirembwe, who is now a Christian, took Kajeni for his wife about two years after, paying the price originally given for her to her brother Baya, who spent it all. By this marriage there were two children, Mwambire, a boy, and Monje, a girl. About ten years ago the woman left her second husband, and got married to another man, named Gombo, who had no property, and, instead of paying, as usual, for his wife, he gave her second husband a slave-girl named Idaya, and by her he had three children, one of whom is still living. A young man married Monje, and paid all that was usual to her father. Kajeni's first husband, envious at the second forgetting this money, put his son Karisa up to drawing Monje from her husband, and bringing her to his father. Then Karisa and his father went and took Kajeni by force from her third husband; and now her first husband has got her again without making any compensation for her. Then the third husband, about four months since, went to the second

and took Idaya, the slave-girl he had given him, by force from him, and her child with her, leaving him bereft of wife and children.

The first time they came down, we recommended them to go back and get their case heard by the chiefs, and Mr. Binns went to the place immediately after. Subsequently the head-man of the Christians and another man came down, and reported that the case had been heard, and that the chiefs had declared the first husband to be in the wrong, but that no restitution had been made; whereupon, by G. David's suggestion, we wrote a letter to the Chief of Giriama expressing surprise that he was unable to administer justice, and stating that the Christians there were his children and ours, and that we looked to him to see them righted, and specially now in this case, and sending him, according to country custom, a dollar's worth of cloth. The head-man of the Christians returned this week with the reply, written (as our letter was) in Suaheli with Arabic characters, stating that our child had had justice done him, but that his wife was *not* restored to him!—that we must help the chiefs in the way which seemed best.

The fact is, true justice has been done according to Giriama fashion, only the Christians are "out of court" because they are Christians. The chiefs merely pronounce their opinion upon a case, and then leave the parties to settle it by *might*. They have declared that the first husband should make restitution, and now, according to country custom, the Christians should unite with all their heathen relatives and force the marauders to give up the women they have unlawfully taken. This would cause bloodshed, so we tell the head-man that they must not do *that*, but that, if nothing prevents, we will go up and do what we can, in dependence upon Divine help, to get the matter arranged.

The head-man is quite willing to come

down here for three months to be more fully instructed, and to learn our ways in Church matters, and there will be no reason why he should not be retained as an agent of the Society. He is a very superior man, and of high birth in his country. He put one or two questions to us in a small conference we held on Giriama matters. One was, "There is a custom in our country that, when any one makes beer, a part is to be put aside for the chiefs, who come for it themselves; but they are afraid to come to us lest we should speak to them from the Book, and they are making complaints that we do not conform to custom. What are we to do?" We referred them to Rom. xiii. 1, 7, and said, "That is the answer. If the chiefs are afraid to come, give them their dues without compelling them to do so." Another question was, "At the burial of any of our relations we are expected to join in a ceremony of providing a goat, and killing it over the grave, and pouring its blood on the grave (as a sort of libation to the departed spirit), and then eating the goat. We have protested against the blood being poured on the grave, and have managed that it should be killed at a little distance from it. Is this a sufficient manifestation of our Christianity? If we refuse altogether to join, it will be accounted a complete renunciation of our relationship." We advised that this was one of those things from which they must come out and be separate; and as it appeared there was a way of escape for them, it was satisfactory. Some of the relations have to provide a cloth for the corpse to be wrapped in, which is a sufficient manifestation of brotherhood. This part we advised the Christians always taking, and so withdrawing from the heathen part of the business. To this the men quite assented. He is lodging with G. David, who tells me he has passages of Scripture marked to inquire the meaning of, on which he converses with him from time to time.

Visit to Giriama.

Frere Town, Nov. 30th, 1876.

On the 21st instant, at about 6 a.m., I left this place in a dhow, with George David and necessary attendants, to go to Giriama. Oh! the charms of dhow travelling! The delectable smell of stale fish and bilge-water combined, and then

the swell on Mombasa reefs, together did the work of an emetic very effectively. We got to Kilifi, the port near Takungu, which place you will see marked on the map, in about six hours. Here we baited on the beach. Then we went up a river to Mtanganyiko, the port for Giriama, whither we had arranged for donkeys to come to meet us.

We reached the port about 8 p.m., and made our way up to the village. After sitting for about an hour in a piazza, during which some tea was manufactured, and a goodly crowd assembled, one of whom asked if I had brought them a present, I said I thought it was usual, when strangers came, to offer them presents, and not to ask presents of them, and that I should be very happy to receive his, which elicited a good deal of laughter. We were shown to a house belonging to the owner of the dhow we came in—an old Arab of Mombasa—which house had not been occupied except by Indian corn. His principal slave there spread it with mats, and put a kitanda or bedstead in it for me. It consisted of three rooms, one of which our carriers, &c., took possession of, and immediately commenced their cooking operations in it; one was thickly strewn with cocoa-nut skins, and the other we occupied. Before we had been in many minutes the siafu (ants) came forth from the unoccupied room freely, and fires were lit all over the floor to drive them away. The smoke was somewhat disagreeable to one's throat, sore with dhow experience, but it drove mosquitoes away, which was certainly a good compensating balance. After prayer, we all went off to sleep.

Next morning we were up betimes. Had we known what was going to happen, we should have started off without waiting for donkeys, but the animals not being expected till about eleven, and wishing to explore the place, we were in no hurry. Mr. Price's friend, Khamis-bin-Said, had sent a letter to his brother living at the place, telling him to stand in his place in every respect towards us, and he came early to ask what he could do. We accompanied him to his house, and he got some milk for our breakfast, and wanted us to accept a sheep, which we declined. After looking about, and finding a very beautiful little tree with a flower something like the rhododendron,

which we determined to secure some roots of, we went home and got some breakfast.

Soon after we received a message from the Wali, stating that he was coming to see us, and that we should wait for him. The place is under the same Wali as Takaungu, Salim-bin-Kashid, who lives at Zanzibar, and his brother, Huedumu, acts for him. He came with his retinue about eleven o'clock, and after the usual salutations, I told him the object of our journey. He said, "Have you brought a letter from the Sultan?" We answered, "No," that the Sultan and the Queen were one, and that we did not consider any letter was needed. He replied, "You cannot pass without one." I told him we had called on the Wali before leaving Mombasa, and inquired if he had anything to send, and he had told us that he was forwarding letters in another way. He said each place was for itself; what he required was a letter from the Sultan. I told him our journey was simply for good, and that he could see, by our having no arms, that it was of a thoroughly harmless nature—that if any reasonable toll were demanded, we should be ready to pay it. Pointed out how unfriendly and unbrotherly it was to come and stand in our way so, and asked him any reason for such a strange course of action. George David reminded him that on two previous occasions he had desired him to give his salaams to the Mzungu, and to tell him he would be glad to see him, and now he had brought him he treated him thus; but he was inexorable. At last I said, "Well, of course we shall return, as you say we must, but we shall report the matter to the Sultan; and be you sure that, hindering us in doing God's work, you will have cause to repent it some day, if not in this world, hereafter." Thus we parted.

Soon after they had gone, the men arrived from Godoma with the donkeys, accompanied by Petros, one of the Christians. When he heard our story he was full of grief, but could only say, "You must go back." We found out that there was a suspicion that we were going to build a house on the top of a hill near Godoma, which overlooks the country round. We saw it quite plainly from Mtanganyiko. I daresay they did not like our getting to their place

at all, and felt that it was an innovation.

The country was very beautiful. Indian corn is grown to any extent at Mtanganyiko, and is exported to Mombasa, Zanzibar, &c. There is a large slave population, and they seem industrious. We were told they take three months to get in their crops of Indian corn. Goats and geese were pasturing in the corn. Godoma, the place where the Giriama Christians live, is only five hours' journey at the outside from it, *i.e.* about fifteen miles.

We were very sorry for poor Petros, and for the grief which his report would cause to the Church. It was so nice to see the man, when we gave him some breakfast on his arrival, putting his hands to his face before he ate, and devoutly saying grace silently. The type of the Giriama Christianity I have seen is decidedly high, and this makes it so important that whoever is placed there should be of a high type himself.

During the course of the day the Wali sent to us, saying it was of no use our attempting to go on, as he had sent out armed soldiers on all the roads, and rather curiously he came by himself about 5 p.m., and said "kwaheri," or good-bye. The dhow we came up in could not get the load of corn it wanted, and was ready to take us back when we wished; so we arranged to start at night, when the captain said the tide would take her off. In the afternoon we went and got the roots of the tree we wanted. They had just the appearance of cocoa-nuts, and were hard when we got them from the ground, but softened afterwards. At about 6 p.m. we settled with our host and went down to the dhow to start, and, after putting things on board and arranging bed for the night, we waited about two hours in the hopes that the tide would take the dhow off; but not a bit of it; and as the place was a mangrove swamp, and there was no possibility of getting off till morning, we retraced our steps to the house. The good-natured host soon brought back the kitanda and mats, and our equally good-natured carriers, freed slaves from Frere Town, who had given up their suppers on the strength of getting off that night, lit their fires, and roasted Indian corn, which I heard them munching as I went to sleep.

The next morning early we heard the dhow was off, and we were very soon ditto, and, after a journey of about three or four hours, found ourselves down at Kilifi again, where we gave our people a good meal on the sea-shore, under shade of the rocks. The dhow was not going on to Mombasa till next day, and as I wished to explore the country and we had our donkeys, I determined to go by land; so we set off about 3 p.m. for Takaungu, which we reached about four. A large piece of water had to be crossed before we could get into the place, and two of our tallest men stood abreast, clenched shoulders, and I sat upon them. The water in some parts was up to their breasts, but they bore me over well. We did not reach our resting-place for the night till 8 p.m. We were kindly received there, and our host, a Mombasa Swaheli-Arab, presented us with a fine goat, which made an ample repast for our company, for it was killed and partaken of without delay.

Early next morning we were off again. As we rode along, I saw some Wanika in a tree getting fruit, and asked for one, and found it exactly the same as the English medlar. Of course I carefully pocketed the seeds for our garden. Jessamine, precisely the same as the English, abounded on the way. We passed two wells. At the first, the words of the woman of Samaria came to mind—"Thou hast nothing to draw with, and the well is deep,"—but an impromptu rope was soon got up. Our donkey-ropes were tied together, and one of our Makoa carriers went and got some fan-palm-leaves and twisted them together, and, a biscuit-tin having been let down, all soon quenched their thirst. The well was 69½ feet deep.

The whole country from Kilifi to the Mombasa Shambas, which I find do not extend very far from Frere Town, is uncultivated bush, except just round the villages, which are very few and far between. The roads are not a bit better than in the Yoruba country, and, as

there is no dense jungle as there, but only scrub, it is not so pleasant for travelling. We reached Frere Town at 5 p.m., after travelling hard all day.

I have written to the Sultan, stating the whole case, and asking him for a *carte blanche* for us all to go about unmolested in his dominions, and also to build there. To some of the people who came round our house while at Mtanganyiko we had the opportunity of preaching the Gospel; and when we had done so at some length to one set, another came soon after, saying, "Will you tell us the story about the Creation again?"

The "*Philomel*" at Mombasa.

The *Philomel*, Captain Boys, has been staying here for about a fortnight, taking soundings of the harbour, &c. It has been a very pleasant time for us. No kindness that could be shown us has been omitted by either captain or officers or men, for even the latter brought off *Graphics*, &c., for the children. The doctor, who was only just recovering himself from a bad attack of sciatica, has been most kind and attentive. He has set a girl's leg, which I did not consider broken, but which would have been deformed for life if he had not seen her, and he has given very useful prescriptions about the ulcers, applying the remedies himself to show how they are to be done, &c. Mr. Binns took service on board last Sunday, and I the Sunday before, and both of us much enjoyed doing so. A more orderly, attentive congregation one would scarcely wish to meet with. Our previous acquaintance with Captain Boys has made the visit doubly pleasant to us. Their engineers have been most assiduously employed in examining, reporting on, and patching up the *Highland Lassie*. She (the *Philomel*) takes our mail to Zanzibar, and Captain R. goes down in her. The Wali has been very awkward in thwarting the endeavours of the captain to make a signal for ships to go by on entering the port. Two flags, put as marks for their operations, have been stolen.

From Captain W. F. A. H. Russell.

Mombasa, Nov. 6th, 1876.

The *Highland Lassie* is a very great convenience to us here, and will be most useful, in a variety of ways, when her new boiler is on board. I cannot say whether it will be necessary to

alter her rig until the boiler is placed on board, as it depends upon the space occupied by the new one. I do not think it will be necessary to make any alteration. It would require a larger vessel in order to make her pay her expenses.

I think it very likely we shall be able to engage the ivory cargoes as soon as the *Highland Lassie* commences to run regularly. At present the Mombasa merchants collect and store the ivory until they have a sufficient quantity to send to Bombay or Zanzibar, when their own dhows come with a cargo of goods for Mombasa and return with the ivory. There is no regular monthly export trade. I have informed the different merchants that we are ready to carry cargo, passengers, and also specie.

I have discharged all the Swahili workmen who were employed at Rabbai, and the work of the station is now done by our own people, numbering about twenty-five men. Twelve of these were especially sent from Bombay as good cultivators. They are earning their living independently, and have very good plantations or shambas. I believe our proper course is to encourage our people particularly to learn farming, ploughing, &c., more so than trades, and, with that view, intend bringing down two of the best cultivators from Rabbai to teach the boys that show an aptitude for farming at Frere Town.

There is no doubt the last Proclamation has given a considerable check to the traffic. Our settlement at Frere Town as a free colony is well known in the interior. A poor woman the other day came into my office and stated that she had run away from her master, and claimed our protection. She had travelled several days on the journey here, and ran away on account of the ill-treatment she received. I asked her how she became aware of our colony at Frere Town, and she said it was well-known in the interior as a free settlement, and expected that as soon as she arrived here she would be freed. I am sorry to say the master came a few days afterwards and demanded his slave. I was obliged to give the woman up. I could do nothing, but told him if I heard that she was ill-treated I should report him to the Sultan. He promised that she should be properly treated, and they went away apparently satisfied.

Nov. 30th, 1876.

The *Philomel*, Commander Boys, arrived here on the 18th for the purpose principally of making a survey of the harbour. They have finished it, although much opposed by the Mombasa people.

The Wali has refused permission to allow a small pillar to be erected on one end of the island as a leading mark for ships entering the port. The matter is to be referred to Zanzibar for the Sultan's decision. They are most suspicious of the movements of the man-of-war, and I am sure they will feel much relieved as soon as she takes her departure. The stay of the *Philomel* for a fortnight here will have been most beneficial to us, as the man-of-war, as a rule, only stay a day or two at the most.

I was at Rabbai when the ship arrived here. My wife and self went up on the 17th and returned on the 20th. I wanted principally to get permission from the Wanikas to build a school-room upon their land at a place called Buni. I had consulted with Mr. Lamb, and we both thought it would be advisable to have a school for the Wanika children about half-way between the landing-place and Kisulutini, where a number of the Wanika always live permanently. I had arranged for a meeting with the Elders, and was met by nineteen of them on the morning of the 18th. I explained the object we had in view. They made no obstacles, and gave full leave to build, and were only sorry that more Europeans did not come and live among them. I asked them if they ever regretted having given permission to Mr. Price to build at Kisulutini. They all replied "No"; that they looked upon the Masungu as their fathers, and were most anxious that more of us should live with them.

Zanzibar, Dec. 12th, 1876.

I took the opportunity of running down here in H.M.S. *Philomel* in order to have an interview with the Sultan regarding the piece of land we have been trying to purchase for some time back. I saw him yesterday, and he has decided to put the matter in the hands of Dr. Kirk, who is at liberty to give the piece of land in dispute to the C.M.S., and any other land that may be required at Mombasa for our use. Dr. Kirk intends paying us a visit shortly, and he will then, with the Sultan's permission, hand over to us any land that may be required. I am very glad that he has arranged it so satisfactorily, and I propose giving Mbaruke, the original owner, a present in money in order that he may forfeit any claim to the land in the future.

Dr. Kirk has been very kind in rendering us every assistance, and he has given me a letter from the Sultan in which any one belonging to the mission is at full liberty to travel throughout his dominion without being stopped or hindered in any way whatever. He is also going to send up and have the Wali who prevented Mr. Lamb from proceeding inland brought down to Zanzibar and severely reprimanded for his conduct in preventing them going on.

I think their object in stopping the party must have been fear of their seeing anything in connexion with the slave trade, which I fear is getting ahead again to the northward. There is

an open slave market at Melinda, and it is generally believed they are running slaves from there to the north end of Pemba. A large dhow, 220 tons, was captured by the boats of H.M.S. *London* at an inlet on the extreme north end of the island, hitherto little guarded by the boats. They happened to enter this place, and found the dhow beached—no slaves. They were told the slaves were close at hand, and an officer and boat's crew landed, could not find them, and, on returning, to their boat, were fired upon by the Arabs. Four men were wounded, one severely. The *Philo-mel* has been dispatched to see into the matter.

The End of Heathenism at York Factory.

Mr. (now Archdeacon) Kirkby reports *the end of heathenism* in his district. He writes:—"The death of heathenism took place on Whit Sunday, when Beardy, the chief of the Samatawa tribe, and sixteen others of his party were baptized in the name of the Lord, having, as I trust, first given their hearts to Him. After years of toil and trial, the Gospel of Jesus has triumphed, and heathenism, with all its cruelties, has become a thing of the past." He adds that although no doubt there is much of sin and imperfection in the Christian Indians, yet "there is not a house or tent in which prayer is not daily made to God, and not a single individual among them who does not regularly attend the services of God's holy day." The following extracts from his journal relate the details of this deeply interesting event:—

May 26th.—The river has been open for a day or two, and this afternoon Beardy, the chief of the Samatawa tribe, arrived with a portion of his people, about twenty in all. As soon as he landed, he came to me and said, "My heart is looking the same way still, only stronger." This referred to a promise that he made to me last summer. For years he withstood the influences of the Gospel, and clung to his heathenism and to his sin, polygamy being his great stumbling-block. But during the past two years a great change has come over him. Whenever he came to the Fort, he attended church with regularity and care, liked to be spoken to about religion, and learnt to read his Bible. Last year he made an earnest application for baptism, but, fearing it might be too soon, I recommended him to wait a year, and during that time to live as a Christian man should, and just as if he was baptized, and then, if at the end of that time his heart still looked in the same

direction, I would baptize him. Hence his words.

27th.—Beardy and his people occupied most of my time to-day. He has had four wives, but for more than a year past he has only lived with the one to whom he wishes now to be married. The women are all here, and this afternoon I sent for them to speak to them alone, in order to know what their real wishes were. They all replied that, although he had ever been good and kind to them, and had fed and clothed them as best he could, yet they would rather be separated from him and seek their own living, as they were now doing, and become Christians, than stay with him and continue heathen. It is the wish of each that they and their children should be baptized, and live as Christians should do.

Sunday, 28th.—The Indian services were of interest to-day, as the chief and his friends had the front seats in church given to them, and because to them the

sermons were chiefly addressed. My aim and desire was to place before them as plainly as possible the character, duties, and privileges of the Christian life. This evening the chief has been in my room a long time by himself, and from all I can see of and hear from him, I believe him to be sincere. He and his people have promised to come every afternoon during the week for instruction in the nature and importance of the step they contemplate, and, if satisfied with them, I have promised to baptize them next Sunday, being Whit-Sunday. And I can only pray that God the Holy Ghost may give them the preparation of heart necessary for the due reception of that holy ordinance.

June 1st.—Beardy's people come every afternoon for instruction, examination, and prayer, and I have been much pleased with some of their answers to questions asked, and to find that the adults can all read their Bibles well. On asking the chief this afternoon, what led him thus to seek the Truth, he said that I knew most of his young men had become Christians, and it was their reading daily the Word of God in their tents which first impressed his mind. Then, two years ago, three of these young men married young women from here, and these had spoken to his wives a good deal, which made them anxious to be taught also. It was from these young women also that the others had learnt to read.

Whit-Sunday.—This has been a day that will long be memorable in the annals of this Mission. At early service the

church was well filled, and I would fain hope that some influences of the Holy Spirit were felt by the people, as I spoke to them of His glorious descent upon the 3000 souls at the Day of Pentecost. In the afternoon the chief and his people were baptized. I think every Indian at the place was present, and several of the whites came to see the rite performed. After the usual prayers I read the closing part of Acts viii., and preached from verses 36—38, "See, here is water," &c. The sermon was a plain, simple address, full of questions to all the candidates, and it was quite touching to hear how earnestly the chief, on the part of himself and the others, sought God's help and strength for the new life upon which they were about to enter. Immediately after the address, all assembled around the font, and were baptized in the name of the Father, and of the Son, and of the Holy Ghost. There were seventeen of them in all, and with their baptism, heathenism here has come to an end. There is still much of sin and much of imperfection to be mourned over, but, thank God, heathenism, as such, exists no longer. After years of toil and conflict and prayer, all the Natives belonging to this station have embraced the Gospel, and profess to be the servants of Jesus.

5th.—The chief, William Beardy, was married to one of his late wives this morning, and Mr. Fortescue was so pleased with his conduct all through, that he gave him the means of making a little feast, to which both Mr. Fortescue and myself were invited.

Prospects of Christianity in North India.

THE Fifty-Sixth Report of the Calcutta Corresponding Committee of the C.M.S., lately received, contains some interesting facts illustrative of the progress and prospects of Christianity in Northern India. We give a few extracts:—

Numerical Advance.

The information received during the past year from all parts of our North Indian Missions repeats the assurance that a very remarkable and thorough change is gradually taking place in the minds of the Natives, and promises to prepare the way for the downfall of the false religions of India, and the future reception of the Gospel.

It is true that the number of bap-

tisms, among both the pure Hindus and Mohammedans, is comparatively small, and the visible progress of Christianity is chequered and slow. But we also know that there are certain things which can neither be gauged by the line nor represented in statistical tables. Indeed, a more fallacious test than the application of arithmetical figures to the valuation of missionary success cannot be conceived. The spread of the Gospel

is regulated by different laws; and Professor Max Müller has well said that "a spiritual harvest cannot be estimated by adding grain to grain. Each grain contains the seed of future harvests, and on the conversion of one individual depends that of untold generations to come." Regarded in this light, the present state of Indian Missions is one full of promise, and affords much ground for thankfulness and encouragement.

From a comparison of the tabulated statements appended to our Reports of the last five years, the following results may be gathered as to the solid, although limited, progress of the operations of only one Missionary Society in the North of India. In 1871 the number of Native Christians in connexion with our Society was 11,332, but it has gradually risen to 13,164 in 1875. Formerly we had 2230 communicants, now there are 2945. The number of baptisms in 1871 was 696, in 1875 it was 820. In 1871 we had 81 adult baptisms, now they are 141. And if we add to this a like steady increase in the number of pupils in our schools, both of boys and girls—and the contribution of Rs. 33,569 by our poor Native flocks for Church and Mission objects during the last five years, and the interest which attaches to several cases of the new converts—we have surely something to rejoice over, even as regards numbers.

Native Christian Books.

Christianity is no more ignored by the educated Natives of this country; on the contrary, it is being vigorously assailed by the Native press, the theatre, in debating clubs, and by public addresses. We naturally infer from this fact that Christianity is a greater spiritual power than might be supposed from the small number of Native converts. They already look on Christianity as a rival whom they must fear, and whom to combat is worth their endeavours. On the other hand, Christianity is, thank God, being defended with much effect by the educated members of the Native Christian Church, who show what the Indian intellect may accomplish when it is disciplined by Christianity. Some of their works deserve to rank with the best products of Sanscrit scholarship in Europe.

Dr. K. M. Banerjee has published this year another work of great merit

in vindication of Christianity. It is called the *Aryan Witness*, and aims to show that "Sanskrit literature preserves abundant traces of the primeval revelation contained in the Scriptures." In it he turns the tables upon those orthodox Hindus who accuse him of forsaking the faith of his ancestors, and embracing *Mlecha* beliefs and customs, by showing that his faith, after all, is nearer to that of the Vedas than the beliefs of modern educated Hindus. We give here his own account of his book and its object:—

"This essay aspires to the patriotic honour of proving that, while all Hindus who have been instructed in Western literature, science, and history, have departed from the faith derived from their immediate forefathers, Hindu Christians alone can have the satisfaction of knowing that the fundamental principles of the Gospel were recognized and acknowledged, both in theory and practice, by their primitive ancestors, the Brahminic Aryans of India; and that if the authors of the Vedas could, by any possibility, now return to the world, they would at once recognize the Indian Christians far more complacently as their own descendants than any other body of educated Natives. It may indeed be confidently asserted that such of our countrymen as have imbibed, along with the history and science of Europe, the sentiments of Western infidelity, can, from the ancient Aryan point of view, be described in no better light than those who were stigmatized, in olden times, as revilers of the Vedas, neglectors of sacrifices, and as men of no religion whatever."

Opinion of Heathen Natives.

The Gospel is steadily and irresistibly advancing. And this is not only the testimony of missionaries, but the opinion of some of the more thoughtful, straightforward, and influential Natives of this country. "Hinduism is doomed to extinction" (said recently one of the greatest Hindu pundits of Calcutta); "but in the present state of scepticism and unrest, it is difficult to predict what other religion will take its place. A religion, however, we Hindus must have; but whether it be Christianity, or any other form of religion, I trust it will not be Brahmoism."

Another voice reaches us from the other end of our far-stretching North

Indian Missions. Circumstances forbid the mention of names; we shall, therefore, only quote what is necessary from a correspondence that is before us:—"I had a very interesting conversation the other day with Pundit —, the former Prime Minister of the — State. Though not a Christian, he is liberal in his views, which is shown by the fact that he sent his son for several years to

Cambridge to be educated there. He is one of those few Hindus who really have a venerable appearance—an old man, tall and stately, with a long grey beard. But more than by his appearance I was stirred to the heart when, at the close of our pleasant talk, he said to me in English, 'You may rest assured, sir, a great change is preparing, and it will come out full within fifty years.'"

The Report quotes some remarks on Brahmoism by the Rev. A. Stern:—

At R—, the central station of a large district, which we lately visited, and which had scarcely ever been visited by a European missionary, we had much intercourse with the members of the Brahmo Somaj of the place. The Principal of the Government Normal School of R—, who is also a leading member of the Brahmos, readily allowed us to hold a meeting in the hall of his school, and to give a lengthy address to his pupils in Bengali. Another man, a Pundit, and likewise a leading Brahmo, begged me to address his female pupils, mostly widows, who are being trained for teachers. This Pundit gave signs of being a believer at heart.

At another of our out-stations we made the acquaintance of a Babu, who some years ago was likewise a devoted Brahmo. At the time when the Brahmos were so far carried away by their enthusiasm as to worship their leader as an incarnation of the Deity, he also was one of the most devout admirers of him. At M—, where he was then residing, he would with other disciples, and even with his wife, sit at his *Guru's* feet—nay, he would worship him as a deity. The Brahmo leader would then, before this practice was publicly exposed, willingly accept the divine homage

which was paid to him. He would extend his hands in blessing his votaries, and he would assure them that, through his mediation, they would ascend up to God. In course of time this Babu learned to see the hollowness of Brahmoism; witnessing the inconsistency of the practical lives of Brahmos with their high professions, he became, as he assured us, disgusted with their system, and began to write against it and expose it in Bengali periodicals. He then took to reading the New Testament; and when we made his acquaintance, he constantly carried his English New Testament with him. He attended our Bengali services, he accompanied us to the houses of other Babus, and read out the passages to which we referred in stating the truths of salvation.

We believe men like these are to be found in Calcutta also; we know some educated Native gentlemen, holding high and influential positions, who, when we speak to them on the way of salvation, pay attention to it, and who take delight in reading the Word of God. Such men ought to be prayed for, that the Lord would reveal His glory to them, and give them strength to break through the mighty obstacles which detain them from becoming His decided followers.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the success granted to missionary efforts in Japan (pp. 167, 177). Prayer especially for the converts at Osaka (p. 165).

Thanksgiving for tokens of coming blessing in North India (p. 186). Prayer that it may be poured out speedily.

Thanksgiving for the end of heathenism at York Factory (p. 185).

Prayer for Bishop Crowther and the Niger Mission (p. 177).

Prayer for the Giriama Christians in East Africa (p. 180).

Prayer for Travancore. Especially for the enlightenment and restoration of the deluded leaders of the schism there, and for more labourers for this important field (p. 169).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, January 23rd.—The Ven. Archdeacon Leigh Lye, of Bombay, who had been for some years a member of the Bombay Corresponding Committee, being present, a lengthened conversation was held with him on the present condition of the Bombay Mission, and on a proposal for attaching a College Department to the Robert Money School and other subjects affecting the Society's Western India Mission. The Secretaries were directed to bring the whole subject of the Bombay Mission before the Committee at an early date.

The Secretaries presented a copy of the Fulah Grammar, prepared by the Rev. C. A. Reichardt, and read a letter from him, referring to the completion of the Grammar, and expressing his readiness to return to Sierra Leone, and to continue his labours in the Fulah language, working among the Fulah population, and giving such assistance in the Fourah Bay College as might be arranged with the Principal. The Committee heard with pleasure of Mr. Reichardt's labours on the Fulah Grammar, and sanctioned his return to Sierra Leone, with a view to his continuing his labours in connexion with the Fulah language and people, and rendering assistance to Mr. Sunter in the Fourah Bay College.

A letter was read from the Secretaries of the Madras Corresponding Committee, mentioning the proposal of the Corresponding Committee with regard to the future working of the Sivagasi district, that it should be managed by the Native Church Council of the district, of which the Rev. V. Vedanayagam should be the Chairman, the whole district being divided between three of the present five Sivagasi Native Pastors. The Committee cordially concurred in the plan laid down by the Madras Corresponding Committee, and appointed the Rev. V. Vedanayagam Chairman of the Sivagasi Native Church Council.

Special General Committee, January 30th.—The Report of the Estimates Sub-Committee was presented and read, reporting that the general result arrived at exhibited a probable expenditure for the year 1877 of 198,229*l.*, which, as compared with the average income of the Society, showed a probable deficit of a considerable amount, and therefore deserved serious consideration. The Committee directed that the Secretaries of the Missions be informed that under the present position of the Society the greatest economy be observed in the Missions, and further that the Committee could not promise to make any addition during the current year to the estimates then laid before them.

Resolutions from the Hibernian Auxiliary and the Chairman of the Dawlish Association were read, expressing complete approval of the action taken by the Committee in the Ceylon difficulties, and conveying the assurance of sympathy and prayer.

Committee of Correspondence, February 6th.—The Committee accepted the offer of Miss Cartman as an assistant to Miss Caspari for the Female Institution, Sierra Leone.

The Instructions of the Committee were delivered by the Hon. Clerical Secretary to the Rev. C. A. Reichardt and Mr. A. Burtchaell proceeding to Sierra Leone, the Rev. H. Williams proceeding to Krishnagar, and the Rev. H. J. Schaffter to Tinnevely, which having been acknowledged by them they were briefly addressed by the Rev. D. Wilson, and then commended by him in prayer to the favour and protection of Almighty God.

Contribution List.

In the following list of receipts from Jan. 11th to Feb. 10th, 1876, are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.							
Bedfordshire: Chalgrave.....	6	6	3	Hemel Hempstead	25	11	5
Woburn	33	6	0	High Cross	15	0	0
Berkshire: Avington.....	5	8	11	Northaw	3	0	0
Cookham	15	8	6	Sarratt	14	1	4
Lamborne, &c.	21	17	0	Thorley	8	15	4
Sunningdale.....	3	1	0	Huntingdonshire: Pertenhall	14	17	6
Wargrave	15	18	0	Kent: Bromley	17	11	3
Bristol	1000	0	0	Folkestone	43	15	4
Buckinghamshire:				Forest Hill: Christ Church	80	13	3
Hanalope with Castletorpe.....	3	1	6	Greenwich: Parish Church and St. Mary's	33	11	0
Olney	25	11	8	Kennington	2	2	6
Penn Street	11	0	0	Meopham	2	3	0
Stony Stratford	10	0	3	Sandhurst	14	3	0
Water Stratford	6	8	3	Tunbridge Wells, &c.	360	0	0
Cheshire: Altrincham: St. George's	40	18	0	Welling	6	10	0
Biddulph Moor: Christ Church.....	5	6	0	Lancashire:			
Birkenhead	80	0	0	Lancaster and North Lancashire	35	0	0
City and County of Chester	1000	0	0	Liverpool, &c.	800	0	0
Davenham	40	0	0	Manchester and East Lancashire.....	500	0	0
Haillington.....	10	0	0	Adlington	10	0	0
Letchford: Christ Church	6	9	2	Burnley	13	6	6
St. James'	66	7	0	Clitheroe	26	11	8
Malpas: St. Chad	17	5	0	Hey: St. John's	39	13	8
Middlewich	23	5	3	Oldham	3	8	4
Cornwall: St. Austell	34	16	10	Penwortham	23	11	4
Boscastle	1	18	8	Leicestershire: Castle Donington	24	10	5
Cubert	1	16	3	Harby	6	9	0
Flushing and Mylor	15	0	0	Knippton	6	11	9
Marazion	17	6	0	St. Mary's Parish	7	6	0
Isles of Scilly	12	9	9	Thrussington	7	12	6
Cumberland: Maryport	20	13	3	Lincolnshire: Barton-on-Humber	27	10	8
Derbyshire: Bridge Hill: Christ Church	1	11	10	Boston	98	2	4
Devonshire: Devon and Exeter	400	0	0	Burgh-on-Bains	13	13	10
Plymouth and South-West Devon	50	0	0	Grantham	20	8	4
Morchard Bishop	3	0	0	Middlesex: City of London:			
Silverton	2	4	6	Christ Church, Newgate Street, &c.	2	13	0
Dorsetshire: Kimmeridge	1	0	0	St. Stephen's, Coleman Street.....	24	16	9
Lyne Regis	6	10	7	Bedford New Town: St. Matthew's	8	2	3
Portland: St. Peter's Parish	4	3	5	Chiswick: St. Paul's, Grove Park			
Wool	2	2	8	West	38	1	0
Durham: Heighington	5	14	6	Ealing	25	9	2
Essex: East Hanningfield	4	6	7	Upper Edmonton	8	10	1
Fobbing	3	17	10	College House Boarding School	20	4	0
Terling	4	6	0	Hackney: St. Luke's Sunday School	6	10	4
Gloucestershire: Charlton Kings.....	57	1	7	Haggerston: St. Paul's Sunday Schools	8	1	10
Cheltenham	804	13	1	Hampstead	400	0	0
Chipping Campden	10	0	0	Hanwell	6	16	0
Fairford, &c.	23	12	9	Highgate (including 5l. 7s. 3d. for East Africa)	56	9	0
Queenington	31	13	10	St. Anne's	41	15	6
South-East Forest of Dean	1	18	9	St. Michael's	1	11	6
Lechlade	7	10	4	Hornsey	6	18	0
Meysey Hampton	6	14	9	Islington: St. Jude's, Mildmay Park	76	2	7
Saintbury	3	14	0	St. Thomas', Hemingford Road	47	16	10
Stroud, Borough of.....	400	0	0	South Kensington: St. Jude's	76	6	5
Tewkesbury, &c.	43	10	4	Portman Chapel	100	4	7
Twirkworth	1	6	6	Potter's Bar: St. John's	48	3	8
Hampshire: North Hampshire.....	18	18	9	Stepney: St. Thomas'	23	1	1
Winchester and Central Hampshire.....	200	0	0	Turnham Green	3	11	6
Elvetham	3	8	2	Monmouthshire: Raglan	3	0	0
Emsworth	127	7	10	Rhymney	11	1	0
Fareham	61	5	5	Northamptonshire: Abthorpe	1	1	0
Odiham	10	15	0	Northumberland: Berwick-upon-Tweed	10	0	0
Ile of Wight: Bonchurch	14	12	4	Nottinghamshire: Nottingham, &c.	500	0	0
Carisbrooke	17	0	0	Marnham	13	6	0
West Cowes: Holy Trinity.....	13	18	0	Serby	10	9	0
Newport	22	16	3	Southwell	21	6	7
Shanklin	16	18	0	Sutton-in-Ashfield	3	10	9
Channel Islands: Guernsey	64	8	9	Oxfordshire: Yarnton	6	4	9
Herefordshire	150	0	0	Shropshire: Chirbury	1	9	2
Herefordshire: Chipperfield	4	12	0	Kinnerley	25	14	6
Hampden	24	17	0				

Madeley	92	6	0
Market Drayton	3	0	0
Pontesbury, Deanery of	60	2	10
Scottesdon	1	14	9
Whitchurch	61	19	0
Somersetshire: South Brent	9	12	4
Combe Florey	2	2	0
Langport, &c.	71	19	3
Mark	1	10	11
Monkton Combe	1	1	0
Wellington: Ashbrittle	13	6	0
Weston Zoyland		16	9
Wincanton	4	10	0
Staffordshire:			
Burton-on-Trent: Holy Trinity Juvenile Association	8	13	1
Colwich	17	18	7
Edensor	12	13	1
Fenton	5	4	4
Great Haywood	1	0	6
Himley	8	4	0
Lack Ladies	50	9	3
Northwood: Holy Trinity	1	15	0
Pelsall	2	0	0
Sherrill	18	8	2
Silverdale	6	15	9
Smethwick: Holy Trinity	3	10	0
Stoke	13	12	0
Tanworth	3	2	10
Wiginton	27	14	6
Wolverhampton	227	0	9
St. George's Juvenile Association	4	6	0
St. Jude's	63	6	4
St. Matthew's	11	4	11
St. Peter's	4	4	0
Yonal	6	1	9
Suffolk: Aldeburgh	4	3	6
Coddenham and Crowfield Churches	3	1	6
Helmington	5	0	0
Surrey: Bermondsey: Parish Church	3	0	0
St. Anne's	9	2	3
Blindley Heath	4	14	4
East Brixton: St. Jude's	179	12	1
Clapham: St. Paul's	22	1	0
Croydon	200	0	0
Codrington	12	19	8
Guildford, &c.	150	0	0
Kew	5	0	2
Kingston, &c.: Ham	12	10	0
Penge	55	11	1
Shere	22	3	6
Southwark: St. Jude's	2	10	9
Sockwell: St. Andrew's	19	19	6
Streatham: Christ Church	9	4	0
Immanuel Church	43	8	2
Wandsworth	61	12	10
Sussex: Colgate	8	15	11
Bassbourne	11	3	0
Ichlesham	3	0	0
Lewes	3	3	0
Sumpting	20	19	4
Tidebrook	12	6	9
Warwickshire: Birmingham (including 50l for East Africa)	550	0	0
Church Lawford	16	5	4
Hartshill	4	0	0
Hatington	3	4	6
Leamington	322	12	6
Stratton-on-Avon	25	13	10
Steady Ladies	11	3	6
Ullenhall	24	15	11
Wellesbourne	13	17	8
Whitchurch	1	8	6
Wiltshire: Baydon	1	18	0
Corham	28	17	8
East Coulston	3	0	6
Haywood	2	6	0
Lyddington	13	17	4
Potterne	13	12	0
Washbourne	11	18	0
Warminster	12	7	6
Wootton Bassett	7	2	9
Worcestershire: Berrow	2	10	0
Great Malvern: Christ Church	3	11	6

Pedmore	1	13	0
Worcester Ladies	23	0	0
Yardley	9	2	8
Yorkshire: Aysgarth	7	0	0
Calverley	195	14	1
North Cave, &c.	4	4	0
Cottingham	51	7	6
Coverham	5	17	6
Dewsbury: St. Mark's	3	18	6
Frickley-cum-Clayton	32	13	3
Goole and Vicinity	23	10	0
Halifax	150	0	0
Masham	25	1	6
Mirfield	2	10	0
Myton	1	4	6
Northallerton	115	5	4
Rudston	4	13	3
Skidby	31	1	3
Sowerby	2	8	4
Spofforth	27	2	6
Thirsk	19	3	7
Wetherby	3	12	6
York	400	0	0

ASSOCIATIONS IN WALES.

Anglesey: Llandrygarn and Bodwrog	1	12	6
Llanvaelog	5	10	3
Brecknockshire: Glasbury	1	14	4
Carnarvonshire: Lleyllyn and Eifionydd			
Deaneries	19	2	10
Donbighshire: Gresford	1	1	8
Llanrwst	21	12	0
Flintshire: Caerwys	5	1	11
Overton	18	1	6
Glamorganshire: Neath	11	8	7
Merionethshire: Llangower	1	6	4
Montgomeryshire: Berriew	1	14	0
Churchstoke	13	8	6
Pembrokeshire: Lawrenny	14	4	8

IRELAND.

Hibernian Auxiliary	3600	0	0
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SCOTLAND.

Edinburgh Diocesan Association (including 10l for East Africa)	65	6	11
Kirkcudbright: Cally	21	2	9

BENEFACTIONS.

"A Friend," by Mrs. E. Hutchinson	5	0	0
"Anonymous from Jersey"	50	0	0
Anonymous, by Bank of England (Western Branch)	5	0	0
Anonymous, St. Matthew, 5th chap., 18th verse	10	0	0
Deacon, Miss S., 39, Eaton Square, S.W.	23	0	0
E. B. T.	10	0	0
E. S.	5	0	0
Euraght, Rev. M., 17, Corso Vittorio	10	10	0
Emannell, Florence	10	10	0
Frankham, Miss, Fairfield, Streatham, S.W.	10	0	0
Hingston, Dr. C. A., Sussex Terrace, Plymouth	20	0	0
L. L. T.	50	0	0
Mills, Miss, 20, Russell Square	100	0	0
Robinson, Mrs. Disney, Torquay, "The Widow's Fourth Loving Memorial"	1000	0	0
Sellwood, Binford, Esq., Collyumpton	100	0	0
Sellwood, Frank, Esq., ditto	100	0	0
Smith, J. Esq., Burton, Westmoreland	5	3	0
S. S.	25	0	0
Tebbs, Mrs., Hill Side, Westbury-on-Trym, Bristol	20	0	0
Wintle, Rev. Thomas D. (for Disabled Missionaries' Fund)	250	0	0
W., Thankoffering	1000	0	0

COLLECTIONS.

Baskerville-Mynors, Master Aubrey, Piercefield Park, Chepstow	10	4	
Bath: Sunday-school Children, by Miss L. Hamper	1	19	3
Beagley, Miss, Thornton Heath	19	0	

Bermondsey: St. Andrew's Sunday-schools, by Rev. J. W. Davidson.....	1 2 10	Lethbridge, late Mrs. Emma, by Messrs. Lethbridge and Son.....	10 0 0
Brockworth Sunday-schools, by Rhoda Price and Ada Fletcher, per Miss J. Bubb.....	1 14 0	Pile, late Mrs. M. C., of Hembury, Gloucester: Exor., W. J. Brown, Esq.....	100 0 0
Brodie, Master Ian., Brodie Castle, Forres.....	13 0	FOREIGN CONTRIBUTIONS.	
"Collection Box of a dear departed Son," by Mrs. L. H.....	3 2 6	West Africa: Sierra Leone Grammar School Juvenile Association.....	15 0 0
Cooper, Mrs., 8, Sellwood Place, Brompton.....	2 0 0	North America: Quebec.....	2 0 0
Evangeline R., Missionary Box.....	5 4 6	France: Lyons.....	9 0 0
From the Missionary Association at Messrs. Sharp, Perrin, and Co.....	4 0 0	Nice.....	53 7 1
Hook Sunday-school Missionary Box, by F. S. Clayton, Esq.....	17 2	New Zealand: Nelson.....	10 5 0
Hooper, Miss, Streathley, Reading (two Missionary Boxes).....	1 15 0	EAST AFRICA FUND.	
Islington: All Saints' Sunday-schools, by Miss Collett and Mr. Shedel (Girls, 11, 7s. 6d., Boys, 7s.).....	1 14 6	"Anonymous from Jersey".....	5 0 0
Leezan, H. jun. Esq., Egham Hill, Surrey.....	1 15 6	Deacon, Miss S., 59, Eaton Square, S.W.....	10 0 0
Longton: St. James' Sunday-school (1st Class), by Miss Litchfield.....	1 18 0	Partington, Miss, Montpellier Road, Brighton.....	10 0 0
M. A. J. and C. H.....	1 14 2	Proceeds of Sale of Work, by W. F. Fox, Esq., per Rev. W. S. Price.....	15 4 2
Martyn, Ed., Esq., Stamford House, Cheltenham, Missionary Box.....	2 0 0	Scott, Miss, Colney Hall, Norwich.....	10 0 0
Middlesbrough: St. Hilda's Schools, by Mr. G. Medcraft.....	2 2 0	Walker, S. A., Esq., Chillingworth.....	5 0 0
Newport, Devon: Girls' Bible Class, by Miss Fuller.....	12 6	Walker, Mrs., Belgrave Road, Torquay.....	5 0 0
Perkins, Mrs. John, Institute, Egham, Missionary Boxes.....	1 8 6	JERUSALEM DIOCESAN SCHOOL FUND.	
Roake, Mrs., Hatchlands, Addlestone, Weybridge.....	1 1 3	Exeter, Dowager Marchioness of.....	10 0 0
St. Bartholomew's Sunday-schools, Gray's Inn Road.....	12 3	Roe, Mrs. George, Nutley, Booterstown, Dublin.....	5 0 0
St. Mary's Sunday-schools, Bryanston Square.....	3 0 0	Smith, Miss Anne, Epsom, Surrey.....	5 0 0
Shap Parish Sunday-schools, by Mr. G. F. Cummins.....	14 0	PERSIA FUND.	
Staincliffe, Dewsbury, Yorkshire, by Mr. J. Smaridge.....	11 3	"Anonymous from Jersey".....	5 0 0
Stone, Miss E. A. F., Haydon Vicarage, Sherborne.....	1 3 0	Phelps, Rev. W. W., 15, Beaumont Street, Oxford.....	5 0 0
Walworth: All Souls', Grosvenor Park, Sunday-schools, by Miss Haines.....	1 5 0	White, Miss, Wallingwells, Workop.....	8 12 6
LEGACIES.		PUNJAB GIRLS' SCHOOL.	
Clark, late Mrs. Louisa, of Clifton: Exors., Rev. T. Hornby and T. Dyson, Esq., by Messrs. Pears, Logan, and Gibbons.....	160 0 0	Missionary Leaves Association.....	27 5 0
Farley, late Miss Emma Jans: Exors., Drs. J. and J. A. Tapson, by Messrs. Bischoff, Bompas, and Bischoff.....	100 0 0	Perry, James, Esq., Dean's Grange, Monkstown.....	5 0 0
Lawrance, late Samuel, Esq., of Doncaster, by Messrs. Beckett and Co.....	4 4 5	Sundries, by Lieut.-Col. W. J. Martin.....	12 1 0
		TAUPO INDUSTRIAL SCHOOLS.	
		Dewe, Miss, Aldworth Rise, Reading.....	5 0 0
		HENRY VENN NATIVE CHURCH FUND.	
		Lang, Rev. J. T., Cambridge.....	5 0 0
		Perry, Right Rev. Bishop.....	10 0 0
		Wilson, Rev. Daniel, Barnsbury Park, Islington, N.....	5 0 0
		VICTORIA NYNZA FUND.	
		J. A. B.....	5 0 0
		Olive, Mrs., Wheathampstead House, St. Alban's.....	5 0 0

The Secretaries thankfully acknowledge the receipt of—

A Parcel of Clothing, &c., from Mrs. Marsh and Miss Brookman, Winchester, for the Palamotta Mission.

A Parcel of Clothing, &c., from Miss Gunning, for Rev. J. Settee, North-West America Mission.

A Box of Clothing from Mrs. King, Northampton, for Rev. H. Skelton, North India Mission.

Notice respecting Parcels of Work, &c., for the Missions.—It is particularly requested that all friends forwarding Parcels of Work, Books, or other articles to the Missionaries of the Society through the C.M. House, will send to the Lay Secretary a detailed list (*in duplicate*) of the contents of such parcels, with the **INTRINSIC VALUE OF EACH ARTICLE DISTINCTLY SHOWN.**

This is necessary in order to allow of the goods being cleared without difficulty through the Customs offices abroad, and to ensure the Society against loss by the declared value being placed at too high a rate by the Society's agents at the port of clearing.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

ON THE FUTURE OF OUR WEST AFRICAN MISSIONS.



AMONG the noblest enterprises in which England has ever engaged has been the extinction of slavery on the Western Coast of Africa. It was the result of the most indomitable energy, sanctified by Christian philanthropy, in direct conflict with the most accursed passions which could degrade fallen humanity. The evil had become so inveterate that the consciences of all men, with very rare exceptions, had become seared, and even religious persons manifested unconsciousness of the evils which they were abetting. Amongst those over whom religion exercises no control there is still a lingering desire to renew the foul traffic for the sake of the gain accruing from it, and ceaseless vigilance is still requisite to prevent recurrence to it. But it is now easier to arouse England alive to this wrong than it was when England was dead in this trespass and this sin.

In the earlier history of the extinction of this evil, Sierra Leone played a most important part. Containing as it does the best harbour on the Western Coast of Africa, it furnished a most convenient *entrepôt* for depositing the slaves rescued by our cruisers. In this respect it was admirably suited for the immediate object for which it was selected. Just as the settlements on the river Gambia and upon the Gold Coast were originally established, and for more than 150 years maintained by large Parliamentary grants for the support of the slave trade, so, when the conscience of England was awakened, Sierra Leone in 1787 was fixed upon for the first free negro settlement. We need not revert to the history of the early difficulties with which the colony had to contend, and in which, including plunder by the French, Zachary Macaulay played so conspicuous a part. It may suffice to remark that, in spite of all obstacles, the settlement eventually grew and prospered, fulfilling in a remarkable manner the purpose for which it was selected. It has been a centre of light, of life, and liberty in the midst of darkness, of destruction, and oppression. Nothing would be easier than to accumulate most striking official testimonies to the political, social, commercial, moral, and religious progress of the colony, which may fairly be deemed wonderful, considering the moral degradation inflicted upon the original settlers by the cruel bondage to which they had been subjected. Still it is impossible to deny that more might have been effected if the fostering care of Government to Sierra Leone had been continued for a longer period. While, for instance, the colony of the Mauritius has had grammar schools and colleges established for a high standard of

education, with an exhibition of a thousand pounds, open to competition for all races, to enable the successful candidate to graduate at an English University, the whole burden of education of this description has been thrown upon religious societies, within whose province it hardly falls. So, again, the Parliamentary Committee of 1842 pointed out the neglect of the Colonial Governments in not promoting agriculture, and especially in not establishing model farms. This neglect of agriculture is a great drawback upon the true prosperity of the inhabitants of the colony. It was a serious mistake on the part of Government not requiring that each lad as he passed from school should be compelled to learn either agriculture or some useful trade. Instead of this, their education only fitted them to become petty traders. It arises chiefly from the taint of African slavery, foreign and domestic. As throughout the continent agriculture is carried on by slave labour, free Africans cannot, unless aroused to it, comprehend the importance or the dignity of it. Any kind of trade or barter is deemed preferable. What in one notable instance was the result? Although any quantity of rice might be grown in the countries around the colony, and it is a staple article of food there, when, owing to internal wars, the supply failed, rice imported from India into England had to be sent out to supply the market of Sierra Leone! Apart, however, from the mistaken idea of degradation attaching to agricultural labour, which has a most pernicious effect when diffused among the population, the geographical position of Sierra Leone stimulates the natural propensity of the African to trade and barter. The Sierra Leone man is a connecting link between the European trader and the uncivilized tribes in the interior. It would be strange indeed if he did not avail himself of this peculiar advantage, and employ his energies in a direction affording so much scope for them. It can hardly be argued that it is the province of Missionary Societies to develop the agriculture of the colonies amid which they labour, in the absence of any effort on the part of Government. This would more naturally be the province of private European traders, but the risks of climate direct their attention to the collection of gold-dust, ivory, and palm-oil, which require little capital and continuous residence on their part. From this quarter little, then, need be expected, and, as we have said, there is no record of any attempt on the part of Government to develop the natural resources of Africa, though the Native races are in the stage of civilization in which helps are most needed. The introduction of cotton as an article of trade was urged upon the Colonial Governments by Sir T. F. Buxton nearly forty years ago, and again by the Parliamentary Committee in 1842; but it was left to private philanthropy to inaugurate a trade which, in the eighth year after its institution, exported 4000 cwts. from Lagos.

We have adverted to these points to show with what difficulties Sierra Leone has had to contend. It is very easy for careless or prejudiced observers to point out the defects in the Christian population, and to declaim about the mistaken policy and proceedings of missionary bodies. Our conviction, which we hold to be susceptible of ample

proof, is not only that they have done what they could, but that they have, when reasonable allowance is made for the difficulties and obstacles with which they have had to contend, done wondrously for the social, moral, and religious elevation of the people among whom they have laboured. All the Native converts are not a credit to their teachers. It would have been a miracle if they had been. But multitudes, by simple faith, increased intelligence, and consistent conduct, have amply repaid the pains bestowed upon them. Upon the testimony of an accomplished Native African Governor, "that progress might have been accelerated tenfold had there been, in well-conducted examples and in competent instruction, a beacon held out to them, teaching them alike what to avoid and what to cling to." But beyond the circle of European missionaries and their agents, these examples have been few and far between, although they have not been altogether wanting. On the other hand, it would not be easy to exaggerate the evils resulting from the examples of those who should have been models of Christian excellence in the midst of a population gradually struggling out of barbarism and heathenism.

It may, therefore, fairly be claimed that Sierra Leone has in the past admirably fulfilled the purpose for which it was originally designed. The operations carried on in it for the emancipation of slaves, and their elementary training in civilization and moral and religious culture, have, by the blessing of Almighty God resting upon them, been abundantly blessed and prospered. The warmest panegyrics upon it have been, when a wide and impartial survey has been taken, fully justified. It would be, of course, idle to suppose that there have not been drawbacks and failures. The leaven of Christianity has had to struggle against many hostile and conflicting elements, and its success in Sierra Leone, as elsewhere in the world, has not been universal. The original and darling vices of heathenism have not been wholly, or in all cases, extirpated. There have been many instances in which the civilization, leading to immediate profit, has been accepted when the restraints imposed by Christianity have been rejected. Moreover, as it has become a centre where law and order prevail, and where extensive commerce has been carried on, there has been an extensive influx of heathenism from more unsettled districts beyond, partly seeking refuge, but chiefly seeking gain, which has perpetually been bringing in and maintaining injurious practices contrary to Christian teaching. This, of course, has been unavoidable, but is not to be lost sight of. From the very nature of this heathen society, shifting in its character, it is peculiarly intractable and hopeless for Christian effort.

It may then be asserted generally that Sierra Leone would be rapidly passing from that condition when it was under the tutelage of Christian philanthropists, and be steadily attaining that condition when it should assume its own place as any other body politic does, were it not for financial and other difficulties which beset the colony. It has its own organized Native Churches, with its Native ministers; many agencies for good are actively at work in its midst; but it is daily becoming more and more the province of its own people wisely, soberly, and dis-

creetly to care for themselves. It has had, and still has, unusual advantages for healthy development, if, instead of listening to foolish and precipitate counsels, the leaders of public opinion in the Native community are careful and prudent in their onward progress. It will be its own fault if it surrenders its importance, though perhaps it cannot, in sundry natural respects, claim to be the *point d'appui* for the civilization of Western Africa.

The important consideration now arises, how far Sierra Leone can be viewed as a promising centre for aggressive missionary enterprise in the future, more especially upon the interior of Africa. This will probably best appear from a review of the history of the past. In one respect it answered well. As the cargoes of the unhappy victims of the old slave trade were successively discharged in Free-town, it was found that they consisted of denizens of all parts of Africa, who could, by the brutal traders who consigned them to slavery, be conveyed to the West, preferentially to the Eastern Coast. Numbers of all tribes, speaking all sorts of dialects, were huddled together among the miserable survivors disgorged from the holds of the slave-ships. Unusual facilities were therefore afforded to missionaries for familiarizing themselves with the various languages spoken throughout a considerable portion of Africa. As it has been appropriately said, "Amongst its fishermen who daily sink their nets into the Atlantic there are those who once sported on the shores of the Indian seas, and in their youth looked across the straits of the Mozambique." The result is patent in the number of translations of the Holy Scriptures and valuable philological works which by patient industry have been prepared as the necessary material for future evangelistic operations. Probably, if it had not been for the heterogeneous population accumulated in Free-town ready at hand, progress in this respect would have been much slower, and purchased at a more considerable cost of money, and of life more valuable than money. Only recently, announcement has been made of fresh and important additions in this important department, through the exertions of those excellent missionaries, Messrs. Schön and Reichardt.*

Over and above, however, what has been effected in this direction, many valuable Native agents, who have done good service in the evangelization of their brethren, have been trained up in the institutions of Sierra Leone. There, in shelter and security, they have been carefully qualified for their important duties. The College at Fourah Bay has done, and we trust yet will do, effectual service in gathering out men in whom the missionary spirit is discoverable, and fitting them out with the requisite qualifications for becoming successful teachers. A colony which has sent out men of the stamp of Bishop Crowther while still in its infancy ought, unless prepared to forego its noblest traditions, to do yet more in the future, when now reaching more advanced maturity. One successful missionary is no slight contribution from any particular place to the missionary cause, but more might be reasonably

* *Dictionary of the Hausa Language.* By the Rev. James F. Schön.
Grammar of the Fullah Language. By the Rev. C. A. L. Reichardt.

looked for from a place so circumstanced as Sierra Leone, and, as a matter of fact, more have been supplied.

Again, Sierra Leone, or, more strictly, those who have proceeded from Sierra Leone, have rendered most valuable assistance in evangelistic work, not only along the coast, especially at Lagos, but also up the river Niger and in various important stations in the interior. In some cases the necessarily artificial training to which they had been subjected has proved a disqualification rather than a help for rough and homely work among untutored tribes in the interior; but where good common sense has been the accompaniment of previous training, and, above all, where genuine Christian principle and love for souls have been distinctly predominant, useful missionary agents have been supplied from Free Town, who have done excellent service. In the missions established at various points on the coast of Western Africa, and, so far as the interior has been penetrated, there has been good work done from Sierra Leone.

When, however, we come to view the colony as a base of operations from which the surrounding country can be affected, and missionary expeditions be launched into the interior, it is not so clear that Sierra Leone does fulfil this object in any adequate or satisfactory manner. Almost from the very outset of operations there—at any rate, from the time when Christianity can be said to have taken root among the people—extension into the regions beyond has ever been kept in view, and it cannot be said with truth that, as regards what may be termed distant missions, no effort has been made. In the important efforts on the river Niger, men from the Ibo country, or of Ibo parentage, domiciled in Sierra Leone, were willing to volunteer for the Delta, while others, of Hausa or Kakanda parents, were found prepared to establish themselves at the confluence; some Egba Christians have gone back to Abeokuta, and Yorubas to Ibadan and the towns of that kingdom. But it is still a much-regretted fact that, although at various times European missionaries have made attempts at propagating the Gospel in the countries more immediately surrounding the colony of Sierra Leone, these efforts have been comparatively fruitless, and have been feebly seconded by the Native Church. Districts lying in immediate proximity to the colony have hitherto been almost entirely neglected. The Bullom Mission, which can be reached from Free-town in two hours, begun in 1812 by the zeal of Mr. Nylander, was not resumed until 1861. Thrice missionary operations have been attempted in the Quiah country, inhabited by Timnehs, and very little success has been obtained, the people there being chiefly a mongrel sort of Mohammedans, intermingling pagan practices with their ignorant profession of Islam. In the Sherbro and Mende country similar efforts have recently been made, but with nearly similar results. Still there is hope, and the transfer in 1875 of the Bullom and Quiah Missions to the Native Church will, we trust, rouse the Native Christians of Sierra Leone to put forth efforts commensurate with the evils which have to be encountered. These are many and formidable. For a long time past these districts have been in a state of war and tumult. There have been

ceaseless wars and constant conflict with the British authorities. Domestic slavery is rife, encouraged by the Mohammedan chieftains. A serious obstacle, too, to the spread of Christianity is presented by the influx into these territories of civilized but ungodly Africans from Sierra Leone, who, intent upon gain and the gratification of their evil passions, swarm in the creeks and channels of the Sierra Leone river, where they can indulge their vicious propensities without the religious and moral restraints of more settled life in the colony. Much sympathy is due to the faithful missionaries who are struggling against these manifold evils, and much prayer should be offered that they may be blessed and prospered in their arduous work. It will be apparent, from what we have stated, that there is here ample scope for the exertions of the Native Church, and for proving the reality and the power of their own faith. It is the natural task to which they are called, and we rejoice that they have at length addressed themselves to it. They possess many qualifications for the work, and, although there are hardships and difficulties in abundance, if they will manifest as much earnestness for the Lord Jesus Christ as we fear too many of their brethren do in the pursuit of gain and in the indulgence of ungodliness, these ought not to be insuperable.

While, however, all due and sufficient support should be given to the Native Church in the arduous enterprise before them when prosecuting what might be termed the Home Mission, the work of the Church Missionary Society on the Western Coast of Africa should now be of a very different character. If we will recur to the primitive and apostolic practice, there should not be, after a fair amount of time and labour has been spent in evangelizing any particular spot or region, undue lingering there. Ever forwards and ever beyond was the practice of the Apostles of our blessed Lord. They were, so far as we can gather from authentic record, unceasing in locomotion. The Gospel spread through the then known world much after the fashion and almost with the rapidity of the fiery cross. It is for this reason that our new East African Missions can be dwelt upon with so much satisfaction. The attempt to penetrate into Central Africa, and to communicate to all tribes in turn the glad tidings of the Gospel which the Christian Church is now engaged in, goes far to realize primitive practice. It does seem the adequate realization of proper missionary work. But on the Western Coast has there not been too much continuing on the sea-shore and abiding in the "ports"? Sufficient honour cannot be given to the zealous missionaries who, in Yoruba and Ibadan, and up the Niger, have striven to make aggression upon the interior; but still, after all, Christianity has only made its influence felt upon the fringes of this vast continent; these are, in many respects, the least promising and most demoralized portions of the country, if such distinction can be made in Africa. We may be well satisfied with fruitful and conscientious work in the past, but what course should be adopted in the future?

The course of recent explorations, and the success of travellers like Commander Cameron, point to the propriety, if not the duty, of reaching further and beyond among tribes hitherto unevangelized, and where

missionary work might be carried on under conditions more favourable to health and life than the pestilential regions which encircle tropical Africa like a zone. Captain Speke has said that Africa may be considered as being like a great dish turned upside down : first, the rim of the dish representing the low-lying littoral ; then the ascent to the centre by the mountains ; and then coming on by a small descent to the great central plateau. According to Commander Cameron, the serious difficulty in travelling and trading in Africa lies in the unhealthiness of a great portion of the coast-line and some parts of the interior. We have as yet only occasionally travelled, and scarcely traded or preached the Gospel anywhere else. He also maintains that, in time to come, Englishmen will be able to live in Africa as the Civil Service and the army live in India, if they cannot settle as colonists. He also holds, as Sir Bartle Frere did, that the climate is not, as a rule, so bad as India, and half, or more than half, the sickness has arisen from people travelling there not having the proper means of resisting the climate. If, in the interests of trade and commerce, the plan of the King of the Belgians could be realized, and a chain of posts be established across the continent of Africa, would it be quite impossible to do, in the interests of the Gospel, on the Western Coast, something akin to what is being done on the Eastern ? If any effort of this kind were attempted, it would be absolutely necessary as a preliminary measure to find some suitable base of operations from which the inland could be favourably approached. This could hardly be Sierra Leone. There is, beyond doubt, too much truth in the opinions expressed in an able paper read last year before the Society of Arts by Mr. E. Hutchinson, the Lay Secretary of the C.M.S., from which we make the following extract :—

Has Sierra Leone proved a centre whence the influence of English arts and civilization have radiated to any extent ? I fear that, as far as the immediate vicinity is concerned, we cannot say much for the beneficial influence of the colony. To the north, on the Bullom shore, separated by a few miles of water from the colony, British influence is unable to put a stop to tribal disputes, going the length of frequent murder and bloodshed. On the south, in the Sherbro country, the British commandant, Mr. Davies, recently nearly lost his life in endeavouring to reduce some hostile tribes to subjection ; while, to the east, in what is called the Quiah country, the influence of Sierra Leone does not extend much beyond the borders of the colony. The explanation, however, of all this is not very far to seek. The chief cause of the apparent want of success in these philanthropic efforts was the constant warfare in which the Sierra Leone Company and the African Institution were engaged with the slavers of that time. Instead of being left free to carry out their benevolent designs, they were confronted at every turn by this accursed system ; while, subsequently, the rapid increase of the colony, through the liberation there of slaves captured by our cruisers, still further paralyzed the attempt to systematically introduce English arts and agriculture. Again, the geographical position of Sierra Leone has prevented the spread from it of any largely civilizing influence. It never has been, and never will be, a great emporium for trade ; its exports and imports are insignificant as compared with those of Lagos or the Gold Coast.

Commander Cameron remarks that “ the great trade of the country is behind Sierra Leone, and also behind Ashantee, and is carried on right across the Sahara or by means of the different branches of the Niger.”

The countries with which this trade is carried on are inaccessible from Sierra Leone. By the Niger route, which is navigable for many hundreds of miles through fertile and populous countries, it can be reached, and they have, through the exertions of Bishop Crowther, had some acquaintance with the Gospel message communicated to it. Those who have studied the Bishop's interesting journals, published in this periodical and in other forms, can easily form some conception of what has been already effected in this direction. So far, however, as experience has as yet gone, attempts at reaching Central Africa by the course of the Niger must be looked upon as not without serious risk, though by no means necessarily fatal. It is possible for Europeans to live on its banks; for, as a matter of fact, trading agents are to be found resident there. All missionary efforts hitherto have been in the hands of the Native Church; and although there have been drawbacks, owing to the misconduct of individuals, which have much hampered the proceedings of the excellent Bishop, still there has been a fair amount of success, not only in the amount of actual conversions, but in the pioneer work which has been accomplished.

The Niger route is, however, not the only means of access to the interior. In 1872 Bishop Crowther, who found it impracticable to return by the river, owing to the grounding of his steamer, the *Victoria*, undertook an overland journey from Lokoja to Bida, and thence to Lagos on the sea-coast. Eight Europeans were members of this land-route party, and all reached the coast safely. In the course of his interesting narrative the Bishop, sympathizing with the toils of the carriers placed at his disposal, remarks, "Here one fully sees and feels the great advantage of oxen, good foot-roads, the use of beasts of burden and means of conveyance, as carts and waggons in their rudest construction. In these things Africa is far behind all other countries. . . . This want will continue to be felt unless some civilizing influence rise to give her a lift from this state of degradation and wretchedness, where the inhabitants are worn out, being in appearance of the age of fifty before they are forty on account of extra wear and tear of bodily labour, for want of the help of machines." In the efforts now making on the Eastern Coast this prime requisite of ready transit from the coast is not being lost sight of, and measures are being taken to form a rough but sufficient road by which the interior will be reached in one third of the time, at much less cost, and with much less physical degradation to the people than is now the case. Is what is possible on the Eastern Coast hopeless on the Western? It may be convenient to bring permanently under notice what possibly many are not aware of, as a matter of fact, that Europeans live for the purposes of trade up the course of the Niger and well in the interior for purposes of trade, and go to and from the coast even with the imperfect appliances at their disposal.

It is therefore of infinite importance to establish distinct communication with the interior from the West as well as from the East of Africa. Probably many difficulties would have to be encountered through the cupidity and jealousy of the Native chieftains, who have so long, under the debasing influence of the former slave trade, been trained up in

habits of rapine and bloodshed. The evil influences of Mohammedanism too are serious. As the chief upholders and propagators of slavery in its most revolting forms, their interests are in direct antagonism with peace and order, even apart from their jealousy of Christianity as a hostile system of religion. Additional strength might be imparted to existing missions in the interior; but before any great results can be looked for, more systematic efforts must be made than have been practicable during the times of confusion and disorder which have prevailed so long. So far as Christian effort is concerned, Central Africa may be looked upon, at present, as almost virgin soil: and yet statesmen and geographers think that "the time has arrived when it is the positive duty of Great Britain to step forward and reap the benefits of those heroic efforts which have been made for the last twenty years to open" up the country.

Probably, before long, an appeal will be made to the public, by the Geographical Society, to procure the necessary funds to make Central Africa accessible. In the judgment of Sir Rutherford Alcock, if the money was supplied, he believed that in a very few years a large and bountiful harvest would be reaped. It might be well for England, in a commercial point of view, if this expectation were realized; but assuredly Christian men would be sadly wanting in their duty to their Master if they were not more than ready to avail themselves of any opening thus made. It is for them to be among the foremost—if not the foremost—to enter in, so that the first tidings of approaching civilization shall be communicated in the accents and through the precepts of the Gospel of our Lord and Saviour Jesus Christ. This has been well attempted in the East African expedition of the Society, now so energetically being pushed forward. It may fairly be said of that, what has been so long last promises to be yet first; but, with all the available resources of Christianized Natives on the Western Coast, there seems no adequate reason why there should be this inversion of order. There are men of excellent promise and distinguished abilities among the African community. If their gifts were consecrated to the service of their Redeemer, there might yet be a glorious future for the land of their birth. Nor should the Church in England be wanting. Noble efforts are now being put forth; we trust they will be yet further intensified. Just in proportion as is manifest that the way into Africa is practicable, we believe that the call will be recognized. Strong missions in the interior—centres of light and civilization—would go far to neutralize the barbarism of Ashantee and Dahomey, which hitherto have thriven on the disorder and corruption engendered by the slave trade. With Christianity instead of heathenism in their rear, it would be difficult for these barbarous states to continue in their savage state. All this may be of the future—and perhaps not the immediate future—but it is the province and the privilege of the believer to look forward perpetually with faith and hope, and to descry the first dawns of promise that wars shall be remedied and the progress of the Gospel be upheld. So marvellous has that progress been recently, and so wonderful have been the openings within the last few years—not only in Africa, but

throughout the world—that it would be dereliction of duty not to be preparing for yet further effort in this highest and most holy cause. There seems to be now the cry from Africa to the Church of Christ, “How long are ye slack to go to possess the land which the Lord God hath given you?”

ON THE FUH-KIEN MISSION.

REPORT BY BISHOP BURDON.

*St. Paul's College, Hong-Kong,
November 9th, 1876.*



HAVE just returned from a visitation of all the missions of the C.M.S. in my diocese, and I sit down now to give you my impressions of what I have seen. The journey, with the stoppages at the different places, has taken me upwards of six months, and the amount of space travelled over in going and returning has been about 5000 miles. In performing this I had to take seven short voyages of two or three days, and one rather longer of seven days' duration.

Starting with Mrs. Burdon from Hong-Kong at daybreak, on April 2nd, and touching for twenty-four hours each at Swatow and Amoy, where there are no missions or clergy of our Church, I arrived at Fuh-Chow on the 7th. Here we stayed at Mr. Wolfe's till the 15th of May, when we left for Shanghai, where we arrived on the 18th. After a short but pleasant visit to Bishop Russell at Ningpo, we crossed over to Nagasaki on the 30th. At Nagasaki we stayed a month with Mr. and Mrs. Maundrell. Kobe, where Mr. Evington was ordained priest, and Osaka, took another three weeks, and on the 27th of July we arrived at Yokohama, where we were most kindly received by Mr. Piper. The British Consul and the chaplain (Rev. Mr. Garratt) also came off with Mr. Piper to the ship to welcome us, when we all went ashore together in the Consul's boat. We were taken at once to the chaplaincy, where the Church Committee had been invited to meet me at breakfast. Later in the day we removed to Yedo (or Tokio, as the Natives now call it), but I returned to Yokohama the following Saturday for the purpose of holding a Confirmation of English persons on Sunday, the 30th. I preached both morning and afternoon of that day to very large audiences, the confirmation taking place in the afternoon. Two days after this we started for Hakodate, where I intended to stay three weeks, moving on at the end of that time to Niigata, from which place we purposed going overland to Yedo again. Through a provoking mistake in a newspaper advertisement, I allowed the only steamer that would leave Hakodate for Niigata for more than a month, to start without me. After waiting a fortnight for the advertised steamer, which never arrived, we returned to Yokohama by the same way by which we came, intending, if possible, still to go to Niigata overland from Yedo. There, however, I received the letters of four or five mails all at once, and among the numerous letters that then (Sept. 13) reached me, there were two from Mr. Davys, informing me that he would leave England with the men he had obtained at the end of September. I felt immediately that I must give up all thought of visiting Niigata. Much had to be done at Hong-Kong in the way of preparation for the new comers, and, to my great regret, I abandoned the Niigata trip. After giving two Sundays to Yokohama and one to Yedo,

we started for Hong-Kong on October 3, and reached our home in safety on the 10th, glad to get back to settled life once more.

This is a brief statement of our wanderings for the last six months. I might have accomplished them of course in much less time, but I lingered in the various stations and their neighbourhood chiefly that I might acquaint myself as much as possible with the nature of the work carried on in each place. I have thus had the great pleasure of becoming personally acquainted with each of the clergy in the extensive diocese at present allotted to this bishopric, and I have learnt from personal observation the circumstances of each mission, and am thus placed in a position to understand its wants, and perhaps to render assistance where and how most required.

My Visitation naturally divides itself into two parts—that to the Fuh-Chow Mission, and that to Japan. I will devote the present letter to the former, and will take up the latter in a future letter.

My work at Fuh-Chow was divided between the ordination of four deacons in the city of Fuh-Chow, and a three-weeks' confirmation tour through the country stations, which I took in company with Mr. Wolfe.

On Monday in Passion Week I began the examination of the four candidates for deacons' orders presented by Mr. Wolfe on behalf of the C.M.S. The examination lasted three days. It was confined, of course, almost entirely to the Bible. None of the men had been trained as students. All they knew had been picked up by their own reading since they became Christians. One of them is fifty-two years of age, and has been for eighteen years a Christian. He was baptized in 1857. He first heard the Gospel, as far as I could learn, from Mr. Fearnley, though he at first joined the Methodist Episcopal Mission. He is not, as indeed is the case with the others, a literary man, and I believe could hardly read or write when he became a Christian; but his Christianity has been the means, as in so many other cases in China, not only, as we trust, of saving his soul, but of elevating his mind and stimulating him to the acquisition of knowledge, so far as it was within his reach. His answers to the questions were, on the whole, fair; but you must understand that his qualifications (and, for the most part, those of the others) for the ministry were rather based on his clear appreciation of the character of the Gospel, his life—which competent testimony declared to be consistent—and the persecutions he had faithfully endured for the Master's sake, than on his knowledge. Only a few weeks before his ordination he had been "shamefully treated" at the station where he had been located—an outpost several days' journey from Fuh-Chow—and after his ordination he expressed his readiness to return to his post, from which he had been driven away, after being stripped, whipped publicly, and hung up to a tree, when some foul stuff had been crammed into his mouth. Faithfulness like this, joined to the other qualifications already mentioned, and the power to preach clearly the Gospel to his fellow-countrymen, seemed to me to furnish sufficient reason, in commencing the Native ministry, to entitle the man to admission to the diaconate. Still I shall require a higher standard of knowledge before he and the others are admitted to the higher order of the ministry, as well as from any who in future apply for ordination. The name of the person above described, as pronounced in Mandarin, is Cháng Yao-kang (*Note*.—Short ä = "u" in run). The one who passed best in the examination is named Chān Sin-ki ("i" in this last word = "e"). He is thirty years of age, was baptized by Mr. Wolfe in 1867, and has been employed as a catechist for about eight years. He was originally an artist; that is, he had used his Chinese pen in making, I think, what we

should call pen-and-ink sketches. He was, therefore, a little better educated than the others, though still not a literary man. I was much pleased with his answers on the whole, and with his general deportment. It was he who read the Gospel at the ordination. The other two are aged forty and forty-three respectively, and have been Christians and catechists for some years. One was baptized by Mr. Cribb, and the other by Mr. Mahood. Their names are (I give again the Mandarin sounds) Soo Tsǎn-Yǎn and Lin Shan-Chǎng. (Please note that the first word of each of these four triplets is the surname; the two last the personal name.) Soo was originally a teacher, so was Lin; but the latter changed his employment to that of maker or seller (I forget which) of sacrificial paper, and afterwards became an underling in a Yamun (magistrate's office). I earnestly hope that all four will prove themselves good men and true. They were ordained, as you already know, on the forenoon of Easter Day, in the presence of a large congregation, most of the other missionaries, and many of their converts, being present. They were afterwards licensed to work in different parts of the mission, and to take charge, under Mr. Wolfe, of the Christian congregations at or connected with the places mentioned in their licences.

This is the first step towards the development of the Native Church. As deacons they will work, for the present, under Mr. Wolfe's superintendence, and I hope to receive reports of them from time to time, and judge how they go on. Before they are admitted to the priesthood, I trust that things will be so arranged that a commencement will be made of the Native Church, formed as much as possible on the model of the older Native Church in Ningpo and its outlying stations. There is ample material for such an organization, which shall be partially independent of foreign help. This, I know, is what the Committee are exceedingly anxious should be aimed at in all their missions in which Churches of Native Christians are formed. I will give my earnest attention to the carrying out of this object, and for this purpose shall suggest the formation of a Church Council at Fuh-Chow.

In the afternoon of the day on which the ordination took place a confirmation was held, when between forty and fifty Native converts were confirmed. All the newly-made deacons took part in the service, which on the whole was an interesting one.

From all that I could learn from Mr. Wolfe, the Church in the city is not in a very flourishing state. Large cities almost everywhere seem to deaden anything like Christian life. The number of converts, as compared with that in many of the country stations, is small, and it shows but little tendency to grow. According to a paper of statistics just received from Mr. Wolfe, the actual number of adult Christians belonging to the city of Fuh-Chow is only twenty! It must be remembered that at the confirmation in the city which I have just mentioned, those confirmed consisted mostly of converts from other stations.

Any of the small country stations would be preferable for work to the city. It is so everywhere. Even in the country where the head-quarters happen to be in a city, the converts mostly, if not altogether, come from outside the walls, and not from inside. There seems to be something in the very atmosphere of a city opposed to the claims of religion. At home, if our cities are the centre of very much evil, they, at all events, are also the centre of some good. In China, I am afraid, it must be said there is no counter-acting influence to the evil, and hence Christianity finds it hard work to make way in its cities.

My visit to the out-stations was extremely interesting, though, after three weeks of chair-travelling, with no very restful places of rest, it became rather fatiguing. We went over some 300 miles of ground altogether, and visited the chief stations within that space. To have visited *all* the stations (there are over fifty) would have taken me more than double the time. Mr. Wolfe baptized about 170 men, women, and children, and I confirmed upwards of 500 converts. Together we administered the Lord's Supper to over 600 Native Christians. (Mr. Wolfe has, I think, already given you the exact numbers. I have them not at hand.*) I have been thus brought into contact with most of the converts belonging to your Fuh-Chow Mission. I am afraid I should weary you if I were to take you over ground so often described by Mr. Wolfe and others. It seems to me that my best course is, instead of copying my journal, to give the chief of the impressions made on my mind as I witnessed the work that has been done in these places. If I repeat what Mr. Wolfe has already told you, I hope you will forgive me.

1. The first thing that deserves notice is the friendly reception we met with everywhere. Our route lay through both frequented and unfrequented paths. We passed through towns and villages, over hills and high mountains, sometimes through thickly-populated places, sometimes through almost desolate regions. But wherever we passed, whether the people were few or many, whether through the crowded city or meeting only the occasional wayfarer, I do not remember that one uncivil word was spoken to us. Travelling in some parts of China, as our negotiations with the Chinese Government for the last year or two abundantly testify, is at all times more or less unsafe; in other parts (it must be remembered that China is nearly as large as all Europe), though generally safe, yet we never know when the minds of the people may be stirred against us; and as they have never seen and will never see what English power means, a foreigner's life is on such occasions not worth much. In this very district that I traversed this was the case only five years ago. In the time of the excitement that followed first the Tientsin massacre in 1870, and the stories that were got up the year following about the pollution of wells by what was called in Chinese "Magical Powder," the country people, generally so quiet, were roused to fearful enmity against all foreigners. Poor Mahood nearly lost his life here in 1871, and, indeed, it is not at all unlikely that the treatment which he then received had much to do with hastening his death. It is right to say, however, that this was only a passing excitement, and it soon wore away; although it shows what an element of danger is always existing so long as there are ignorant, superstitious feelings such as these among the people to which evil men can appeal. Christianity is the only thing that can uproot those superstitions, and ensure not only safe travelling but true civilization in China.

In the village where Mr. Mahood was seized and bound I saw one man who had been foremost in the work, who is now a Christian. When some years after he applied for baptism, some of the members of the little Church sturdily opposed his reception. One vigorous little man declared that he would never consent to his being baptized on account of the evil treatment he gave to Mr. Mahood. He was asked whether he thought Mr. Mahood himself would be likely (I think Mr. M. was by this time dead) to keep him out of the Church for such a cause, and whether Mr. Mahood would not be

* Mr. Wolfe's figures are, 176 baptized during the Bishop's visit; 515 confirmed by him; partook of the Lord's Supper, 620.

the first to rejoice over such a change. The answer to these questions was so patent that all objections were silenced at once on this score, and the man was received. Before his reception, at a meeting of the members, the man expressed his deep sorrow for the part he had taken in the persecution, and said that he did it not only in ignorance, but in pursuance of his own convictions. He firmly believed that Mr. Mahood had a powder of the kind spoken of, and that he was going about the country only to do mischief with it. And no wonder the poor man had this belief when mandarins, by their acts and their proclamations, took pains to spread and foster it. Happily, there is no such difficulty at present in the region we travelled through this year, although this very year has seen similar efforts tried in other places, and, in one place, with terrible success, in a Roman Catholic mission on the Yangtse. The people, as a rule, bear no enmity against us. It is the *literati* (a great misnomer!), from whom the officers of Government are chosen, who hate us, and from time to time excite the people against us.

2. The next thing to be noticed is the number of Christians, and also of those ready to become Christians in this region. The number of Christians, for the time during which work has been going on, and considering the small number of labourers sent out from England, is something wonderful. The Fuh-Chow Mission was established in 1850. For ten years there was not a convert, and now in the city and its outlying stations there is a total of 1443 Native adult Christians, with a staff of fifty-two paid catechists, eighty voluntary helpers, seventeen students, and five Native Clergy. And yet there has hardly ever been more than one foreign (i.e. English) missionary at a time on the spot. Sometimes there have been two men working together for a year or two, but something has generally happened to reduce the number again to one. It is so at present, though it will not be so by the time this letter leaves me for England. I rejoice in the speedy advent of two men from home to join Mr. Wolfe, but it will be two or even three years before they can render him effective help. Truly the success that has been vouchsafed to the Fuh-Chow Mission has not been owing to the number of missionaries sent thither from England. I believe this has even been taken as an argument why the number of missionaries should be kept low. I hope this argument is not felt in any force at present—at any rate it will not be my fault if it operates in any degree, and at any time, to keep the number of missionaries in this mission at the figure at which it has been hitherto maintained. The foreign missionary is needed, not only to give the first impetus which calls Christian Churches into existence, but to guide, superintend, and watch over the new Christians. These are ignorant. They need “teaching to observe *all* things which” the Master “has commanded us.” The best among them require careful training, that they may become teachers of their fellow-countrymen, and without fear of leading the Christians into error, take the work of tending the infant Churches out of the missionaries’ hands as soon as possible. The teacher, the evangelist, the itinerator, the theological professor, are all needed first from Christian lands, and more than *one* of each. Accidents have to be provided for. Men must be ready to step in to take the place of others disabled by sickness, or laid low by death. You may smile at all this, and ask me to remember that the mission-field consists of more than the Fuh-Chow Mission. Notwithstanding this, however, I must aim at high things, and in time I believe they will be at least approximately attained.

You need a school of the prophets at Fuh-Chow, where men would be constantly under training for the work, and be ready to be drafted at any

moment into different parts of the mission, just as much as I need one at Hong-Kong. If the supply of men keeps up in St. Paul's College, I may be able to help the Fuh-Chow Mission to some extent in years to come, but this is out of the question at present.

But to return to the number of converts. This is, as I have said, very surprising. The chief success is rather in the villages and country places than in the cities. In some places—notably in that village where Mahood was maltreated—Mr. Wolfe assured me, and the numbers of Christians on the books testified to me, that the whole neighbourhood seemed ready to adopt Christianity if only we had more men to work the region. Native catechists are good in their way, but their knowledge and experience are often very small, and they in their different stations need constant visits from the foreign missionary. But for this, there must exist the foreign missionary, able to give these constant visits, and by his knowledge of the language and the time at his command, hold all the stations in one district well in hand. You can easily see that neither Mr. Wolfe nor any one else, single-handed, with more than fifty stations, scattered over a wide extent of country, with no other mode of conveyance than a sedan chair, could possibly do this.

I had practical proof of the numbers of Christians, and of those anxious to become Christians, not only in those that met for worship and came to me for confirmation, but in those then received for the first time by baptism. In that short trip of three weeks more than 170 persons received the sacred rite of baptism. Taking 30 away for children, there were at least 140 adults who came forward to make profession of their faith in Christ. This, I suppose too, was nothing out of the common. We no doubt took a larger round, and went through it quicker than Mr. Wolfe would have done, had he been alone, but many were left unbaptized who were applicants, and probably in the course of a few months an equal number might be ready to be baptized.

The question naturally arises—it arose in my own mind again and again, as it passed before my eyes—is all this work real? Are not the baptisms too quickly determined upon? I cannot say that I had not misgivings myself occasionally, as I suppose Mr. Wolfe must have had too. There are many persons to whom the missionary, especially under circumstances like these, cannot take the responsibility to refuse baptism, though he administers it with more of fear and trembling than of joy and satisfaction. Every genuine man has such misgivings about his work. Moreover, most of the converts at these out-stations are prepared for baptism by the catechists, who are apt to make mistakes in judging of character, and perhaps are but indifferent teachers. The applicants for baptism are kept a long time, it is true, on probation, most of them as long as six months, some for a much longer period, but the decision after all depends on the report of the catechist, and the result of a brief examination by the foreign missionary in Scriptural knowledge. So long as the missionary's visits are as they have been, with one man in charge, "like angels' visits, few and far between," I see not how this can be helped. It is far from a satisfactory state of things, nevertheless.

In addition to this often unsatisfactory mode of admission, there were three things that struck me unfavourably at almost every station in the mission that I visited, to which I think it right to draw your attention.

I have hesitated a great deal about bringing these forward, but they are points about which it seems only fair to you and to the work to report.

It is said that missionary reports only speak of what is bright, and never say anything of the dark side of the work. At all events missionary societies have the reputation of keeping such passages out of their printed reports, if they do occur in the letters sent home. Now, I for one do not see what would be gained by dwelling on all the black spots and failure of our work. Black spots and failures there are, as there are in every work that is human; but they are not more numerous—if the truth were known, and known it shall be one day—than the black spots and the failures in commercial or any ordinary secular undertaking. At the same time there are weak points about mission-work which it would be wrong to hide from the view of those who, far from the mission-field itself, are dependent for their information upon those who are actually engaged in the work.

One of the things that struck me most in this direction was the ignorance of most of those who were admitted, and the apparent hopelessness of teaching them. The ignorance I mean is not that of the Bible, or at least of its leading truths, but the ignorance of reading, and the immense difficulty of teaching such people to read their own language. This is really a very serious matter, and is a great source of weakness in the present, and of anxiety for the future. I heard a gentleman once say on the Bible Society platform in Exeter Hall, "The Chinese are all readers." I often thought if that gentleman could have come with me on my trip through the Missions in Fuh-kien Province, and had just sufficient knowledge of Chinese himself, to judge of what he saw, he would not again repeat this old mistake with reference to the Chinese people. Mr. Wolfe told me that he had not half a dozen literary men amongst all his converts, and that by far the greater number of those who were received were men who, at all events, on their first application, knew not what we would call in English a single *letter*, or what the Chinese would call a single character. Efforts are made to teach all who apply for baptism, to read the Prayer-book and portions of the Bible, but I could not help observing how often the success was a very partial one. The great body of the converts, I fear, get very little of their knowledge from their own reading of the Bible, but from their catechist on Sunday, and on other occasions. All, then, depends on the diligence, and zeal, and knowledge of the catechist. I have no doubt the catechists as a body are faithful men, but they are but men, who not very long ago were heathen themselves, and who, perhaps, also learned to read after they became Christians.

I had several conversations with Mr. Wolfe on this subject, and he felt the seriousness of the evil as much as I could. The question is, "What is to be done?" The Chinese character is so cumbrous and so difficult, that to expect these poor peasants, who earn their bread literally by the sweat of their brow, and who never knew more than a few score of characters in their lives, which they have long ago forgotten—to expect such persons to begin at forty years of age, more or less, to learn to read and understand the Chinese character, so that they will get either profit or edification out of it—is simply to expect a miracle when the days of miracles are past! In Ningpo, a system has been devised of writing the colloquial by means of Roman letters, which has been most successful in teaching men of the class I have alluded to, and women who, as a rule, are never thought worthy of being taught anything at all, to read for themselves the Word of God. While this system has its dangers, it cannot but be beneficial when employed for the above-mentioned classes, and I heartily wish it could be introduced into the Fuh-Chow Mission. There are many difficulties, however, in the way.

The Ningpo system has grown with the growth of that mission, and has become an acknowledged means of usefulness. It was adopted when missionaries and converts were few. To begin now at Fuh-Chow would require the full attention and constant effort of some one really interested in the thing, and who had time to give to it. Mr. Wolfe, with all his other work, cannot undertake such a scheme as this. And yet, if these converts are ever to be worth anything, if their knowledge is to grow, if they are to be looked on with satisfaction in themselves, and are to be a real power for good in the different districts where they are scattered, and in which they are known as Christians, they ought to have some means by which their knowledge of Christianity shall not all be at second hand. To have a few ignorant people in a church would not much matter—there will always be such, and, thank God, salvation does not depend even on the power to acquire the art of reading,—but to have the great body at every station, as a rule (I think I am right, no one will be more rejoiced than I if I find I am exaggerating) non-readers, or but poor readers, is a far more serious thing. It lessens one's faith in the security of the work. Genuine men they may be for a time, but ignorance is always a great element of weakness, and gives great scope for heresies and divisions.

The two other disagreeable features that struck me, even in Fuh-Chow city and all through the stations, were the little effort that seemed to be made by the majority to attain to cleanliness either of person or of chapel, and the want of reverence. The Chinese are proverbially a dirty people, and one is always sorry to see those amongst them who become Christians so slow to learn that "cleanliness is next to godliness." You must not be offended with me for mentioning these things. I think our friends in England should know that all connected with our Native brethren is neither *couleur* nor *parfume de rose*. Some of the so-called chapels were, it is true, beyond the power of any one to make or keep clean. They were merely temporary hovels in which worship is held until a decent building can be erected.

But where cleanliness was really attainable, and a tolerably good building erected, I was troubled to find both a great deal of what was offensive in and around the chapels, and of irreverence in many of the worshippers. Many things I know could not be helped. But this is a matter of education, and that education should go on from the very beginning. Much is within our own power. Converts, whether old or young, ought to be taught that the House of God is not the place, and the hour of Divine worship not the time, to eat earth-nuts,* and scatter the shells on the floor, and some system should be devised of stopping it when it is done. Female converts—a great difficulty because of their ignorance—must be told distinctly through their husbands, that Church—either during time of service or not—is not the place for attending to the necessities of their babies! Cleanliness of person and quietness of manner should be constantly inculcated. Heads must be clean when confirmation is to be held—and certainly hands should be clean when the Lord's Supper is to be administered. These are small things, perhaps it may be thought, but they are not small as connected with the stability of the work. In a people like the Chinese, small things like these are made the foundation on which to build much more important things.

* Is it always practicable to control this sort of irreverence in Christian churches at home? Our Homilies testify to the prevalence of these disorders in that period and in the times before the Reformation. How offensive, too, are the practices to be witnessed in Romish churches abroad, especially in Spain!—ED. C.M.I.

Notwithstanding all this, however, it is my firm belief that the work as a whole is a genuine one. I have given three discouraging features, and I think they are those which would be "spotted" by any intelligent visitor, however friendly, but I honestly think that nothing worse could be found out or said against the converts. One thing more might perhaps be suggested, but I was careful to make inquiries on this head, and I could find no reasonable foundation for it. It is that there is a hope of British protection either against the law of their own country or the unjust squeezes of the mandarins. Facts, as I shall yet have to point out, are all against such a supposition as this. It may have operated as a motive in some cases, but it has been severely punished wherever discovered. The *clannishness* of the Chinese may have something to do with the large numbers in particular places, but I look upon this rather as a providential help to the spread of Christianity than as a discouraging feature of its increase.

As I mentioned three unfavourable characteristics, I will give three of an opposite character which lead me to rejoice in the work and believe that it is of God.

1. The converts are not ashamed to be known as Christians. This came out sometimes in a way that drew public attention to me more than I had expected or cared for. The Chinese do not yet associate the name of Christian with a higher standard of goodness than anything they know. Native Christians are mostly looked upon by their heathen fellow-countrymen as followers of foreign sects, and are despised accordingly. Roman Catholics and Protestants are in this respect all alike in their eyes. They are all considered to belong to one foreign sect, and to have abandoned the customs of their own country for the depraved customs of another. Occasionally there are actual outbreaks and persecutions, and one would think that the Christians as a body would not care to draw attention to themselves—especially in remote country districts—more than is necessary. I was astonished, however, at the public way in which the Christians came forward to meet me and do me honour as their bishop. Mr. Wolfe and I travelled in as unpretending a way as it was possible. There was no appearance of any "big mandarin" about our conveyances or our baggage. But as I was entering some villages I was startled by hearing a Chinese salute, and, on entering, by seeing almost every man, woman, and child, turned out of doors to see me! It was evident the Christians had no idea of hiding themselves in such places. I should think there were no, or few Nicodemuses. The most public reception I had was in the city, called in the Fuh-Chow dialect, Ku Cheng—in Mandarin, Ku Tien (ancient field). This is a walled city, and is the place where the mob of rustics, who seized Mahood in the country, led him for trial and, as they thought, for execution also. The largest number of Christians is connected with this place, and about 100 of them came outside the gate to meet and welcome me. To my horror they had provided a large mandarin sedan chair with four bearers, into which they begged me to enter that I might be carried in it through the city to the chapel. What could I do? Shades of missionary fault-finders rose before my eyes as I exchanged my humble travelling-chair for this more official one, but I could not see that I or any one else had reason to complain. No other harm could come from the proceeding than bringing the attentions of the people on the Christians. No prerogatives of the magistrates were interfered with. The people stood quietly at their doors and windows to see me pass, and they had a good look at me, as the sides

of the upper half of the sedan were composed of glass windows. On arriving at the chapel, which has only lately been enlarged, and is now the largest chapel in the whole mission (the chapels in the city of Fuh-Chow, I think included), it was at once filled from end to end with Christians and heathen. The little house too for the Native deacon, behind the chapel, was filled to overflowing, and it was difficult to find a resting-place. I thought it best to get into the pulpit, and, after saying a few words to them in Mandarin, which were interpreted by the Christian schoolmaster, I told them that I had come a great distance that day, and was both tired and hungry, and should be obliged to them if they would now go home and come back at another time. To my amazement and that of Mr Wolfe, the crowd quietly dispersed, and, though we had to do almost everything in presence of a number of people, yet we had comparatively a quiet time for the rest of the evening. I thought my whole reception in this city a remarkable thing. The people were most respectful in demeanour, and the only word I heard as I passed through the streets was a remark, *sotto voce*, on my great age! I do not suppose this innocent recognition of the Bishop by the Christians can do the smallest harm, and, at all events, it showed that in one of the chief cities where Christianity has obtained a footing inland from Fuh-Chow, the Christians were not ashamed of drawing attention to themselves.

2. Another and far surer test of their genuineness is seen in their readiness to suffer persecution. I grieve to say there has been this very year but too abundant cause to show this readiness. Some cases have been most painful. One man, about whom Mr. Wolfe has no doubt written to you, who declined to act in his old capacity of master of the ceremonies at idolatrous processions, on the ground that he was a Christian, had 700 of his tea-plants rooted up, and was driven with his family out of his house and village. I am not very sure whether his house also was not pulled down. Mr. Wolfe advised him to appeal to the magistrate, and the only result was the issuing of a notification from the said magistrate that Christians were to worship idols and join in and subscribe to idolatrous processions as before they were Christians! Cases of a most distressing nature were brought to my knowledge. Some have already appeared in Mr. Wolfe's Reports. It would swell this letter beyond all reasonable dimensions if I attempted to detail those that I made a note of at the time of visiting the stations. Cases of petty persecutions abound. They are going on, it seems to me, all the time. They have done so from the first, and we hear just as much of them as ever. And sometimes they are anything but petty persecutions. Only within the last week or two Mr. Wolfe writes to me that one poor man whom I confirmed—he does not say in what district—has been literally beaten to death by one of the *literati* of his village, and that his son has been seized and kept in prison till he signed a declaration that his father had committed suicide. The young man signed, hardly knowing what he was doing.

Notwithstanding all these continuous, and often heavy, persecutions, Mr. Wolfe assured me that none had abandoned Christianity on account of them. Some inquirers may have been frightened away. None of the converts had proved unfaithful, or shrunk from suffering; and, in spite of persecution, the numbers increase. If this is not a proof of sincerity, it is hard to say what is.

We hear a good deal now and then of the fear of the Chinese looking to the missionary and the missionary's consul for protection being the probable motive for their seeking baptism. Verily Fuh-Chow has given small grounds

on which to rest this notion. Mr. Wolfe has received no help whatever from his consul. Missionaries are accused of hankering after the "inevitable gun-boat" whenever they ask for consular interference. It is nothing of the kind. They only take it for granted that the consuls are themselves Christian men who, before a heathen magistrate, will not be ashamed to show that they take an interest in Christians—even though they are Natives of China; and to try every moral means in their power to instil the principles of toleration and fair dealing into the minds of the rulers of this land. But, unfortunately, in too many cases, the complaints of the missionary are considered only as a nuisance; and, if for form's sake the matter be mentioned, the spirit in which it is spoken of is so patent, that it would have been almost better if it had been left alone. I feel grieved—from experience—to be compelled to say that very frequently the officials of our Government in China—in their zeal to be what is called impartial—uphold the hands of mandarins in conniving at, or actually directing, the persecution of Christians.

I am glad to hear that the C.M.S. Committee intend to carry the matter before her Majesty's principal Secretary of State for Foreign Affairs, though I have small hope of any success. The Christian Church in China must fight its way to the surface in spite of Christian officials—not with their help, moral or material.

3. One more feature of encouragement, and test of sincerity, I will but barely mention, and that is the amount of money subscribed by the converts for church-building and other purposes. Many of the chapels I visited have been erected by the converts themselves. I heard of one man giving 200 dols., another 100 dols., another 20 dols., and 30 dols., and so on, to get chapels for themselves. These people deserve help from outside. At one poor place 150 dols. had been collected for the chapel. Said Wolfe to me, in more than one station, "Oh! that I could get three or four hundred dollars, and we should get a good chapel here; with good quarters, and a good catechist, this would be a very successful place." I do not ask the Committee to help in this matter, but will not some who read this account send me donations to form a fund for chapel-building in the Fuh-Chow Mission? I will give 100 dols. if nine more will do the same within six months. Let us help those who help themselves.

But I must stop for the present. As I glance through my journal I see a good many things that I should like to send a notice of; perhaps I may do this yet if I find time. In the meantime, let this be my testimony with reference to all I saw and took part in in your Fuh-Chow Mission. With *some* drawbacks there is *much* encouragement, and I look forward most hopefully to its future.

Yours most faithfully and sincerely,

J. S. BURDON,
Bishop of Victoria, Hong-Kong.

THE GONDS OF THE NERBUDDA VALLEY.



WHEN the Rev. Mr. Dawson, Chaplain of Jubbulpore [more correctly Jabalpur], began to collect money for the purposes of a Mission at that station, he placed it on record that a chief object of the proposed Mission was the evangelization of the Gonds of the Nerbudda Valley. This was over twenty years ago. It is about twenty years since the C.M.S. first sent their agents to carry on the mission set on foot by Mr. Dawson, and for about half that time that station has been held by *two* missionaries; but the urgent demands of the work near at hand prevented their attention being given to any effective extent to the Gonds. Mr. J. Stuart made one or two tours among them, and I myself did what I could, for I liked the work and the people; but that was not much. I almost yearly made a longer or shorter tour; but, as I was unacquainted with their district, these were of an exploratory character, and some parts were once visited, and never visited again. Still I think that, wherever I went, and especially in the tract between my station and Mandla, I became known and remembered as a friend, and imparted some elementary ideas of Christianity. Those who have never tried do not know how hard it is to do even thus much.

Since my return to India, in 1871, I have kept clear of school-work to a great extent, and have managed to give rather more time to the Gonds. Yet a growing work around me, and out-stations claiming to be opened away from the tract inhabited by the Gonds, have drawn me, contrary to my inclination, in other directions. I have, however, made it my special endeavour to concentrate my efforts as much as possible, and to repeat my visits at least yearly. Especially I have endeavoured to give repeated and continued instruction in a tract of land which I purchased, and where there are located most of our orphan boys, and there is the nucleus of a Christian agricultural settlement. From the time I got this land, Gonds began to flock to it, and a good many have thus been brought around us and under our influence. They frequently collect at our morning and evening prayers and on Sundays. I have given them frequent opportunities of observing the manner of our worship, and have baptized one or two adults in their presence. I have opened a small school, which, in spite of many difficulties, has at least resulted in this, that a few Gondi boys can spell out the Gospel narrative. My wife and I have constantly administered to the sick simple remedies, and, on the whole, endeavoured to follow the example of our Saviour Christ, and tried to "go about doing good." I confess I have been often disappointed and discouraged at the non-appearance of fruits of a spiritual kind. Yet I think I can claim for all this that it is a good foundation. The Gonds of those parts have, I believe, strong confidence in our kindness and truthfulness, and some of them exhibit respect and almost affection. We have tried to speak and *to live* the Gospel, for with such unlettered and untrained people *deeds* are more eloquent than *words*, and the argument of a Christian life stronger than

abstract arguments, which more or less appeal to facts and history, of which they know nothing. And in the midst of all we are not without encouragement, that the good leaven is at work, and that in their quaint, unimpassioned manner the Gonds ponder what we say. Only lately my wife went with me to preach in one of the villages, and the next day the chief man and some others came to see us at our tent. He sat down, and apparently inconsequently, but no doubt in reference to what we had said the day before, said, "We are very glad to hear you." I replied that I was glad to hear it, and added, "We try to do you good in every way; and if these things were not true, and we did not know that they are for your truest good, we would not urge them upon you." He seemed impressed with what I said. Expressions of approval from the Hindus are as common as they are meaningless, but from the mouth of a Gond I believe that they mean a great deal, and therefore I am glad when they express dissatisfaction with their own religious observances and their belief of the truth of our religion, and say the day will come when they will all embrace it. I cannot claim to have done more than this, but I have not done less.

If I am asked what the *prospect* of the conversion of the Gonds is, I reply that, with a sufficient amount of *painstaking labour* among them, and allowing a *sufficient time* (for they are a people slow to move), I see no reason why they should not flock to the fold of Christ as the Santhals have. Their simplicity, truthfulness, and teachableness are all in our favour. They do not trust a stranger, but they *do* trust implicitly those they know. Moreover, they display the capacity to change and improve. They take up many Hindu ideas, and graft them upon their old stock; and this is not to be wondered at, as the Hindus, a superior and intelligent race, are constantly before their eyes. What is to prevent their admiring and following *us*, if we place ourselves before them with sufficient prominence, and exhibit the attractive graces of the religion of Christ? Further, they have no literature, and therefore no *religious* literature, as have the Hindus. Their language indeed has not been committed to writing except so far as Mr. Dawson, Free Church Missionary of Chindwara, has done it. They have no carved idols—only stones and trees. They have few ideas of God, and seem to fear Him rather than to have hope of much benefit from Him. These are, I think, all points in our favour.

Of the *openings* among the Gonds in the Central Provinces it is difficult to speak. Wherever there are hills there are Gonds. But of the Gonds in my neighbourhood I can speak with confidence. They are to be found in all the districts to the N.E., E., S.E., S., and S.W. of Jubbulpore, so that (without trenching upon any other mission, or indeed approaching any other) there is a tract 200 or 250 miles long and 100 or 150 miles broad in which they abound. This goodly tract is open to our itineration and residence for eight months of the year. In July, August, and September it would be almost impossible to go about on account of rain and mud, and in October the jungles are most unhealthy. The Gonds themselves suffer much about that time, and outsiders find it positively dangerous. But from November to June there is nothing to prevent

a Native from uninterrupted work, and only the heat of April and May and June is to be endured by a European. I have travelled in the Mandla district in all months of the year, and therefore know what I speak of. I have suffered from heat and from mud and rain, but never from serious illness except on the one and only occasion when I travelled in October.

The Gonds have a good deal of leisure, and are therefore never unwilling to listen for an hour; and they are specially good auditors when the work of the day is over, and, having eaten their evening meal, they sit in groups round their fires. They are readily amenable to a kind and brotherly address, but a stranger must wait before they accord him their confidence; and if he is in a hurry and imperative, his business will not progress easily or willingly.

Proposals.—To carry on a work among the Gonds in the district I have just described would require (if it is to be carried on with vigour, and on a scale adequate to the requirements of the case) the following agents and appliances:—

1. Two young missionaries to work with me, and learn Hindi and the work. These might at first be unordained. I have no objection to, nor would the work suffer from, *learning* and *polish*; but roughness and a want of consideration for the feelings and prejudices of others, and a want of tender sympathy with those we work among, would be fatal to a man's success and usefulness. There is not scope either for ambition, except of a Christian sort. The work is *teaching* rather than preaching (as it is popularly regarded), and has to be repeated, and explained and illustrated with infinite pains; and even then your efforts seem to have produced little or no effect. Young missionaries, therefore, should understand the nature of the work, and be not unwilling to learn from older brethren, and from our Native brethren also.

To these should be added (as soon as we can secure suitable men) twelve readers and catechists. These I would send two and two to itinerate through the length and breadth of the district—yet not at random. By the aid of capital topographical maps just published, and my own acquaintance with the country, I would arrange that these parties and my own should work up a block of country and meet at an appointed place (if possible at the Melas) about once a month for mutual encouragement and prayer. I would propose to take up at first only as much work as would enable me, with the helpers at my command, to visit each village at least twice a year. This work could be carried on with only necessary interruptions for nearly eight months in the year. With God's blessing this would produce a striking impression. It would at least show that we are in earnest.

2. With a view to enable the European members of the mission to take part in the work, and supervise it even in the hot months, I would erect good huts of wattle and dab at suitable central and favourable positions. These would be composed of wood and bamboos, which are plentiful in the jungles, and can be got for the cutting. Good and substantial ones, capable of affording the requisite protection, and which would last at least five or six years (with occasional re-

thatching), would not cost more than Rs. 50 each. These would be used as residences, off and on, in the midst of the jungle—centres in which we should be much known, and from which our influence would radiate.

3. In the rains, work of this kind would have to be almost suspended, except at one or two of these centres. Those catechists who were not told off to hold these might be collected in Jubbulpore and instructed, for I expect and hope to secure for this work rather *young* men.

4. I would also open a few schools, as many as possible, but they would be few at first, as the Gonds have little care for learning, and their children are often much employed in the fields, and in tending their cattle. I think, however, I could at once open four such schools.

5. After the example of the Santhali missionaries, I would gradually collect young Gondi lads or boys even into a boarding-school, with the view of their being used as teachers of their own race. These, I think, would be induced, by the offer of food and clothing, to place themselves under instruction. They would not come in to us at first. We might thus teach, civilize, and perhaps Christianize them. At any rate we should get teachers who would understand us, and be acceptable to their brethren.

6. I would at once employ two apothecaries, or hospital assistants. One of these I would always take about with me to dispense medicine under my or my wife's personal superintendence. The other I would station at Mangalpur to do the same there under the eye of the Native Christian, Lala, who is in charge of the orphan boys. If these were Christians it would be best, but if they were not procurable we could use others. I have now in view a passed hospital assistant, who is a sort of engineer, and is unemployed, and shall engage him if possible.

I think no one can estimate the amount of good that such an agency would be the means of doing, and, if thus intimately associated with us, no one can calculate the attractive power it would possess. There are two Government dispensaries—one at Mandla and one at Ramgurh. Of the former, I know its usefulness is pretty much confined to Mandla and its vicinity. People—lepers and blind even—will come from many miles to me at Mangalpur, but it is very seldom that I can induce them to go into Mandla. And the need of medical aid is great. I often see people gradually but surely losing their eyesight, simply because no one was near to give them a little simple medicine when first they got sore eyes! And we constantly meet with diseases, sores, &c., of ten or twelve years' standing. I need not add any arguments to prove that a medical mission (for such, to some extent, I would make our mission to the Gonds) is truly a mission, or that the kind feelings engendered by our giving medical aid would surely be reflected upon us in our capacity of Christian teachers.

These are my chief proposals, which would, independently of missionaries' salaries, cost a considerable sum. The supporters of the Society would have to be appealed to for—1. A suitable missionary

for Jubbulpore; 2. Two junior missionaries for the Gonds; 3. A large increase of contributions. I estimate the cost of carrying out the scheme I have above sketched would not be less than 700*l.* a year. My own travelling expenses in this difficult country for eight months would be nearly 100*l.*; that of two single missionaries, 80*l.*; twelve catechists, with one cooly each, about 350*l.*; two apothecaries with coolies, about 68*l.*; medicines (perhaps some could be got from Government), 20*l.*; four school teachers, 50*l.*; one boarding-school teacher, 12*l.*; board, &c., of six pupils, 20*l.*; four huts, 20*l.* Total, 720*l.*

Of course this sum will not and cannot be expended from the first, for it will take a long time to collect twelve devoted, simple catechists, who will be at once suitable for the peculiar work, and willing to accept the isolated life it will entail. I have drawn up the foregoing estimate that friends of our work may know what a Mission to the Gonds, *efficiently carried on*, will cost.

I should be glad, too, to be supplied with a magic lantern, with slides of scenes *from the life of Christ*. I have several times used a lantern which I have borrowed with good results, but the difficulty is to get scenes suitable for our purpose, and helpful to our work. I have collected 300 or 400 people in this way from my twenty villages. It might be made a most efficient means of giving instruction, and has been used with effect by a missionary in bazaars and melas towards Hoshangabad.

Some really efficient *filters* too would be a simple necessity to the European and Native missionaries. In the hot weather there is often, in some places, literally nothing but ditch-water, defiled by animals and men, to drink! These filters should be portable, but yet such as really purify the water. Some "pocket" ones, with pipes, which I have seen, do but deprive the water of some of its material impurities, and leave its bad *smell* and *taste* untouched!

We shall have many other difficulties, which we must grapple with as best we can. It is often hard to get wholesome food. Just now, in the village I am now in, there is nothing to be had but *new rice*—not flour even. Then the difficulties of communication are great; there are no roads, and when there are we do well to forsake them, as the villages of Gonds are universally built *away from roads*, on account of oppression and annoyance from travellers. Then there is extreme isolation, and a certain depression, which settles down on one—a result, perhaps, of the loneliness of jungle life. But let me turn from these to say a word of the extreme urgency of a Mission to the Gonds being established.

I said, at the beginning, that the founders of the Jubbulpore Mission lamented, more than twenty years ago, that the Gonds were becoming Hinduized. Alas! this has been going on ever since. I see it going on before my eyes still! A people—apparently prepared for the Gospel—stand waiting to be evangelized; but, for want of Christian teachers, they are drifting into a complicated net of pronounced idolatry. This, surely, should be a call to Christian England. These people stand much in the position of our forefathers (as I often tell

them) when the servants of Christ first landed on the shores of Britain. Should we not feel bound to rid them of the iron chain from which we were released? Should we not feel bound to let them share (without loss, too, to ourselves) in the blessings of which we have been allowed so fully and so long to partake?

I will not enlarge on this theme, which can be done by abler pens than mine, but will pass on to specify some particulars in which I see the Gonds drifting into Hinduism.

I know a Gond—an *ordinary* Gond, as Gonds themselves have told me—who sets himself up for a Raj Gond—i.e., a Gond of Rajput descent. He has idois, entertains Brahmans, wears a caste thread, and adopts an idolatrous mark. Who will wonder when I add that he turned a deaf ear to the Gospel?

There are numerous Pandas, or priests, among the Gonds, who profess a divine call, and rear and worship Hindu gods. At first I thought these were very few in number, but I regret to find I am wrong. In a district called the Chowrasi (84), consisting of eighty-four villages, I am told there are twenty at least.

Further, they are more or less wrapped about with the meshes of caste in the matter of marriages, eating, and drinking. A Gond, who takes medicine from my cup, does not allow the cup to touch his mouth, but causes the liquid to flow over the inner part of his thumb. And this is done by a man who will eat a monkey, a snake, a crow, or a cow which has died of disease!

They are dropping into the habit of observing Hindu festivals—the Diwali, &c., and even as bad a one as the Holi, and they salute each other “Ram Ram.”

May the peril in which these simple, interesting, loveable people stand, appeal powerfully to the Christians of England to rescue them ere it is too late!

E. CHAMPION.

Bagrori, Mandla District, Jan. 22nd, 1877.

A VISIT TO THE AINOS.

JOURNAL OF REV. W. DENING.

[Some introductory paragraphs are omitted; and we must explain, in order to make the journal clear, that Mr. Dening spent his Sundays in Japanese towns, where he could preach publicly in Japanese, and visited the Aino villages in the intervals.]



OBTAINED a pass in the usual way, the object of my visit being the investigation of the Aino language, and the time for which the pass was granted, five months. The feelings of the Japanese high officers of State, in reference to the advisability of allowing foreigners to remain long in the interior of the country, are undergoing a change.

Mombetsu, June 16th.—This is a small

village of only about twenty-seven houses, but it is the most important place in the Saru country, being the residence of the Japanese officers who look after the interests of the Government in this part. Yezo is divided into eleven Kuni (provinces); these again are divided into eighty-six Kori (counties). Saru is one of the counties in the Hidaka province; it contains between fifteen and sixteen hundred Ainos, and

it is here that the old Aino capital is situated. The Aino dialect of this county is preferred by the Natives to any other, and can be tolerably well understood all over the island. After our evening meal I went to call on the Kocho (the head of the village). I found he was a Sendai Samurai, who had been residing in Mombetsu seven years. He was very pleased to meet a foreigner who spoke Japanese, and commenced asking all sorts of questions. I showed him my "pass," and informed him of the object of my visit, and begged that he would do what he could to assist me in finding a suitable residence right among the Ainos. He promised to send an officer with me to the old capital of the Ainos, Biratori.

Mombetsu, like all other Government stations on the north-east coast of Japan, is right on the sea shore. The Ainos seem to object to mingle with the Japanese more than they can possibly help, and invariably—like the Red Indians and other aboriginal races—as civilization advances, they retreat further and further into the unfrequented parts of the island. Civilization, they think, is not for them; they are a different order of beings, created by a different god, protected by a different god. Let me say here that all attempts on the part of the Japanese to civilize the Ainos have been utterly fruitless, although, in some instances, the most strenuous efforts have been made. Not long ago a number of Aino lads were taken to Tokio and educated. When it was supposed they knew enough to make them useful to their fellow-countrymen, they were sent back to Ishikori, one of the provinces of this island, with the exception of one lad. I learnt, when at Satsuporo, they have all returned to their old mode of living, and are making no efforts whatever to elevate their fellow-countrymen.

Biratori, 17th.—In two hours we got over our twelve miles, and found ourselves in Biratori, a village containing about 300 Ainos. We went at once to the head of the village. An Aino called—Benri—a name, I believe, given him by the Japanese, on account of the readiness with which he speaks their tongue. We entered his hut, and he commenced apologizing for not having this and that wherewith to accommodate us. The object of my visit was stated. He stared

and questioned the Japanese officer whether it was really so, over and over again. "Why does he wish to learn our language?" "Why, he is going to teach you about the true God." The Aino chief made no reply; there was something mysterious about this. Doubtless the Japanese Government had some new device in connexion with my visit, which would discover itself after a while. "But does the foreigner actually wish to live in our village? How long? Where will he live? What can he eat? What will he require?" The poor man looked sad; the burden of looking after this foreigner would fall on him, and how could he supply my wants? Hereupon I tried to remove his apprehensions by telling him that I had brought eatables and a cook, and that everything I required of them I should scrupulously pay for, and that I was come not to give them any trouble, or to cause any disturbance in the village, but wished to settle down for a while as one of their own people would do, and that they would find me a true friend to them. The old man listened. "Oh!" he said, "if you can speak Japanese like that, you will soon learn our language." "Well, I am going to try," I replied; but "Come, come," said the Japanese officer, anxious to get his business finished, "where shall the foreigner live?" "Well," said Benri, "you see what there is, only Aino huts; but as you know there is one Japanese-built house, that some time ago was burnt, part of which remains still. There are no doors or windows, and great holes in the roof and in the sides of the house, and nothing but earth for a flooring; but perhaps it is better than our huts." We all went to see it; it was even worse than he represented it to be, and I chose an Aino hut in preference. We gave directions about its being cleaned in as far as is practicable. An Aino hut swarms with insects which it is almost impossible to get rid of. We set off again for Mombetsu, which was reached at half-past one. We passed Mina, Saruba, Shimonkutsu, and Biraka, all Aino villages. Spent the afternoon and evening in writing letters, and in chatting with the head of the village. He tells me 30,000 deer were killed in this county alone last year.

Mombetsu, Sunday, 18th.—In the

morning went out into the fields to meditate, read, and pray. Preached in the forenoon to some fifteen who came together. Either here or at some other Japanese village I hope to be able to find a few who will be willing to listen to my preaching on the Sabbath; if so, I can easily come down from my Aino home on Saturday night, and work among the Japanese till Monday morning. Had a nice little congregation again in the evening, who seemed very interested.

19th.—Rose at a quarter past five, breakfasted, and got off the luggage and the cook to Biratori. I rode to Sarubuto, which is one of the Kaita Kushi (Colonization Department) agricultural settlements; found about fifty or sixty Samurai, mostly from Sendai, engaged in the cultivation of the land after foreign fashion. The Kocho received me very kindly, and said they would be very glad to hear me preach if I would visit them on the following Sabbath. When I got back to Mombetsu, found the Kocho of that village the worse for drink. At about three, started for Biratori, and settled in, as well as it was possible in the Aino hut. A whole budget of letters had just been received, and helped to take my mind off from the discomfort of my situation.

Biratori, 20th.—Did not get much sleep last night—rats and insects numerous, and the night very cold. Found the hut so very dark, and the beams of the roof so low, that we thought it preferable to go over to the ruins of the Japanese house. This we had done up, and got in before nightfall.

21st.—Benri is constantly here on all kinds of errands; he has been asking me to lend him money, which, of course, I refused to do; he went away and got tipsy, and has been fit for nothing all day. He brought some "sake" (a Japanese intoxicating drink), and tried all he could to get me to take some. Visited by numbers of Ainos during the day, from whom I learnt a great many words.

24th.—Had a most miserable night—could not sleep for the cold, and, put on what I would, could not get warm. Feel something like symptoms of Malaga fever this morning. Studied as well as I could. Head very heavy all day. So cold at night, we did not know what to do with ourselves.

26th.—Sent the cook to Mombetsu, so quite alone with the Ainos all day. Dependent on my gun entirely for any fresh meat. No fish or eggs, and at this time of the year no venison.

29th.—Rose early—change of weather—it is quite warm this morning. A good morning's work at Aino. In the afternoon took a walk on the mountains in search of game. I seem to find enough to live on, and that is all I care for.

30th.—In the afternoon, when returning from a walk on the mountains, lost my way, and, to get home quickly, waded a river, gun in hand. I got carried away by the current, but, through God's protection, landed all right some little way down the river. The rivers are all very swift here.

July 1st.—Sent off a man to Mombetsu to fetch a horse. Before 4 a.m., not able to sleep for gnats, whose sting is very poisonous. Went to Benri's hut, and, whilst he was working, held a long conversation with him—tried to teach him that there was only one God. He replied, "If the God that made you made us also, how is it that we are so different—you are rich and we poor?" &c. I explained to him that there was no real difference in our constitution, but only in our circumstances, and that the Ainos might become like us if they would make use of the same means that had benefited us, &c. In the course of conversation, I asked him why they worshipped the bear, and afterwards put him to death. He said they only destroyed his flesh—that his spirit went into another bear. The Ainos have no manufactured idols, but they worship the works of creation, or rather, I think, the Spirit which is supposed to have made and to control the different objects of nature. This one can understand in reference to the inanimate objects, but what about the animate? They say they worship the spirit of the fox and the spirit of the bear. One would like to know whether they mean the Spirit or the God (for the terms are synonymous with them—that is, when they speak of a supernatural being) that made the animal, or something that they would call a spirit (ramàt) that is supposed to reside in the animal. I tried to get the old man to define precisely what they did worship, but he could not understand

me. He is not at all acquainted with the Japanese religious terms and phrases, and hence I had to give the matter up. It is most probable that "they know not what they worship." I cannot expect, for some time to come, to be able to investigate these questions thoroughly. This I have ascertained—they believe in the immortality of the soul, or rather, perhaps, I should say, in a future existence—in a place of reward and punishment—but all their ideas in reference to these great truths are as indistinct and indefinite as one would expect them to be.

Started off walking towards Sarubuto to spend the Sunday. Met a horse for sale, and, as it was very cheap, bought it, and rode off at once. Put up at an hotel; was visited by the Kocho, with whose conversation I was very much pleased. He was present at Yokohama when, in 1853, with all his ships of war, Commodore Perry first made his appearance. He described to me most vividly the excitement and consternation which prevailed then. He is very desirous of learning all he can about foreign civilization, but, as far as I can ascertain, takes no special interest in religion.

Sarubuto, Sunday, 2nd.—While at breakfast, a messenger arrived to say that a large number of people had assembled, and were waiting for me to come and preach to them. The Kocho kindly allowed me to use the school-room, which, according to the new regulations, is not required on Sundays. I went off at once and preached for about an hour to a good-sized congregation. After the preaching I expressed myself in readiness to answer any questions in reference to Christianity, which any of them might like to put, and they were not at all backward in asking all sorts of questions, some of which had no reference to religion whatever. These people so seldom see a foreigner that can talk to them, that one is not surprised at their inquisitiveness. Was visited in the afternoon by Dr. Kikawa, from Mombetsu. He is employed by the Kaita Kushi—administers foreign medicine, and has some little knowledge of foreign medical science. After he left, a lot of little children came in, and so I had a Sunday-school class all ready to hand. I spoke to them on the Prodigal Son.

In the evening the people were very late in assembling. There is not a single clock or watch in the place. Many had been out to work, and had to get their suppers before coming, and some of the mothers were anxious to put their children to bed before leaving home; but at last nearly 100 came together. The Kocho was there both morning and evening, and he stirred up all the people in the village to come. Distributed tracts during the day.

Biratori, 5th.—Benri has been begging me to go out in search of deer with him from day to day. Complied with his request this afternoon, and traversed the mountains for four hours. Only saw one head of deer, but the exercise seemed to be just what I wanted.

6th.—Sent the servant to the post on the horse; he returned at half-past four with a lot of letters and papers, giving accounts of the May meetings. Visited during the day by numbers of Ainos, both men and women, to all of whom I tried to say something. When I come out with a short sentence in their tongue, they are very much astonished. It is said that the pronunciation of the women is clearer and more correct than that of the men, which I believe to be the case. Benri looked with wonder on my large mail. He took all my newspapers for letters which had been written to me by friends. Of course he knows nothing of the art of printing, and has no idea of what a newspaper is.

8th.—Started at about half-past three for Mombetsu; stopped at Shimunkutsu, a large Aino village, about six miles from Biratori. Visited Toolean, the head of the village, a very noted man among the Ainos, who, it is said, is well up in the history of the Ainos of bygone days. He has a long white beard and moustache, and evidently has been a very handsome man; but, alas! he, like thousands of others among these poor aborigines, has been ruined by drink; his whole frame tells the tale. His hand shakes, his eyes have lost their brightness, his face bears that besotted look which one so often sees settle down on the countenances of like victims at home. The old man was very polite, saluting me after the graceful Aino fashion. I soon told him of the object of my visit, managing to make him un-

derstand by helping out my Aino with Japanese. He himself seemed willing to gratify my curiosity to any extent, but he was continually interrupted by his wife, who grew very angry with him for telling me so much. The fact is, the Ainos as yet will not believe but what I am an emissary of the Japanese Government, and am come to spy out their customs for some reason or other. It is natural they should think so after the treatment they have received from the Japanese for centuries. I remained with the old gentleman about an hour, using up all my Aino in endeavouring to tell him who I was, and for what I had come. He told me that the Ainos worship the sun, the god of rivers, trees, the sea, mountains, &c., not the God of the sun. The Ainos share the Shintoo belief, that the sun is a god; this is one of the very few things they have derived from the Japanese creeds. He had a young bear in a cage near the house. He said it was captured in the spring, and would be killed in the autumn. I noticed one in almost every village. These bears are taken as very young cubs, very frequently suckled by Aino women, usually kept till they are six months old, then, on a fixed day, usually after the cold weather has well set in, the villagers all assemble, and this bear is led into a ring, where he is laid hold of by some of the stronger men, and tussled with for sport till he is pretty well exhausted, when he is killed with a spear, skinned, and his flesh roasted; then a drunken revel takes place, which usually lasts most of the night. The bones of the bear are placed on posts outside the owner's house, and I believe it is when they are worshipping the spirit of the bear that they make obeisance to these bones.

Mombetsu, Sunday, 9th.—Owing to the Governor of Satsuporo passing through Mombetsu, could not get a morning service. Went around, and chatted with a few who were at leisure. In the evening, at eight, preached to about a dozen; afterwards the doctor and another Samurai came forward and asked a great many questions. As they were not put in any captious spirit, I was very pleased to find two prominent young men in the place taking so much interest in Christianity. Among other things they asked—Did we believe in

a heaven and a hell? if so, was not our religion like Buddhism? If a man sinned, he was punished by the Government: what need was there of further punishment? If Christianity taught the only way of salvation, why did not God make it known to all the world at once? The first question was suggested by the terms we use for heaven and hell, "gokuraku" and "jigoku," which, with many other terms, have been borrowed from Buddhism for the sake of convenience. I explained to them that the same term or name might bear several meanings, e.g. there are two Yokohamas in Japan, one in the province of Nambu, a small insignificant village, the other at the mouth of the Sumida, near Tokio, a large and flourishing port. This I drew out at some length to make the matter clear to them.

In answer to the second question, I referred them to the transgressions of other laws besides those of the Government—laws that had been given by God—the law of conscience and the law of the Bible. If punishment was due for breach of the one set of laws, why not for the other? &c.

In answer to the third question, I had, of course, to fall back on the doctrines of free and unmerited grace—showing them that salvation, come how or when it may, could be no other than an act of mercy, and that "He hath mercy on whom He will have mercy." As the potter who makes us earthen vessels, He hath power over the clay to frame it as He wills. I then alluded, as Butler does, to the seeming partiality with which God distributes other gifts and blessings, and reminded them that God's decisions were unsearchable, and His ways past finding out; *for who hath known the mind of the Lord?* Of course I endeavoured to turn their minds away from mere topics for the curious, and pressed home a full, perfect, and sufficient salvation which God was ready to bestow on all who call on Him.

Biratori, 11th.—Rose about five; went out and killed a huge snake, the sight of which caused the greatest consternation. Strong men and women, who in a general way are strangers to fear, turned pale and shuddered at the sight of this reptile. To see what the effect would be, I purposely hung it up in a con-

spicuous spot in front of our house. No one would pass along the road; men and women ran into the bushes, and, with covered faces, hurried by. The head of the village begged me to remove it, which I did. I asked him what all this fear meant. He said the Ainos' ancestors' spirits frequently go into a snake, and the sight of a snake is like the sight of a ghost! This reminds me that one of the questions last Sunday evening was—Did I believe in ghosts? Would I visit a ghost-stricken place? "Most gladly," I replied, "at any time of day or night."

The Malagasy heathen have precisely the same feelings in reference to the snake. All this is very interesting, taken in connexion with the Genesis and general Bible account of that old *serpent*, the devil.

The Ainos rise very late; often at seven o'clock there is hardly a soul stirring. The women at this time of the year are engaged most of the day in the cultivation of the land, but they don't get down to their gardens till about ten o'clock. The women, like the men, are sturdy and muscular, and handle an axe or a spade with as much agility as their husbands. Their knowledge of agriculture, of course, is very limited; they make no attempt to manure the ground, but prefer the labour of clearing a fresh spot every year, which they find necessary, as, of course, without manure they cannot get a good crop on the same piece of ground several years in succession. Their gardens struck me as true pictures of their poor hearts—full of stones and weeds and undug spots—and I felt how much clearing and cutting and digging would be needed before such rude spots could become the garden of the Lord; but I trust the day will come when brighter light shall dawn upon the poor Aino, and when we shall be able to look on their well-cultivated fields, and say, "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God has caused righteousness and praise to spring forth." But all this will take time.

Slowly moves the march of ages,

Slowly grows the forest king,

Slowly all perfection cometh,

Every great and glorious thing.

To return to the subject of the garden. The Ainos grow beans, millet, barley—what we call *hi* and *ajiki*—in fact, almost everything grown by the Japanese.

Most of the men are away on the coast. Chatted with several of the women; asked them why they painted their mouths; they said that God would punish them if they did not. I asked why the men did not get punished. They replied that they had beards and moustaches!

In the afternoon, held a long conversation with Benri's mother, a very old woman; tried to explain to her and another woman that there was only one God, and that He made all things. I told them in very simple language, for I could use no other, that God was very wise and very powerful, and that, like a carpenter, He had made all sorts of things. "Now," I said, "suppose in this village you knew of a very good carpenter, who had built houses and made all sorts of tools, and you wanted to borrow some money or rice from this carpenter, you would not go to the house he had made or the tools he had made and say, 'Please lend me some rice;' you would go to the carpenter." This I drew out and applied, and they seemed very interested. I then referred to the snake, and asked them what made them so much afraid. The younger woman grew very angry, and begged me to leave off talking about such a thing. I continued, "Why should you be afraid? are not all animals alike?" Hereupon, in a great rage, she commenced repeating my words, evidently in mockery, so I thought it best to drop the subject.

The Aino women paint their female children's lips from very early childhood, which is darkened every year by the addition of fresh dye. The dye they use is extracted from a tree. I learnt a great many words from these two women.

12th.—Took a ride further into the interior. The bridle-path lay all through the woods; in some parts it was almost impassable; but, no matter how difficult the path, these Yezo ponies manage to amble along, crossing bridges which consist of only one narrow plank, and walking along on the edge of pits and ditches on a narrow strip of earth without the slightest fear. Reached a village called Pipaosi, situated in a

lovely spot, surrounded on every side by beautifully-wooded mountains. Although it is not at all probable they had ever seen a foreigner before, the Natives received me very kindly. The Aino I knew I found very useful, and, when there is occasion for it, I am surprised myself at the way I am able to make myself understood. There is this to be said for it, I am studying Aino and listening to Aino all day long, and have endeavoured as much as possible to shut out every other subject from my thoughts. I am persuaded this is the only way to get a language quickly. Two of the Natives came forward, and escorted me to the house of the head of the village. They asked whether they should prepare dinner for me, and whether I would not spend the night with them. The head of the village was quite deaf, unable to hear anything. Of course they wanted to know who I was, and for what purpose I had come to the Aino country. They were all under the impression that I was employed by the Japanese Government to learn their tongue for some reason or other. The fact is, the foreigners that have made their appearance in this part of Yezo have all been engaged in the service of the Japanese Government. I told them all I was able about the true God, and begged them to worship Him alone. This village is larger than Biratori. About eleven miles still further in the interior is situated Poro Sara, a very large Aino village, in which resides an Aino chief of considerable renown. I hope to be able to reach this place before returning, but am very doubtful, as the fever seems hanging about me, and to-night I feel quite exhausted after my ride.

Shimogehe, 15th.—Got off at 1 p.m. with my knapsack, containing two or three days' provisions, strapped on to my back after soldier fashion; rested the horse for nearly an hour at Mombetsu; reached Shimogehe at 9.30. Although baggage and all I weighed over 200 lbs., the

pony ambled along at a good rate. The air was fresh, and the weather very fine. From Mombetsu the road lay right along the sea-coast—direction about N.E. by N.—nothing but the blue sea to attract the eye, cultivation being quite impracticable in this sandy part of the coast. The first thing to do, when one arrives, is to look out a good spot for the horse, and to go and tether him yourself, lest, if you entrust the business to another, you may find yourself without a horse in the morning. I put up at the Mambe hotel, being recommended there, but saw a much cleaner one the next day, to which I shall go in future. I did not get my evening meal till nearly half-past ten. One needs plenty of endurance for travelling in these parts, though I am never better than when on the move.

Sunday, 16th.—One of the happiest, and I think I may say the most useful, Sundays I have ever spent. Had a nice quiet time before commencing the work of the day; had an intense longing for an increase of blessing, happiness, and freedom of spirit for the work of the day; and something seemed to assure me that my prayer was heard, and that bodily, mental, and spiritual strength, all of which I was sadly in need of, would be vouchsafed. However weak in body I may feel, and depressed in soul, like Samson of old, do I but see an opportunity for "laying hold of the pillars"—ignorance, superstition, and licentiousness—which prop up heathenism, I pray as he did, "O Lord God, remember me, I pray Thee, and strengthen me, I pray Thee, only this once!" Now, as ever, whenever what we are in the habit of calling, with reference to its intrinsic worth, a *golden* opportunity for glorifying God presents itself, all present weakness, all past infirmities—in fact, the abhorred *self* is for the time buried in oblivion, and, strengthened by Divine might, and clad in Divine armour, with victory in our hearts before we commence the fight, we hasten away to the field of battle.

(To be continued.)

RECORDS OF THE MISSIONS.

JAPAN MISSION.

Osaka (continued).



WE should hesitate about giving any more space at present to Osaka, but that at the commencement of a Mission it is so important that our friends should understand the surroundings of a work, enter into its methods, appreciate its difficulties, and thus be led to follow it afterwards with interest, and remember it in their prayers. Accordingly, we proceed to give some extracts from Mr. Evington's Report for 1876, and from his further Journals, which have come to hand within the last month:—

From Report of Rev. H. Evington.

I am now entirely relieved from English duty amongst the foreign residents in Kobe, which, until October last, took me away from Osaka every other Sunday, and also occupied some of my time in preparation. At the end of September two missionaries of the S.P.G. Society arrived in Kobe—the Revs. H. Foss and F. B. Plummer. As soon as possible, therefore, I asked the Church Committee to transfer the responsibility of conducting the services from me to them, and I am thankful to say that they have cheerfully undertaken to watch over the spiritual necessities of those around them. It must also be a great blessing to the people to have two men living amongst them who are thoroughly devoted to the Master's service, imbued with real missionary spirit, and ready to spend and be spent for Christ's sake. I trust, too, that Mr. Warren and I will find refreshing and comfort from occasional association with missionaries who belong to the same branch of Christ's Church, and are also our own fellow-countrymen, and that we may prove a mutual help in advancing the Redeemer's kingdom and the salvation of those amongst whom we dwell.

I will now refer to the two branches of work in which I have been engaged. First, the receiving of inquirers in the chapel. For this purpose, when at home, and with the exception of the times appointed for preaching, I sit in the chapel each afternoon from about three to five o'clock with my teacher to receive all who may either intentionally come in to

hear the Gospel, and have passages in the books they have bought or borrowed explained, or who may happen to be passing and be attracted by the open door and an invitation to sit down. In this way I have spent many happy afternoons both in talking over passages of Scripture and telling to those who have listened for the first time of the one true God and the Divine Saviour whom He has sent into the world. Sometimes my hearers have been six, eight, or ten; sometimes a solitary individual. Some of these there are who have come day by day for a week, and seemed much interested, borrowed a Gospel, brought it to have passages explained, and then have as suddenly disappeared as at first they came. Some, thank God, are still holding on, and we may hope that they will be finally brought into the kingdom. Again, there are others whose real object does not, for a long time, make itself known. One young man I particularly have in mind, with whom I had read through a great part of St. Luke's Gospel, and who at last spoke to me about baptism, and said he wished to become a teacher, and asked whether it would be difficult. I of course told him that he must first be a learner, and, when he had acquired a certain amount of acquaintance with the teaching of Christianity, it would be also necessary to prove to others by his actions that he was a true believer, for a teacher must not deny by his life what he preaches with his lips. I need scarcely

say that I have not seen that man since. Very many have come in only once, and we have never heard anything more of them. Still we may hope that the words spoken in Jesus' name, and the little tracts distributed, may bring forth fruit after many days, though the seed may have lain hidden in the ground, and apparently dead.

The second division of my work is amongst the villages in the plain round Osaka. This I only commenced at the end of October last, and I have made four journeys, spending about three days away from home each time. My plan has been to stop, if possible, at every village or town I have passed through, and, either at a resting-place or by conversing with those who are at work, to collect a few people round me, and deliver to them the message of salvation, and have thus had audiences varying from half a dozen to twenty, and in one case about forty. After addressing them I have distributed a few tracts and copies of the Commandments, and the Native Christian who accompanies me, a faithful soldier of the Lord Jesus, will

often say a few appropriate words, making up for the imperfections of my language. In the evenings I have been able to collect a few together in the hotels where I have been stopping, and to address them on the subject of Christianity to gatherings of people averaging about twelve; once I had fully forty. In one or two places I am really hoping that some seed has fallen upon good ground, and may bring forth fruit; to this I am led by the interesting conversation which has followed my address, and which I always encourage, because it enables one to know what has been understood, and what has not. It is my great desire to secure a hold in one or two of these villages, which I may make a centre round which to work. If there be but one faithful follower at first, with the Lord's blessing we may feel sure that others will follow, and in these simple rural villages a people be gathered out for the Lord's glory. May God grant that, when another year has passed away, if I am spared, I may be able to report the baptism of some of these agricultural people!

From Journal of Rev. H. Evington.

Confirmation.

Sunday, July 23rd, 1876.—In the afternoon, after the evening prayers had been read, Bishop Burdon addressed the Japanese who were to be confirmed, and Mr. Warren interpreted. He spoke of the difference between confirmation at home, where children were baptized, and in these countries where nearly all converts are adults; then directed them to the main points in the faith—belief in God, and that God *One* God the Creator; in the fact of sin, and a Redeemer even Christ; and the necessity of holiness in Christ's followers, quoting from Rom. xii., Gal. and Eph. He then laid his hands upon the six who had been baptized a month before.

Buddhist Shrines.

Aug. 7th.—I went out this morning with the intention of trying to find some opportunity of working quietly amongst some of the villagers, and had fixed upon Konomura as my destination. My teacher and I left Kawajuchi a few minutes before seven, and walked first to Tenoji, where I was witness of a rather amusing ceremony in one of the smaller shrines in the precincts of the great temple. In front of an elaborately decorated altar, three bodzus (priests) were knelt down, uttering prayers; the centre one striking a bell to assist the fellow-worshippers, about

fifteen or twenty women, to keep time. The women were squatted in an irregular circle round the front of the altar, and passing round the beads of an immense rosary; the beads were larger than a horse-chestnut, and the rosary at least fifteen feet in length. I was just in time to see them finish telling it when an old woman doubled the whole thing up in order to carry it easily, and then proceeded to rub first the backs of the priests, and then of each of the worshippers with it; and when she had finished, the last person performed the same office for her. This was, I suppose, to get the healing power conferred by their prayers.

Our next stay was at Shariji, where there is an extensive Buddhist shrine belonging probably to the Jodo sect. In the grounds there are thirty-three images, for the most part small figures let in stone blocks, very large and of irregular shape, and placed upon their ends, each one with a little place for offerings or flowers in front of it. At the furthest side of the grounds is a long, low building, with no pretensions to beauty outside, but containing the largest number of images I have ever seen together. They are arranged in a row along either side, a rice-cup standing in front of each, and all protected by a wire netting stretched upon frames. The images themselves are about

twelve or fifteen inches high, of gilt, and beautifully illuminated. At the end of the hall, upon a platform raised about six feet from the floor, were all the various instruments used in Buddhist service, drum, bell, incense basin, &c., and on either side at the entrance sat two figures of bodzus, about two feet high. Along the side of the sanctuary itself were three large figures, very beautifully made. I am sorry that I do not know whom they represent. In another room was a long row of life-sized figures, the sixteen disciples of Buddha, all sitting with their feet doubled up under them, and mostly of a copper colour. There is a dark passage under the first of these places which leads to the top of one of the large stones outside. As usual, a large space is set apart for the accommodation of visitors who frequent the place for pleasure rather than worship.

Incidents of Tours.

Naiku, Sept. 1st.—The hotel chosen, and baggage deposited, we took a guide to lead us to the Miya. This shrine was in a worse condition than the one at Geku; but when we had looked round, the guide said he would take us to see the place where Ten Shoko Daijin (the goddess of the sun) was born. I was afraid we were being led down a rough stony path only to be disappointed, but when we reached the bottom we came into a pretty and wild mountain gorge, with both rocks and trees in abundance, and a little stream dashing down from rock to rock in the middle. We pulled ourselves over some large stones by ropes fixed there for the purpose, and were shown an immense stone which had been separated from the rock above, probably by an earthquake, and fallen into the bed of the stream; upon this, said the man, the goddess rode from the top of the hill above, after she was born. There is a little shrine placed there, and also a house, where probably some poor Shinto priest lived to keep watch over the sacred place. I asked the man in attendance if people were allowed to bathe in the river. He said, that could not be allowed, as it was sacred to the god. I told him that all rivers belonged to God, and then spoke to him of the one True God and Jesus Christ, whom He had sent, and gave him a tract to read. After I had returned to the hotel and finished my rice, the landlord said that the people wished to see me, so I told him I should be glad to see them, and talk to them a little. I was thus provided with a congregation of about fifty people, to whom I spoke of the Great Creator and Saviour for about an hour, and then answered their questions, and distributed some tracts amongst them as well as copies of the Ten Commandments, and said I should be glad to say more in the morning.

2nd.—Some five or six men came to see me

this morning, so I said a few words to them about our Lord's conversation with Nicodemus and the new birth. Many of them were very attentive to things which must have sounded very strange to them.

Miyudzu, Sunday, Sept. 3rd.—I went to the sea shore to have a little quiet sit before breakfast, and whilst I was there many women and children came with baskets of flowers, which they cast upon the water or stuck into the sand, also sticks of burning incense, and I could not understand what it meant, till I learnt that it was the "bon" festival held in honour of the spirits of departed ancestors. I had told the landlord yesterday evening, that, as a believer in the true God, I should remain quietly at home to-day, because it was appointed by Him as a day of rest from pleasure and labour, and said that, if he and his friends and neighbours wished it, I should be very happy to say a few words to them. The result was that I had, at a little after ten o'clock this morning, a congregation numbering between sixty and seventy, who listened attentively to what I had to say to them. I took Mark xii. 29—31 as my text, speaking of the Unity of God as opposed to the 8,000,000, said to be worshipped in Japan; then of man's inability to fulfil the demands of the Creator's law, or to atone for sin committed; and lastly of Jesus Christ, who had come to be the Saviour of mankind. I closed with one or two prayers from the Prayer-book, and then dismissed them with a promise to give another address in the afternoon. At five o'clock we had about fifty, and I spoke of God's love for sinful man from John iii. 16, and after the service we were engaged in conversation till half-past seven. One man was very anxious to prove to me that the Japanese do not worship their ancestors, and I asked him what was the meaning of the offerings made to the spirits of the departed but to appease their anger. Whilst we were talking, a large fire was lit on the beach, and several small lanterns began to float on the bay. Half suspecting what it was, I said, "What is the meaning of that fire?" One of the men, bursting into laughter, replied, "That is to appease the spirits of our ancestors," and soon the whole bay was covered with small lanterns, which looked very pretty as it became dark. It has been an afternoon to be remembered with pleasure; there was not the slightest fear of any opposition, for I had the head constable of the surrounding district present at both morning and afternoon services. He stayed afterwards to drink a cup of tea, and I exhorted him, as well as I could, to consider the matter carefully. May we not hope that, by God's blessing, some hearts may have been prepared to receive the good seed, though so imperfectly sown?

Oct. 26th.—At Nishinomiya we found a resting-place at the end of the town. The woman had a shelf with small shrine and image of the fox, called Mari-san-ho Kamidana. The fox-god is said to call in customers, and is found in most of the Japanese hotels. After some conversation about the One Creator, Jinyemon pointed out to her, and the others standing by, the folly of trusting for help in an animal that runs away from you.

Dec. 5th.—It was dusk when we reached Rishibe, and I was glad to find that they were ready to put us up at the hotel; but when I went to my room to take my rice, I found one of the Osaka police-force occupying it, and although I had nothing to fear from him, I like to have a room which I can call my own, especially as a disinterested person

might object to my gathering people together. However, some six or eight came in later on in the evening, and I spoke to them of the one True God and His love for man, and the officer listened amongst the rest. Afterwards we got the old landlady into the room, and I and Jinyemon tried to talk seriously to her of preparing to meet her God. Oh, that the Lord might open her heart!

6th.—I awoke early this morning and found my companion trying to interest the officer in the way of salvation. When we got up, I gave him one of the little tracts, and he promised to call at the chapel in Osaka. The Kucho of Yamida had asked Jinyemon last night if he would call on him the next day and say something of the way, so we went round by that village; but, as I feared, the zeal of the previous night had cooled.

By a letter from Mr. Warren dated Jan. 5th, we deeply regret to hear he had been called to undergo one of the severest trials of missionary life. One of the six converts baptized on Whit-Sunday, the man named Murakami, so frequently mentioned in the journal printed in our last number, had fallen into sin and been suspended from communion. Mr. Warren asks for prayer on his behalf, "that the trial through which he is passing may be sanctified to his good, and that the believers here may grow in knowledge and in grace."

Yedo.

We have not so much detailed information respecting the Society's work in Yedo, or, as it is now called, Tokio, the modern capital of Japan. Our solitary missionary there, the Rev. John Piper, is Secretary of the whole Japan Mission, which involves a large amount of general business. For a time, the Rev. P. K. Fyson was also at Yedo, but he left eighteen months ago to commence a new Mission at Niigata. It will be seen from Mr. Piper's Report for 1876, that he had the great privilege during the past year of baptizing four adult converts, the first-fruits of his labours. His six grounds for thankfulness in the more public events of the year will also be read with much satisfaction:—

From Report of Rev. J. Piper.

The C.M. Society, as regards its work in Yedo, may look back upon the year now closing with much thankfulness and praise to Almighty God. During that time its only missionary family has been preserved in health and strength. The firstfruits of what we hope will hereafter prove a rich harvest have, by God's blessing, been gathered in; and thus the foundation of a living Church has been laid, which shall be to the praise of His grace in Jesus Christ.

The house which we rented at the close of last year, near the main street of this city, is well situated for our work. In fact, it is considered the best place at the present occupied by any foreign missionary in Yedo. As men-

tioned in a previous letter, I have been able to make a very suitable and spacious chapel out of the large store or shop which forms a part of our present residence. It is 29ft. by 27ft., and 13ft. high. With an outlay of about \$300 (60*l.*), which I received from friends in England and here, I have fitted it up and furnished it with reading-desk, lectern (which serves also as a pulpit), communion table, tablets, seats and lamps, and a beautiful, good-toned harmonium—all which give the room a comfortable and church-like appearance inside, although the outside of the building is far from being ecclesiastical. It will hold about 150 persons. Thus much for the chapel.

The first service which was held in it—even before it was properly fitted up—was on Epiphany, when nearly sixty foreigners were gathered together for prayer—that being one of the days of the “Week of Prayer.” All present felt it to be profitable. And Mrs. Piper and I thought the service specially—though unintentionally—suitable as consecrating a building hitherto used for the sale of foreign goods into a place where the Gospel of Jesus Christ should be freely offered for the acceptance of all who heard it.

From the Bible-class, which we had commenced last year, came our first candidate for baptism. As I told you in a letter some months ago, he was a young man, aged twenty-four years, whom we have known ever since our arrival in Yedo. He has heard more or less of the truth for three years; but not until within a few months of his baptism had he any intention of becoming a Christian. As he has said to me since his open confession of Christ, he thought from the first that Christianity was very good in its way, but only suitable and necessary for the lower classes, who—unlike the upper and middle classes—do not know how to conduct themselves decently in daily life, and who need some moral code which our religion supplies, as do other systems. He was baptized on Whit Sunday (June 4th), when a few of his friends were present, and before whom he boldly but most becomingly answered the several questions put to him.

Then on Sunday morning (October 1st) we had other four baptisms, which are the fruit of our preaching services. One was a young man, aged twenty-seven years, who was a soldier during the time of the revolution ten years ago. He left the army and became a *jurikisha* man, and used to pass our house very frequently. One day he came into the chapel, entertaining a great dislike to our religion, as do many of his countrymen. What he heard this first visit induced him to come again; and it appears that the second time he came I was speaking of the resurrection at the last day and a judgment of all mankind. Mingled feelings of fear and doubt arose in his mind, and he determined to come to our evening Bible-class, which we have held twice a week, and to which I usually

invite all who are present at the preaching. He brought two friends with him. During the reading he asked several pertinent questions, and from that time continued a regular attendant at the preaching and classes. He came in also frequently to ask the meaning of difficult passages which he met while reading the Gospels privately. After a time he declared his belief in Jesus, but said it would be almost impossible for him to keep the fourth and seventh Commandments, and entirely relinquish his faith in Confucius, in whose teaching a large number of Japanese have almost unshaken confidence. However, the truth laid hold of his mind, and the claims of the only true and living God, as manifested in our Saviour, were such that he determined to become a follower of Jesus. He gave up working on Sundays, and attended our morning service, and showed signs of being under the influence of God the Holy Ghost, so that I could no longer refuse him baptism. For a time after his baptism his aged mother, who was a strong hater of foreigners, and his old companions troubled him a good deal; but his altered conduct and persistence have almost worn out their solicitations that he should abandon the faith.

The other three baptized at the same time are a respectable and well-to-do tradesman, his wife and child. He is twenty-six, she twenty-four, and their boy five years of age. This man, like the one above mentioned, was passing our chapel when I was preaching, and came in, and from that time to his baptism was a very frequent and attentive hearer. He is a quiet, truthful man, and from the first has shown a joyous appreciation of the teaching of the Bible. He told me that before he heard our doctrines he had lost all faith in Shintooism and Buddhism, and indeed despised the childishness of both these systems. He brought his wife, who is a pleasant, *diligent* woman, and she heard the preaching, and has read some of the Gospel of St. John with Mrs. Piper. My wife has been pleased to watch the intelligent interest and real joy which this first woman connected with our Church has manifested. Both she and her husband earnestly requested that their little boy might be admitted to the Church with them, and then they would be a Christian family. We thank

God for moving their hearts, as we believe He has, and pray that He may preserve them all unto His everlasting kingdom.

In the afternoon of the same day that these four were baptized, the Bishop of Victoria held a confirmation in our chapel, when eighteen Natives were confirmed; of this number twelve belonged to the S.P.G., which has two missions here. The service was very well attended, the chapel was full, and the singing was hearty and comforting. The Bishop expressed himself as very much pleased. Of course, only four whom I had baptized were candidates for confirmation; but there were two young men from Nagasaki, who had been attending our services for some time past, and they earnestly desired to be confirmed. One of them was baptized by Mr. Ensor about five years since, and the other by Mr. Maundrell only this year. We were glad to have them with us, and be able to present them to the Bishop. I think this was the very first confirmation held by an English bishop in the capital of Japan. Of course his address was interpreted, as he does not know Japanese.

After this we were able to have the Holy Communion in Japanese, and on Sunday morning, October 15th, Mrs. Piper, six Natives, and myself, knelt together to commemorate the Saviour's dying love, and to "feed on Him in our hearts by faith with thanksgiving." And on the first Sunday of each month since we have enjoyed the same privilege.

We may indeed, then, look back on the year 1876 with "thankfulness and praise." It has been a year of first services, so far as our Society is concerned, in the capital of this Empire:—The first service for worship, though mainly consisting of foreigners, on the Epiphany; the first baptism on Whit Sunday; the first confirmation on Sunday, October 1st; the first administration of Holy Communion in the Japanese language on Sunday, October 15th; and yesterday, Christmas Day, we held the first Church Council—composed of four Native brethren and myself—to discuss how best to further the cause of our Lord and Master in this city. After service in the morning we asked the Christians to dinner, and then held the Council above mentioned. I was elected chairman, and one of them secretary.

So far as I can I intend to impress upon them the fact that the moment they become Christians it is their duty, and ought to be esteemed a privilege, to set about doing something for the spread of the Gospel which they have embraced. Such efforts will be one of the best proofs of their faith and love, and will be one of the best means of preserving and fostering those graces.

Our preaching services for the heathen have been very well attended in the summer months; as many as 120 have sometimes been present.

I conclude with a few words about the Government and the country:—

1. Let me remind you that during the year 1876 the Government has issued a proclamation forbidding the wearing of the two swords by the class called Samurai. This abolition of a custom centuries old, which has fostered the pride and idleness of so large a class of vigorous men, was a bold measure, and a step in the direction of true progress. But when we remember that for ages the sword has been looked upon as the very "soul of the Samurai," we cannot be surprised that the old Conservative spirits showed manifest signs of great displeasure with the progressionist party at the helm of national affairs.

2. The adoption of Sunday as a day of rest for all Government offices is an act which cannot be thought of with other feelings than those of true gratitude by all who desire to see Japan won for Christ. Sunday is so bound up with our Divine religion that it imperceptibly—but not on that account any the less effectually—familiarizes the people generally with the God of the foreigners and the Bible.

3. The virtual abolition of punishment to extort confession of guilt is another important step in the right direction. The laws of this country are undergoing a radical change in the hands of French legal advisers to the Government, and the Code Napoleon is being adapted to the wants of Japan. This will, no doubt, pave the way for a satisfactory adjustment of the extra territorial difficulty, and finally result in the opening of the empire to foreigners, and, as a consequence, facilitate the spread of the Gospel of God.

4. The Emperor's visit and progress overland to the north, as far as Hakodate, this year, is another of those acts

so different from the exclusiveness of old days, which tends to impress the country people with the fact (difficult indeed for them to realize) that the head of their "divine kingdom" is *human*, and not *divine*.

5. The peaceful solution of the difficulty between Japan and Corea, which existed at the beginning of the year, is a small testimony showing that the Government of this country does not desire war if it can possibly be avoided, notwithstanding the warlike spirit of its new soldiers, proud of their training under the systems of European Powers.

6. And, finally, the speedy suppression of another serious insurrection in the south-west, some months ago, witnesses to the already firm grasp which the Emperor and his advisers have got over the whole land.

I think you will agree with me that all these things, together with the fact that no serious obstacle has been put in the way of Christianity, and that large numbers are inquiring and listening to the Gospel, are encouraging signs for all engaged in the salvation of sinners. Let all who are interested in Christ's cause pray that the thousand Native Christians in Japan may so walk and live as to help forward the opening of their long-closed country to the truth of Jesus, which alone can make them truly free.

P.S.—We have now the four Gospels, the Epistle to the Romans, and that to the Hebrews translated into the vernacular. The Acts of the Apostles and some other portions are already being prepared for the press.

Niigata.

Our June number last year contained some account of this new station on the western coast of Nippon, 220 miles N.N.W. of Yedo. The Report of our missionary, the Rev. P. K. Fyson, will now be read with interest:—

From Report of Rev. P. K. Fyson.

Niigata has been wisely chosen for a missionary station. Itself a large town, the only open port on the west coast, the capital of one of the most populous provinces—if not the most populous province—in the empire, the seat of several important Government schools, and a great stronghold of Buddhism, as evidenced by both the number and the size of the temples, it certainly has good claims to be one of the positions occupied by the Society in Japan.

I will now speak briefly of my encouragements and discouragements during the past year.

First and foremost amongst the encouragements, I cannot but feel very grateful to God that He has permitted me to see some fruits even in the first year of my work here. It is not yet twelve months since I began to preach, and I have already had the privilege of baptizing two converts. The first baptism was on Sept. 10th—a young man named Iwatsuki, of the Samurai class, occupying a Government situation, and brother of my teacher. He has not been quite so bold in confessing the Master as I could have wished, being actuated partly by the fear of losing his situation,

though that fear was not so much on his own account as on that of his aged father, whom he feels bound to support in his old age. He has just left for his native place, about forty miles distant, having been transferred to the local office there. May he have grace to confess Christ boldly before his relations and fellow-townsmen, and be, though a solitary, yet a bright light in the midst of the general darkness, leading many to the True Light!

The other convert, named Makioka, also of the Samurai class, was baptized on Nov 19th. He intends entering one of the Government schools here, and I hope will be the instrument of bringing some of his fellow-students to Christ.

Other encouraging facts are, that a good number of inquirers have come to me from time to time, and that I have sold altogether over \$40, or 8*l.*, worth of books; and that Dr. Palm, the Baptist medical missionary here, has received much encouragement in his work, and now has a congregation of nearly thirty members.

Amongst discouragements are—1. The fact that I have been able as yet to get little or no hold on the students in the various schools, though a fair number of

the hospital students come to the Sunday evening service. 2. That amongst the inquirers so many have evidently been actuated by merely mercenary motives: such cases are very disheartening, and tend to make one suspicious of all. 3. That others, who promised well for a time, have gone back. My own teacher is the most notable instance. As long ago as last January he professed himself a believer in Christianity, and afterwards, when in a Government situation, came of his own accord and expressed a wish to be baptized, and seemed to have a very intelligent appreciation of the great truths of our religion; but lately, since he left me and accepted another post, he has not been to any of the Sunday services, and has given me reason to doubt whether there was any sincerity at all in his professions. His case is a great disappointment, as I had cherished the hope that he would be a help as a catechist.

I have no candidates for baptism at present, but I cannot but think that the seed sown will bear fruit in time. I feel convinced that, although Niigata is one of the strongholds of Buddhism, and although the temples are still crowded on occasions of great festivals, yet Buddhism is fast losing its hold on the people, even the lower classes, whilst amongst the educated classes there are,

I think, very few indeed who believe in that creed. The students in the schools seem to be to a great extent imbued with the prevailing spirit of infidelity; but the questions put, both by them and inquirers who have come in many cases from distant country districts, show that, at any rate, a knowledge of the facts and chief doctrines of Christianity is spreading throughout the land, and *that* cannot but be productive of good.

There is no open opposition to Christianity here, nor do the people seem deterred from coming to inquire by any fear of incurring the displeasure of the Government. What does deter many is an ignorant fear of Christianity itself. The lower classes especially still hold to the belief in which they have been brought up, that the religion of Jesus is something not only supernatural but infernal. In fact, sad to relate, the word *Kiris'tan* (Christian) is, in the minds of many in this part of the country, almost equivalent to *magic* or *sorcery*, and I am afraid it will take some time to disabuse the lower classes of this idea. In my opinion, our great want is *Native* evangelists to itinerate through the country, understanding and sympathizing with the feelings and habits of the people, and able to tell them acceptably, in their own tongue, of the one true God, and the Saviour whom He sent into the world.

Hakodate.

On May 21st, 1874, the Rev. Walter Dening landed at Hakodate, the first English missionary to the large island of Yezo, the northernmost of the Japanese archipelago. He had come direct from Madagascar, where he had laboured for three years, but the climate of which was too trying for his health. He was accompanied by Futagawa, the well-known convert of Mr. Ensor's, who joined him at Nagasaki. With the valuable help of this earnest Japanese Christian, he was able almost at once to begin services and classes in the vernacular, which were well attended; but after a few months, Futagawa left to join a body of Native Christians at Yedo called the "Union Church of Japan," and though his loss to the C.M.S. Mission was a matter of great regret, we believe he has since been a useful and successful preacher of the Gospel to his countrymen. Another disappointment was in store for Mr. Dening. His first convert, who was baptized on Christmas Day, 1874, fell back, and we have not heard whether he has since returned to the fold. The second convert, however, Ogawa, has turned out very differently. He has been Mr. Dening's right hand, and has shown great zeal and fervour in making known the Gospel to others. An extract from the first letter in which he was mentioned appeared in the *C.M. Record* for Nov. 1875, but as the whole account has never yet been printed, we now

subjoin it, together with extracts from further letters, and Mr. Dening's Report for 1876. Two other interesting letters of his appeared in our numbers for October and November last. The number of baptisms so far is six (five adults and a child); and the Native Christian adherents, including catechumens, are reckoned as nine.

From Letters of Rev. W. Dening.

June 24th, 1875.

The encouragement we have received during the past few months is of a two-fold kind—1st, general; 2nd, particular. Under the former heading I rank great facilities for sowing the seed, readiness on the part of a large number of the inhabitants to listen to the Word preached, as well as a fair amount of private inquiry and discussion. This has been accompanied, as might be expected, by determined and bitter opposition to our work. On the 9th of May I opened a service in what was formerly a large shop, in the main street of the town; about 150 attended in the morning, and 200 in the afternoon. I preached both times on Matt. xxii. 2—13. On the following Sunday (Whit Sunday) I baptized, in the presence of a large crowd, Ogawa, a young convert of whom I will speak presently. Since their commencement these services have been held regularly twice every Sunday and once in the week. Considering the opposition encountered, I am surprised that the numbers keep up as well as they do. We generally get about seventy or eighty on Sunday morning, and from 100 to 150 in the afternoon; the Wednesday evening service varies very much. I noticed one or two Ainos present at the opening service. One of them has come occasionally since. The class of people who attend are most of them from the lower orders; there is, however, a scattering of the Samurai present as a rule. Hundreds are kept away from fear, many more by pride, and, of course, a large number by utter listlessness. I do feel most thankful, however, that so many listen. I look to the Holy Spirit to put it into the hearts of a still larger number to come. And now for the opposition. The Governor and other local authorities were excessively annoyed that I had obtained the use of a house in the main street. Hitherto all Christian services have been carried on in somewhat obscure quarters of the town—usually in the missionary's house. This is the first time that Christianity had been exposed

to public view, as it were, in Hakodate. The young convert who took the house on my behalf was called up by the authorities, again and again threatened, and charged not to allow any teaching or speaking in the name of Jesus in his house. He informed them he could not obey their commands, that he believed in Christianity himself, and wished it to be made known to others, and he could not interfere with my work. I have reason for believing that the whole matter was referred to Tokio, but no steps have been taken to carry the opposition further. But the Governor forbade the people to attend the service, frequently sent spies, and once came himself to see who were present.

In addition to this work, I preach every Tuesday at a neighbouring village in the open air to some poor fishermen.

About a month ago, six Buddhist priests came to call on me, and spent most of the morning in arguing about Christianity. I have been visited, from time to time, by ones and twos, but never had been attacked by six at one time. They evidently came with the idea of proving, if possible, that Buddhism was very similar to Christianity, if only rightly understood. I, seeing this, endeavoured to draw out, as clearly as possible, the difference between the two systems. The Japanese are so excessively polite in argument that it is quite a pleasure to agree with them.

Now, concerning the particular kind of encouragement in our work, of which I spoke at the commencement of my letter, I have to tell you that Ogawa (literally a "small river"), a young man who commenced attending the Bible-class last September, and since that has rarely missed, has proved himself to be a steadfast believer in the Lord Jesus. Since Bible truths apprehended him (to use St. Paul's expression) I have not seen any sign of indecision in him. He has been scoffed at and persecuted in numerous ways. He receives all opposition most bravely, simply smiling at his adversaries, and assuring them that they are going on to destruction;

that unless they repent, they will all perish. He endeavours to explain Christianity, as far as he understands it, to others. I heard him the other day, much to my delight, telling a dear old grey-headed man of seventy-four about the fall of man and God's anxiety to rescue poor fallen man from hell. The dear old man was struck with wonder at the story of the Cross, and kept uttering expressions of profound surprise at such a salvation. He asked, before he left, what was the name of Him who died upon the cross for sinners.

As you will see, on reading the above, it is under God only, owing to the boldness and decision of Ogawa, that I have succeeded in holding the house in the main street. He is desirous of devoting himself to the work of the ministry, and I think he is likely to prove a promising candidate. I am giving him special instruction with a view, if God permit and bless, to qualify him as soon as possible to give me assistance in the work here and in the surrounding villages. Please to pray that the waters from "the little river" may flow into thirsty spots, making the desert to blossom as the rose.

Dec. 9th, 1875.

Since last December, with only one interruption, the Word has been preached, and hundreds and hundreds have listened with apparent interest to the voice of revelation, concerning the attributes and the works of the Triune God, and the fallen condition of the Adamic race.

Though I cannot speak with confidence, at such an early period of our work here, of any direct results apart from the conversion of Ogawa, yet there are several inquirers who promise well. One for the past five or six months has regularly attended our services, scrupulously observing the Sabbath day, and in various little ways has testified that he is not ashamed of the Gospel of Christ. A short time ago he was work-

ing as a carpenter on a large building that was being put up for the Japanese Government; the contractor told him that, if the work were finished within the given period, a considerable reward might be expected from the Government, and that therefore it would be necessary for him to work on the Sunday. He steadfastly refused to comply with his demand, and, although exposed on account of it to great ridicule, held on his way and came regularly to church. During my absence in the south, he has, with another carpenter, been coming to Ogawa for instruction. Then there is another man, who has been regular in his attendance, and quite looks forward to the services, a farmer from the country, who ties up his horse outside our preaching place, and listens with great attention to the words of life. Others, like Nicodemus, come to us by night. Among these there are a few who evince considerable interest in Christianity, and, after a while, I trust, may become more bold. In the middle of October, when I had occasion to leave the work for a short season, I was surprised to find so many coming forward and expressing their regret at the cause of my departure, and hopes that I should speedily return.

Dec. 7th, 1876.

The work has never been more encouraging than at the present. The carpenter who was baptized on Whit-Sunday [see *Intelligencer*, October, 1876] is most active and single-hearted in the Lord's work, and makes remarks at our Bible-classes, which, coming from a poor working man, are sure evidences that what is hid from many of the wise and prudent has been revealed unto him. His wife has a very good memory, carrying away most that she hears. She instructs all who come within her reach. She is at present at her home on the mainland, telling her aged parents and others about the Saviour.

Report of Rev. W. Denning for 1876.

The time of most missionaries is usually divided among the four following occupations:—1st, study and translation; 2nd, preaching; 3rd, conversation with inquirers; 5th, instruction of adherents.

1. *Studies, &c.*—I have been engaged,

of course, in the general study of the Japanese language; besides this, I have taken up the Aino, and lately the Chinese. During the winter and spring, when able, I devoted some time every day to the preparation of a tentative translation of the "Pilgrim's Progress,"

part of which has been sent to the Tokio Tract Society's Committee for their approval with a view to publication.

2. *Preaching*.—The usual services at this station have been carried on. The attendance during the summer was frequently very good; and even in the winter, considering all the drawbacks, it was very encouraging. The Sunday morning congregation is usually composed for the most part of villagers from the country, who come in every day to sell vegetables, and return to their homes in the afternoon. The Gospel has been preached at a place called Mori, about twenty-seven miles from this; and Ono, a village twelve miles distant, makes our first out-station, being regularly worked by Ogawa, who has taken up his residence there. The first service was held on September 13th, and since that I have visited the place, and preached and conversed with the people once a week. On one occasion we had 300 attendants at the service, and as a regular thing we got over a hundred. The opposition of both the Shintoo and Buddhist priests has been very great, so that as yet none have dared to send scholars to the school.

3. *Conversation with Inquirers*.—This part of the work has been extremely interesting, and I believe has tended more than anything else to remove bigotry and prejudice against the Gospel, and prepared the hearts of many to pay more attention to the preached Word. There have been a large number of inquirers, some from the lower classes, and others from the Samurai or literati. Many of these have returned to their distant homes in the interior or on the main island, bearing with them some knowledge of the way of everlasting life. An interesting work has been going on among carpenters, no less than

five having become very much interested in Christianity, three of whom have applied for baptism. Then there are several of the Samurai class who have been very frequent attendants at the services, and promise to become real converts. When itinerating, special attention has been given to this part of the work, and the result was frequently most encouraging.

4. *Instruction of Adherents*.—This has taken the form of a Bible-class, four or five of which I have held every week. I have endeavoured to make them as informal as possible, striving to elicit from each attendant an expression of their special difficulties, which I try to clear up. The attendance at these classes, of course, varies very much, but we are seldom without two or three gathered in His name.

The baptisms during the year have been four in number. The three adults are most decided Christians, making every effort to teach their fellow-countrymen. One of the converts, baptized on Whit Sunday, has gone home to her kindred, and is telling them "what God has done for her soul." Her husband is here, and is a most diligent learner and teacher.

Cheering accounts from Ito of Satsuporo continue to reach me. He has passed a most creditable examination in the Agricultural College, and promises to hold an important office in the department for the development of the resources of Yezo. Some five or six persons are in the habit of meeting with him to read the Scriptures, and he has succeeded in selling a large number of religious books.

Ogawa still continues to be a useful labourer in the Lord's vineyard, and looks forward, if spared, to give himself up entirely to mission work.

The allusion in two of these extracts to Ito of Satsuporo will be understood by a reference to the deeply-interesting journal of Mr. Denning's visit to the Ainos which is printed on another page of our present number. That journal speaks for itself, and renders it needless for us to refer here to the encouraging field for evangelistic labour which it describes.

Mr. Denning is now on his way to England, whither Mrs. Denning, whose health had much suffered, preceded him eighteen months ago. The Rev. J. Williams, who arrived at Hakodate in October, is now in charge of the Mission.

SOUTH INDIA MISSION.

III. TRAVANCORE (*Continued.*)

Allepie.



HE Rev. W. Johnson has been for ten years the missionary at this station, and is now coming home on furlough. In his Annual Letter he reviews the decade, dwelling particularly on the contrast between the sanguine expectations in which he indulged at first going out, and his experiences of the disappointments and hope deferred that mark actual missionary life. But his labours have been very far from fruitless. He has himself baptized 339 adults and 309 children, and, despite deaths and removals, the number of baptized Christians has risen in the interval from 381 to 753, and of communicants from 83 to 211. Almost all the converts, however, have been from the lowest castes, or rather out-castes, particularly the Pulayans; and Mr. Johnson laments that Allepie has not, like other Indian towns, given Brahmins to the Church. The total number of Christian adherents at present is 811; communicants, 211; baptized during last year—adults, 37; children, 34; scholars, 341. Mr. Johnson gives interesting sketches of two of the Allepie Christians. We append one:—

From Report of Rev. W. Johnson.

Churchwarden Werkie, a sawyer of Allepie, at the age of seventy-three, looking back on a long life of sin, thanks God now for His mercies, and gives the following account of himself:—

“My father and mother were Chogans of Allepie, and on the death of my father my eldest brother taught me to read. A Parsee merchant of Allepie took me to Quilon as his servant, but my brother recalled me, and I followed the trade of a sawyer, which I continue to this very day. I had three friends, also sawyers, and when there was anything of instruction going on we always went together. One day I said, ‘Let us go to the Padre Sahib’s church and hear him preach.’ The Rev. J. Harding was then preaching; I do not remember the subject. However, my friends left off going to the church, but I used to go, more from curiosity than anything else. A feeling of the conviction of sin then entered my mind, and the need of a Saviour was inwardly felt. One day one of the mission-readers spoke to me of Christ, and I felt I should surrender myself to Him. But though I felt this myself, my wife and children were un-

willing, and for two years I did not know what to do. The thought that unless I am baptized I cannot be saved came again and again to my mind. My son and daughter and grandson consented to be baptized, but my wife stayed away for six months longer. Immediately after my baptism, two Moslem merchants of Allepie—Jumna and Ali—tried hard to get me to become a pervert, even bribing me with promises of money and employment if I would only join their religion. Worldly prospects were bright, but I had found a Saviour, and would not part with Him for all this world’s goods. I then spoke to the sawyers who worked under me of the Saviour I had found.”

His simple, heartfelt speaking was attended with blessed results, which he could hardly believe. Twelve of his companions, with their families—thirty-five souls—gave up heathenism, and have remained true to their baptismal vows to this day. He still follows his own trade of sawyer. He has had many family troubles, but his refuge is in God, and he has never needed a cash from the mission.

Trichur and Kunnankulam.

These two stations have, since the death of the Rev. W. Smith in 1875, been both under the superintendence of the Rev. F. Bower, who, we regret

to say, is now on his way home from failure of health. At Trichur, the Native Christian adherents number 586; communicants, 229 (a large proportion); baptized during last year—adults, 13, children, 36; scholars, 214; Native Christian lay agents, 10. Of Kunnankulam we have no return of later date than the statistical table in our February number.

From Report of Rev. F. Bower.

The congregations of Trichoor and Kunankulam have given me more or less satisfaction, although I have been obliged to work on single-handed without the aid of a Native clergyman. I am thankful to be able to say that both congregations take much more interest than formerly in the welfare of their respective churches, and contribute more willingly to the Church Funds. Their contributions, as you will have observed, notwithstanding their limited means, are slowly increasing. Many are exceedingly poor, both at Trichoor and Kunankulam. There is reason also to believe that family prayer is much more attended to than it was a few years ago. Our people at Kunankulam have now been more than two years without a resident missionary, and I regret to say that some of them have been called upon to suffer great persecution. A poor old man and his son, after being beaten, were handcuffed just like two criminals, and marched off to Wadakkanchary, where they were put into custody and actually kept three days and nights without anything to eat or drink! After this they were made to stand out in the burning sun with their heads quite bare! I am trying hard to get the offenders punished, but find it very uphill work in this heathen state where there is so much bribery.

There have been thirteen adult baptisms at Trichoor during the past year. One of those baptized was a carpenter, whose relatives and friends, finding that there was no hope of his returning to Hinduism, made an image of him in wood, smeared it with holy ashes, burnt it, and performed all the funeral rites and ceremonies according to their custom, thus publicly declaring that they considered him dead to them. I hardly need say that this, to a young timid Native, is no small trial; yet, notwithstanding all this, the Redeemer's kingdom is being extended both far and wide. Hinduism is most certainly doomed to fall, and that, I trust, before a very distant day.

We have had two happy deaths amongst our people, one at Trichoor and the other at Potticood, which have much encouraged us in our work, and enabled us to go on our way rejoicing. Two or three have also become active workers in Christ's vineyard. Some of the schools in both districts have, I regret to say, fallen off, partly on account of the Sircar having opened schools in direct opposition to ours, and partly from the want of an able inspector and more efficient schoolmasters.

Preaching to the heathen has been carried on much as usual, and we have generally been encouraged by the reception the Gospel has met with from the greater number of all classes. As a rule, though, I find that men of the old school, fifty or sixty years of age, are generally very bigoted, and some of them would, I am persuaded, do almost anything to uphold Hinduism. Not a few educated Hindus are practical infidels, and seem to be very fond of reading the works of Bishop Colenso and others. You may possibly recollect that, when preaching in the streets of Trichoor some four or five years ago, I was bitterly opposed by a young Tamil Brahmin, well educated and remarkably shrewd. During my first and second discussions with him he lost his temper completely, and looked as though he could have almost killed me, being very much excited. The third discussion lasted about an hour, and at the end of it he acknowledged that Christianity was certainly better than Hinduism, and said that he was inclined to believe that our religion was, after all, true. He became calm, and very politely apologized for being so angry and rude on the two former occasions. Ever since that day he has been friendly and kind, not only to me, but also to our people; and last week I was glad to hear that this haughty Brahmin, almost immediately after our last discussion, purchased a copy of the Scriptures, and I am told that he already possesses a

wonderful knowledge of the New Testament. The Lord grant that the Word may sink deep into his heart, and bring forth fruit to the praise and glory of God! It is a grand thing that we have the Bible Society working with us for

the evangelization of India. We are very sorry that failure of health compels us to leave our post when labourers are so few, but hope by God's blessing to return with renewed strength in the course of two years.

The following very interesting account of the conversion and death of a Hindu priest has also been reported by Mr. Bower:—

CONVERSION AND DEATH OF WELAYUDHAN, A HEATHEN PRIEST.

Welayudhan was the eldest son of Walappan Mutheliar, who was a Pujari or heathen priest. At the death of his father, he also, according to their custom, was made Pujari on the Pulney Hills.

The ceremony was as follows:—The Brahmin there, apparently a great astrologer as well as teacher, put his hands on Welayudhan's head, and, after invoking the blessing of Welayudhan, the god to whom he was dedicated and after whom he was also named, exclaimed about three times, "Thou art a priest;" after which he invested him with the holy thread, and put earrings in his ears. The earrings are supposed to be made of five kinds of metal. He then repeated three times the names, Vishnu, Shiva, Welayudhan, and told the Pujari that, whenever he bathed, he was to do the same. He gave the Brahmin five rupees for making him priest.

Welayudhan, out of love to his god, went to the Pulney Hills three times before he was made priest, and nineteen times afterwards, making a distance of thousands of miles. So anxious was he to please his deity, that on one occasion he lived for thirty days on cocoa-nut milk, a kind of seed, and some fruits, being told by his Brahmin teacher that, if he did so, his god would be very much pleased with him, and, consequently, that in the next world he would most certainly obtain a blessed place. In the way of penance, and to prevent himself from swearing with the tongue, he pierced his face with a kind of silver needle about five or six inches in length, which was not removed from his face for three days. He confessed, however, that he had to take opium in order to deaden the pain. This is not unfrequently done by heathen priests who are truly devoted to their gods.

Finding, however, that he obtained no peace of mind, nor any good, either temporal or spiritual, from his religion,

the last time that he was on the Pulney Hills he told his Gurn that he was dissatisfied with Hinduism, and, feeling miserable and disappointed, he ventured to ask the Brahmin what the reason of it was. He replied, "You were born in sin, and in sin you will live and die, and consequently you will obtain but little or no good in this life (they believe in transmigration); and if you are not willing, you need not worship Welayudhan any longer; but, if you go to Trichur, and remain near the large temple for some days, give the gods presents, and worship them with much devotion, and do the same at Gurunayar (a town about four miles from Kunnankulam), you will in the next birth be much more fortunate." On hearing this he, as might be expected, was exceedingly sorry, and determined that, come what may, he would worship these dumb idols no longer, and, after a little consideration, he resolved to give up Hinduism. Accordingly, on arriving at Chittur, his native place, he sold his temple, paid off his debts, and, after pushing over with his foot the very god whom he had so long worshipped, left the place in search of a better religion.

Satan, however, was very busy, and actually tempted him to commit suicide. When about to destroy himself with his long knife, with which he used to cut himself when dancing around his god, he fortunately told his two sons what he was going to do, at which they became much alarmed, and the youngest, Raman, a very intelligent boy about ten years of age, exclaimed, "Oh, father, you must not do that on any account; for, if you kill yourself, your spirit will neither be at rest on the earth nor in heaven, but it will always be flying about in the air, and so will never be at rest"! These words, humanly speaking, saved his life, for he at once resolved that he would never commit suicide.

When near Paticaad, on his way to

Trichur, he saw a Namburi, a Malayalam Brahmin, a Tamil Brahmin, and a Nair, who asked him where he was going to, &c. As they proceeded on their journey, they began talking about the different religions of India; and, on being asked by his heathen priest which was the true religion, the Namburi replied, "Oh, the English religion is the true one," by which he meant Christianity, and added, "How many things about the true God, heaven, &c., &c., you may know by reading the English *Veda*, the Bible, and if you walk according to it you will certainly obtain eternal happiness; there is no doubt about it." It appears that this Brahmin obtained his knowledge from a female relative who had embraced Christianity, and belonged to the German Mission. He also observed that many Hindus were giving up idolatry and embracing the Christian religion. When Welayudhan first went to the Pulneys, he was accompanied by more than forty priests, whereas, the last time he went, there were fifteen, and they, he told me, were constantly grumbling and saying to one another, "What is our god doing for us? What are the benefits which we derive from worshipping him?"

Near the bazaar in Trichur he saw some Roman Catholics, who tried hard to induce him to join their Church by offering him assistance in various ways. Finding that they worshipped images, &c., he said, "Oh, I have worshipped idols long enough. I can, therefore, have nothing to do with your religion."

He then came down to the new fish market opposite our church, where he was accosted by a woman of the Chogan caste, who, seeing his long matted hair which had not been cut or combed for the last fifteen years, knew that he was a Pujari, and, according to their custom, very willingly gave him rice and betel. This led to conversation about his former life. He told her that he had been twenty-two times to the Pulney Hills, and had, moreover, worshipped his god with great devotion, but found that it was all of no use, and was anxious to find out the true religion. On hearing this, she seemed rather surprised, and said, "If this be the case you had better go to the Padre Sahib and embrace the Christian religion," which, she said, was very good indeed. Before taking the final step, he was anxious to know if any harm had happened to those who

had forsaken Hinduism and embraced this new religion. After this he came to me and said that he was quite tired of Hinduism, and was anxious to embrace the English religion, as he called it, being told by several people that Christianity was true. He added, "I was once in good circumstances, but now poor, and perhaps always shall be in this world; but I do not mind that, if in the world to come I can obtain eternal happiness." After a little more conversation on the subject, he allowed the barber to cut off his hair, and placed himself under Christian instruction.

Poor Welayudhan, the Pujari, died quite suddenly about noon on Feb. 15th, 1876. I am sorry that I had not time to baptize him, though I cannot help thinking that He, who so willingly saved the penitent thief, has also saved Welayudhan. His death was quite unexpected, as he seemed to be getting much better, and was at church on Sunday last. Although his wife went off and left him for two or three days, on hearing that she was in the bazaar, he went and with some difficulty brought her back, and certainly showed a true Christian spirit by readily forgiving her for what she had said and done. A better husband and a kinder father I have seldom seen. Had he been spared, he would, I think, have become useful in the vineyard, and I am glad to be able to tell you that all our people with me think that his motive in placing himself under Christian instruction was pure. Of course he was not faultless. Only on Saturday last he said that he should like to go to Chittur after his baptism, and speak to his fellow-priests about Christianity, some of whom, he thought, might some day follow his steps. It is now just about four months since he placed himself under Christian instruction. At church he was always attentive, and seemed anxious to understand what he heard. After hearing our litany for the first time, in Patticaad Church, he remarked that it was a "most beautiful prayer," and said, "You pray for everybody and everything." His widow has returned to Chittur, as she had no faith in our religion, but the two boys are with us, and will, I have no doubt, become Christians. The younger son, Raman, is exceedingly intelligent, and promises to be clever if educated.

In consequence of Mr. Bower's return to England, the Rev. R. H. Maddox has taken charge of these districts. But Mr. Maddox's special task will be to organize an Itinerant Mission in a populous part of Travancore, hitherto scarcely reached, extending from Cottayam on the south to Trichur on the north. The prospects of this new work will be seen from the following letter:—

From Letter of Rev. R. H. Maddox.

Jan. 12th, 1877.

Messrs. Bishop and Richards enter heartily into my proposed work, and promise to help me to procure suitable agents, both from the College and from the Institution. Some of my old pupils from Mavelicara, now at the College and Institution, express their desire to join me in this district. Mr. Caley, also, at Tiruwella, has most kindly promised to do what he can. I think, besides a certain number of stated agents in connexion with the itinerancy, it would be well to encourage the Native clergy and some of the more experienced of the readers—with the sanction, of course, of the superintending missionary—to undertake tours from time to time in the district, for preaching the Gospel in the large towns and villages throughout the country. Some I know would be willing and pleased to do this.

In consequence of Mr. Bower's leaving for England, the two districts of Trichur and Kunnankulam will fall to my charge. It is thought that I should go to Trichur to reside, in that case. I could ride over without much difficulty to Kunnankulam when necessary from Trichur, and I could also travel throughout the itinerancy by road between Trichur and Cottayam. From what I have seen of the district at present, I feel sure that my best way of travelling is by road on horseback, and not by water in a boat. The country all along the back-water has been visited from time to time. That part of the district is a most unsatisfactory country, filled with Mohammedans, Roman Catholics, and Syrians. The Mohammedans are a very fanatical people in these parts; the Roman Catholics are our great stumbling-blocks; the Syrians are ignorant, jealous, and now, since the Patriarch has come amongst them and gained their allegiance, suspicious to a degree.

The interior of this great country has hardly been reached at all. I am more sanguine of efforts made in this direction than along the coast-line. There are great towns and large villages, con-

taining a great Hindu population, in which, in modern times, at any rate, the Gospel has not been preached. These places are almost inaccessible by water. The rivers for the greater part of the year are so shallow that you can only make your way up in the smallest boat possible; for the rest of the year the current would be so strong that it would take many men, and much expense and delay, to make one's way against the stream at all. The large towns too lie, many of them, off the rivers; much long walking to and from the boats makes it very tedious and trying. I have applied to the Madras Committee for two good strong ponies to work the district. From Kunnankulam down to Cottayam is not less than ninety miles. The width from the coast-line to the mountains is a great many miles. It is a great matter to provide oneself with every available means of locomotion for such a charge. At present I am sorely harassed—there is very little water in the rivers—to get from one point to another. I have to walk great distances, and consequently expose myself a great deal to the sun.

I have obtained permission to occupy all the engineer's inspection-sheds in the Travancore country. These are to be found at most of the chief towns and suitable centres for work. This is a difficult country for accommodation. In the south, the Syrian churches and houses, in addition to our own many out-stations in the country, are always open to you; but here it is far otherwise. Our own stations there are none. The Syrians hardly care to ask you to sit down in their churches. They fidget and look uncomfortable all the time you are with them, and wish you further. It is a great point to have secured accommodation available for rest, and for working from, at the principal centres in the district. In this Cochin territory, I think I shall be able to turn the several public bungalows upon the high roads to account.

THE MONTH.

Bishop Sargent.



At length we are enabled to speak of our much-esteemed senior missionary in Tinnevely as "Bishop Sargent." The telegraph informs us that on Sunday, March 11th, Dr. Sargent of the C.M.S. and Dr. Caldwell of the S.P.G. were consecrated in St. Paul's Cathedral, Calcutta, by the Metropolitan of India, Bishop Johnson of Calcutta, assisted by the Bishops of Madras, Bombay, and Colombo. They will be Suffragan, or, more accurately, Coadjutor Bishops to the Bishop of Madras, especially for the Native Tamil Churches connected with the two Societies respectively. Their consecration is a distinct recognition of the principle that race and language are as appropriate dividing lines for Church organization and government as territory; and we regard it as but an intermediate step towards a Native Episcopate. There is room in South India for half-a-dozen Native Bishops of a more primitive kind than our large dioceses have accustomed us to at home; but if these Tamil Bishops of the future are first to learn the functions of such an Episcopate, they must have a model before them; and we are sure that both Bishop Sargent and Bishop Caldwell will set the right standard for the Native brethren who shall follow them.

It will be remembered that the plan of these Coadjutor Bishops was settled more than three years ago, and it was hoped that the two experienced missionaries selected would be consecrated before they returned to India. But the late Bishop of Calcutta did not at that time concur in the scheme; and some other legal obstacles arose. All difficulties, however, were at length removed, and the consecration was arranged by Bishop Milman himself to have taken place at Calcutta about this time last year, but it was unexpectedly prevented by his lamented death. The ceremony will now have been the first important official act of Bishop Johnson.

Edward Sargent was born in Australia in 1815. He received his early training at Madras, and had been for some years in the Society's service as a lay agent before he came to England and entered the College at Islington in 1839. He was ordained deacon and priest at the successive Trinity ordinations of Bishop Blomfield in 1841 and 1842, together with the late J. T. Tucker and Mr. Septimus Hobbs, both of whom were for so many years associated with him in Tinnevely. They sailed together in June 1842, but while Mr. Tucker and Mr. Hobbs had before them the task of mastering the language, Mr. Sargent's previous residence in the country had qualified him to enter at once upon his missionary work; and the first mention of him after his arrival in Tinnevely is that, on the occasion of a visit paid to the Mission by Bishop Wilson of Calcutta, he interpreted the Bishop's farewell sermon to the Native Christians.

There was then but one Native clergyman connected with the C.M.S. in Tinnevely, the well-known John Devasagayam. Now there are fifty. Then there were 13,600 Native Christian adherents, only about half of whom were baptized, and 1160 of them communicants. Now we have more than 41,000 adherents, three-fourths of whom are baptized, and 7400 communicants. Dr. Sargent. has for some time occupied an important position amongst them; and he can scarcely have more authority in virtue

of his new office than he already has in virtue of the universal affection in which he is held. But it is not authority that he will seek. On the contrary, no man has done more to draw out the free energies of the Church and to develop its self-acting organization. To feed the flock of God as a humble follower of the Great Shepherd and Bishop of souls—that will be his aim. To that end may his Episcopate receive an abundant blessing from on high!

Conference on the Non-Aryan Races of India.

A most interesting Conference was held at the Church Missionary House on Feb. 21st, to consider the openings for missionary effort among the Non-Aryan Races of India. As a full Report will be issued separately, and the subject will also be discussed at length in another department of this periodical, probably next month, it is unnecessary here to do more than just summarize the proceedings.

The chair was occupied by Sir William Hill, K.C.S.I., a member of the Committee. Papers were first read by the Rev. J. Barton, who was for many years engaged in the Society's work in various parts of India, and Mr. Robert Cust, late of the Bengal Civil Service; and letters were communicated from Sir Walter Elliott, formerly of Madras, and Colonel Dalton, author of *Descriptive Ethnology of Bengal*. Sir William Muir then spoke most earnestly in behalf of the Santâls, describing what he had himself seen of the C.M.S. Mission at Taljhari and Mr. Boerresen's at Ebenezer, and strongly urging that what was to be done must be done quickly, (1) because there is at present a remarkable readiness manifested by the people to receive the Gospel, and (2) because Hinduism is spreading amongst them rapidly, and must inevitably destroy the brighter features of their character, truthfulness, and frankness. Sir George Campbell, late Lieut.-Governor of Bengal, followed in an able and most interesting speech, in which he fully confirmed the accessibility of the Santâls, and vigorously deprecated our permitting the only result of British rule over them being (as he described in detail) the *Hinduizing* of the nation. Sir George Yule added a few words to the same effect. Colonel Henry Yule also showed his sympathy by his presence, though he did not speak.

The claims of the Santâls were also advocated in earnest addresses by Mr. Boerresen, the well-known Danish Lutheran missionary in connexion with the "Indian Home Mission," whose labours, with his colleague Mr. Skrefsrud, have been so richly blessed, and by the Revs. E. L. Puxley and W. T. Storrs, who were the first C.M.S. missionaries to reside in the country, and the latter of whom was privileged to baptize the first converts.

A paper was read from the Rev. E. Champion, our missionary at Jubbulpore in the Central Provinces, with regard to the Gonds, in which he asked for an additional ordained missionary and two lay evangelists for that interesting race. The Rev. C. Tanner, formerly of the Telugu Mission, gave an account of his work among the Koïs at Dumagudem, and of his journey of 550 miles across Gondwana in 1873, the result of which convinced him of the substantial identity as to race and religion of the Koïs in the south and the Gonds in the north. The Bhils of Western India were not represented at the Conference, but we believe a paper upon them will be contributed to the Report by the Rev. W. S. Price.

There was but one feeling in the minds of all present at this very encourag-

ing meeting, viz. that the call is loud and distinct to us to take more vigorous measures for the evangelization of these primitive inhabitants of India, and that the finger of God is plainly pointing us to the Santāls especially, and also to the Gonds; and to these we may, on the strength of the information given in the succeeding paragraph, add the Pahāris of the Rājmahal Hills. We trust that the Lord will speedily raise up labourers for so hopeful a corner of His own vineyard.

The Work among the Santals and Paharis.

IN connexion with the recent Non-Aryan Conference, referred to above, it may be interesting briefly to summarize the reports for the last year of our missionaries in the Santāl country, among the people whose claim to more extended missionary operations in their midst was so strongly urged by Sir W. Muir and others.

Five C.M.S. missionaries are now labouring in the Santāl country—the Revs. J. Brown, A. Stark, H. Davis, F. T. Cole, and J. Blaich—the last-named recently added to the list in India, having been previously on the staff of the Assam and Cachar Mission. There is one Native pastor, the Rev. Ram Charan, who was one of the first two converts baptized by Mr. Storrs in 1864, and whose ordination in February, 1876, was one of the last acts of Bishop Milman. The Native Christian adherents now number 1411; communicants, 560; baptized last year, about 80. (The returns are not quite complete, and the real figures would be somewhat higher.)

Among the new converts are three Mohammedans, of whom two were young men in Mr. Cole's boarding-school at Taljhari. The third, in the Godda district, has undergone much persecution from his friends, and his wife has forsaken him, but he has borne it all with patience. At Hiranpur the head school-boy of 1875 (about twenty years of age) has been baptized. He was asked when he was first led to believe in Christ. "Long ago," was his reply, "when I was a school-boy of Mr. Brown's at Dumka." His conversion is a striking encouragement to faithful educational work. "Here," writes Mr. Davis, "was a young man who surpassed all his class-mates, even the Christians, in religious and secular knowledge, apparently indifferent, but whose heart was being moulded by the Heavenly Master, and at last led to confess Him before men." The girls' school at Hiranpur has also borne fruit. "Four heathen girls, who entered the school this year, have been baptized with their families." "The Santāl women," adds Mr. Davis, "have great influence in their families"; and he earnestly asks for lady missionaries.

The dispensary at Taljhari, founded by Mr. Storrs, is mentioned by Mr. Cole. During the twelve months there had been 4000 visits. Two Christian young men in the boarding-school, who had attended there for some time, and who are highly spoken of, have passed well in the Government examination for Native doctors.

Gratifying progress is reported in the preparation of the Santāli New Testament. In the past two years the Synoptical Gospels have been translated, revised, and printed; and St. John is nearly ready. The Prayer-book also is ready for press, and a hymn-book is being compiled.

Mr. Brown sends an interesting journal of an evangelistic tour in November and December last, which fully confirms the readiness, on which Sir W. Muir lays so much stress, of the people to receive the Gospel. He

also refers to the vigorous measures lately taken by Sir R. Temple to put an end to the drunkenness which is the bane of the Santâl people. Not only have the spirit-shops been expelled from the Santâl Parganahs, but he is doing his best to reduce to a minimum the evil effects of brewing *handi*, or rice-beer. Obstinate drunkards are to be punished; drunken *manjhis* (head-men) are to be deprived of their office and privileges. These regulations have been formally approved by the head-men themselves; and "when," says Mr. Brown, "it is seen that these orders are not mere words, but are put into action whenever and wherever disobeyed, rice-beer will be forsaken as a real enemy." "There can be no doubt," he adds, "that Sir R. Temple has felled the tree of Santâl intemperance."

Three of the reports refer to the Pahâris, a totally distinct people both in race and language, who dwell on the Râjmahal hills at the foot of which lie the valleys occupied by the Santâls. Many of them, connected with the corps of Bhagulpore Hill Rangers, have been baptized in former years, but are now scattered upon the mountains like sheep without a shepherd. Their influence, however, seems not to have been lost, if to it may be attributed, even in part, "a marvellous turning towards Christianity" which Mr. Cole affirms to be perceptible among these simple highlanders. Near Taljhari, seven villages are asking for instruction with a view to baptism. In the Godda district Mr. Stark has now twenty-nine baptized Christian Pahâris, most of them recent converts. In the *Intelligencer* of March 1876 (p. 168) the baptism of a Pahâri head-man named Maisa was mentioned. Mr. Cole now writes of him, "He is a noble fellow. All his villagers left him when he became a Christian. He is still alone on a solitary hill, but yet he tells me that he is not alone. His face beamed with pleasure when he told me that he had found Christ precious to him, and that he could not go back to the old thing again. There are a few Christian Pahâris about two miles from his house. They go to him every Sunday and hold service together, thus strengthening each other in the common faith." Mr. Cole adds, "Do please bear in mind the Pahâris, and send some one to work amongst them. They are very dear to our hearts, but we are helpless. I have now to teach Bengali, Hindi, and Santâli in our schools, and three languages are enough without beginning another."

This work is very different from that of an ordinary mission-station in India. The missionary to the Santâls, or to the Pahâris, must live among the people, and be content to rough it. On the other hand, he will not find the great gulf between him and them which caste interposes between an Englishman and a Hindu. They will regard him as a friend rather than as a foreigner. We can imagine no more inviting field of labour.

Further News from the Nyanza Expedition.

THE Zanzibar February mail has brought us three short but satisfactory letters from Lieut. Smith, dated Nov. 23rd, Nov. 30th, and Dec. 2nd, each sent by a Native caravan passed on the road. The latest date is from Lat. 4° 44' S., Long. 33° 45' E., in the Usukuma country, and perhaps forty miles N.W. of Unyanyembe (Kazeh), and about 100 miles from the south end of the Victoria Nyanza. The route taken is evidently a more northerly one than that of previous travels, and apparently Unyanyembe would be avoided altogether, an advantageous course in several ways. Mr.

O'Neill was not very well, but otherwise the health of the party was quite satisfactory. "Authentic intelligence from an eye-witness" had reached Lieut. Smith "confirming the report that Colonel Gordon had two steamers on the Lake," and that King Mtesa had received the letter sent to him by the C.M.S., and was desirous of receiving teachers for his people.

Mr. Clark and Harry Hartnoll, at Mpwapwa, were suffering from the difficulty of obtaining sufficient provisions for their men; and it is doubtful whether the climate of that place is so salubrious as had been supposed.

Mr. Mackay was at Zanzibar. He was actively engaged in fitting out a caravan to send after the party immediately, with various necessaries, under the care of a trustworthy Arab. He himself has been instructed by the Society not to go forward again till June; and in the meanwhile he proposes doing something towards clearing the road from Saadani to Mpwapwa. He has examined this route, and confirms the opinion of Mr. Roger Price of the L.M.S., that it is in many ways the best.

Mr. Mackay asks for a *weaver*, a *carpenter*, and a *filter*, to be sent out to join the Mission. The first has been secured, and he is to start shortly, and take the Nile route up to Uganda, availing himself of the facilities afforded by Colonel Gordon's occupation of the country. We hope also that the carpenter is found; but the *filter* is still wanted. These two it is proposed to send with Mr. Mackay in June.

Ordination in Mauritius.

THE Christian *Bengali* coolies of Mauritius have for several years had the advantage of an ordained minister of their own race, the Rev. C. Kushalli. We are now glad to report the ordination on Dec. 24th, by Bishop Royston, of John Gabb, a catechist who has laboured long and faithfully among the *Tamil* coolies of the island. Archdeacon Hobbs preached the ordination sermon, in Tamil. The Bishop writes, "Our valued friend Colonel Gabb (now, I rejoice to see, a member of your Committee) will be glad to hear that the boy whom I chose once for his support in the Mengnanapuram Boarding School (Tinnevely) is now a much-respected Native pastor here." The Rev. John Gabb has been appointed to the charge of a large Tamil congregation at Rose Hill, in the heart of the island.

Destruction of Four Yoruba Churches by Fire.

THE many friends of our Yoruba Mission will hear with regret, and much sympathy for the congregations affected, of the destruction by fire of two churches at Lagos and two at Abeokuta, on the very same day, Jan. 29th. At Abeokuta, there were two fires at once. One consumed the churches at the Igbein and Kemta stations, and the house and much property of Mr. George, the Native catechist; from the other, the church and mission premises at Ikija had a narrow escape. Of the fire at Lagos, which destroyed the Breadfruit and Ebute Ero churches, the infant school-room at the former and the house of the Native pastor (Mr. Morgan) at the latter station, and a great number of houses, we have accounts from both the Messrs. Johnson, the out-going and in-coming pastors of Breadfruit. Mr. Henry Johnson writes:—

A heavy calamity has befallen us. A great fire, the like of which has not been seen here for the past eighteen years (according to the testimony of the old

residents), broke out on the 30th January ult., and destroyed a very important part of Lagos. I say important, for although the Olowogbowo and Ebute Ero districts—the scene of the fire—are not showy or imposing as regards superior buildings, yet they are really the backbone and sinews of the prosperity of the island. The large mercantile houses along the Marina were nothing, had it not been for the steady supply which constantly flows through the medium of those quarters. As soon as we heard the alarm-bell, we looked out and saw that the wind was in the direction of the Breadfruit station; we therefore took the precaution of removing all the forms, the pulpit, harmonium, clock, books, and other movable things, and then went to the spot where the fire was raging to see what services we could render towards staying the progress of the devouring element. By the time we arrived, hundreds of houses had been reduced to ashes. Being the *harmattan* season, everything was dry and in an inflammable state. The houses are, for the most part, covered with thatch, and, there being no fire-engines, it is at all times difficult to arrest the march of a fire. The flames leapt from house to house with astonishing rapidity. The smoke was dense and thick, and made the sun at noon to look as lurid as the fire itself. The domestic animals kept running here and there out of sheer bewilderment, and not a few of them perished. Mothers and children made the air to ring again with their loud piercing shrieks. Men, with cutlasses in their hands, were attempting to cut down the houses that stood in the way of the fire in order to check its mad progress; but whether because they began their attempts too late, or because the fire burnt too rapidly, they had to fall back in many instances powerless to carry out their purpose. To make a long story short, two of the thatched roofs near our church took fire, and soon our building was in a blaze. It was impossible for me to keep my eyes dry when I saw the lowering flames and

rolling columns of smoke, which told plainly that the work of destruction was proceeding. Never in my life have I seen the like of such a conflagration. It was astonishing even to the people of Lagos themselves, much as they were accustomed to witness such annual ravages.

Up to this moment the full extent of the ruin occasioned by the fire has not been ascertained; but what we do know is that two churches, one chapel, three mosques, and between 1000 and 2000 houses and huts were burnt down, that a considerable amount of property was consumed, and that seven lives were lost! Had the calamity taken place in the night, the casualties would have been much greater.

The mischief originated in the following manner:—The mother of a heathen man belonging to this place died at Badagry some time ago, and he went over to attend the funeral and join in the customs usually observed—such as eating and drinking and gun-firing. After doing this to his heart's content, he left to return to Lagos. His friends here heard of his coming, and they made preparations for receiving him with due honours. All the morning of that memorable day we heard nothing but the booming sounds of a cannon. This firing was continued, at measured intervals, long after the heathen man had landed, until about ten o'clock, when the accident took place which has caused us all our trouble. The cannon was loaded with a fearful amount of powder and other combustibles, and when it was let off, a piece of the wadding was blown back by a contrary wind, and it lighted upon a house. In a few minutes after, the work of destruction and desolation was proceeding far and wide. In the days of Governor Glover, no firing was allowed in the town for fear of accidents. Those who would indulge their propensity that way were obliged to go out in the fields. Strange to say that there is no law in the statute-book on a subject so important in a community like this.

Mr. James Johnson refers to the future plans for Breadfruit:—

Our plan is to dispense with the infant school-room, expedite the completion of the new church, with very important modifications, and replace the destroyed one, covering it with a

better roofing material. This would serve for a school and a secular meeting-room when the new church is completed.

We are busy soliciting assistance

everywhere, and I am pleased to be able to say, we have met with much practical sympathy. Our people are not in a position to help themselves much at present, but they are endeavouring to do their best.

The fire arose from the observance of some Native and heathen funeral custom, and the man who did the custom—and through whom, indirectly, the town now suffers seriously—and some of his very near heathen friends, have shown

their very sincere regret and deep grief by contributing very liberally towards the work of rebuilding. Two of them stand yet the highest on our list of contributors. We have taken occasion, from this sad event, to set before them the expensive and ruinous folly of heathenism, and the high value of the real blessing that flows from Christianity. They listened, when we spoke, with marked attention.

A Naval Officer's Account of Frere Town.

SOME time ago we published the testimony of Major Euan Smith, the Acting Consul-General at Zanzibar during Dr. Kirk's absence, and of Captain Ward, of H.M.S. *Thetis*, to the excellence of the arrangements of the Society's settlement of Frere Town. We are now enabled, by the kindness of a friend, to present the very interesting testimony of Captain Boys, R.N., in command of H.M.S. *Philomel*, conveyed in a private letter to a relative:—

We had a very pleasant cruise, although an unsuccessful one as far as capturing any slavers was concerned, and on the 18th November I anchored at Mombasa, for the purpose of surveying the approach to the harbour, as two or three of our ships had got on shore there. We remained there very busy about our work till the 30th, during which time I saw a good deal of Mr. and Mrs. Lamb, who were very kind, and quite ready to render us any assistance we required. Mr. Lamb is in charge of the mission—that is in spiritual charge. Captain Russell, R.N., has the lay charge.

The mission is situated at the head of the harbour—a small but very pretty little harbour. Mombasa, or Mombas, on which a large Arab town is built, is only an island. The mission is on the mainland, and forms quite a little colony of itself, numbering at present about 350. It is here that the freed slaves are sent. On arrival they are separated from the rest for a few days for purposes of hygiene; then the men are given materials, and are allowed time to build a cottage for themselves—only poles and mud are used, and thatched with palm and other leaves dried; then they select themselves wives from the women generally, and live in their new cottages, which are built in rows called streets, named after the several tribes. Thus each tribe is kept separate. The men have to work so many hours every

day, and are paid by the Church Missionary Society four dollars, or about sixteen shillings a month.

Last year this mission cost the Society over 8000*l.*, but it is a noble work, and, with such a man as Mr. Lamb at the head of it, is sure to prosper. Mr. Lamb seems in excellent health, and is full of energy. Mrs. Lamb was only just recovering from a severe attack of fever when we arrived, but she is also most indefatigable, and an excellent helpmate for him. She takes her Sunday class of girls, who are just beginning to read the Gospel of St. John, and has an afternoon sewing-class every day. There is an English schoolmaster, and several Native teachers and catechists trained in schools at Bombay and in other parts of India. Their school numbers about ninety children, there being from eighty-two to eighty-five present on the three occasions I paid it a visit. I spent both Sunday afternoons with the Lambs, and went to the Sunday-school with him afterwards. The schoolroom is a very nice building, full of doors and windows, and, after opening school with prayer, a hymn was sung in English by the whole of the children. Hardly one of these children could speak a word of English, and yet they sung this and other hymns with wonderful clearness and expression, and especially Sankey's Hymn No. 70. It was a sight worth seeing to hear these eighty children,

ages varying from sixteen and seven-teen down to two and three, all as black as coals, standing up and singing. After this the classes were formed, the seniors learning texts, and having them explained to them in their own language; others learning a new hymn, and others again having the rudiments of our faith explained most simply to them in their own language.

After Sunday-school is over, Mr. Lamb always goes among the freed slaves with an interpreter, reading and talking to them for an hour or two, while the children, with Mrs. Lamb and as many volunteers as choose, attend service, performed in the Native language, in a room set apart for a church.

In the week-day schools the upper class were doing sums in multiplication

and subtraction, learning to read English and writing, the lowest class of infants learning the alphabet.

There is a branch mission established at a little place in the Wanika country, and about fifteen miles from Frere Town, called Rabai, which is under a Mr. Binns, a clergyman in deacon's orders. They have here a large tract of land under cultivation, and will have at Frere Town also in the course of time; but, at present, building is the order of the day at the latter place, and making roads.

I only wish Mr. Wright, and others belonging to the C.M.S., could have seen what I have seen; they would have been more than pleased, and with me must have felt that God's blessing was resting upon this work.

Missionary Progress in Ceylon.

MANY prayers have been offered for the Society's Ceylon Mission, in view of present perplexities. Is not a Report like the following, drawn up by the Conference of C.M.S. missionaries upon the work in South Ceylon (i.e. excluding Jaffna) during the year 1876, one manifest answer to these prayers?

The past year will ever be memorable in the annals of the work of the C.M.S. in Ceylon, on account of the attempts which have been made by the Bishop of Colombo to introduce radical changes into the mode of carrying it on. These attempts have led to complications which are still unsettled, and which may possibly bring about great changes in the whole of the Society's work in the island. But we are thankful to be able to report that, notwithstanding these untoward events, advance and improvement, to an unprecedented degree, have attended our labours in all branches of our operations. For this we desire to express our gratitude to the Shepherd and Bishop of our souls, who has been with us in our trials, and has vouchsafed His blessing on our endeavours.

In illustration of the above statement, we may mention that the number of Native evangelists is now 101, showing an increase of thirty-four during the year, and the number of attendants at public worship has increased by 1193. The communicants are 280 more than last year. There have been 126 adult baptisms, and we have at present on

our list the names of 471 adult candidates for baptism. The corresponding numbers for the previous year were 92 adult baptisms and 214 candidates. Fourteen new Sunday-schools have been opened, giving an addition of 578 scholars. We have opened forty-five new day-schools, raising the total of such schools to 223. These are attended by 9276 children, showing an increase, on the total of the former year, of 1973 scholars. The subscriptions from Native Christians give a total of Rs. 13,441 : 90, which is Rs. 1417 : 16 larger than that of last year.

The Tamil Cooiy Mission statistics show an addition of fifteen catechists—namely, forty now as against twenty-five last year, and an increase of Rs. 3339 : 13, the total income of the year being Rs. 13,278 : 63; and, while speaking of the T.C.M., we feel that we are bound, in gratitude to our numerous friends, to thank them for the warm sympathy they have shown that mission in its great trials, and the noble and liberal way in which they have come forward in its support and defence. And we commend it to their

continued support, with the firm assurance that they will not fail it in this its time of need.

We now proceed to notice a few of the prominent features of our work during the past year, which afford special grounds for encouragement and gratitude to God. The congregations under Native pastors have been well sustained, and that under changes which have a tendency to remove them from European supervision and control—notably the Singhalese congregation in Kandy. They have in most instances increased their contributions, and many individual Christians connected with them have laboured, out of love for souls, to bring their friends and neighbours to the Saviour. Moreover, a number of young women have been instrumental in the conversion of their parents. A learned Buddhist priest has thrown off his robes, and been baptized; new districts have been evangelized, and converts won from Buddhism to the Saviour, who are now making satisfactory progress in knowledge and in grace; Native evangelists, unsupported by foreign aid, have greatly extended our borders, and awakened a spirit of inquiry in large numbers of heathen; and a growing inclination has been manifested in all parts to listen to and inquire into the claims of the Gospel to their acceptance. Our work has extended in the Baddegama, Cotta, and Kandy districts; several schoolrooms have been built, new schools opened, and congregations have been established. But, as might be expected, opposition and even persecutions have been met with. A number of Christians were falsely accused of violent assault, and were tried in the Supreme Court at Kandy,

but were fully acquitted without the necessity of calling for any evidence in their favour. In one place a school-room was set fire to; and several individuals at different stations have been called on to suffer for Christ's sake, and have thus learned that in order to follow the Saviour they must be ready to bear their own cross.

Our schools have proved to be, in some instances, nurseries to the Church. Boys' schools have been successful both in a spiritual and financial point of view. The two at Cotta—one for girls and the other for boys—are entirely self-supporting—that is, are independent of grants of money from the Church Missionary Society. The Collegiate School in Kandy has added to the number of our converts. The Institution at Cotta, for the training of Native agents, has improved. It has recently sent out two schoolmasters, who are also doing evangelistic work, and will ere long send out five more.

But we have also to report sad losses. The Rev. C. Jayasingha, after a period of work extending over fifty years, has been removed by death. He was associated with the mission from its very commencement, and was in many respects a useful agent of the Society. A catechist also—S. Dias—who was a candidate for the ministry, and greatly esteemed by all who knew him, has been called from the work in which he had been so efficiently engaged to enter upon his heavenly rest. Lastly, the departure of the Rev. J. I. Jones for England is a great loss to the mission; but we trust it will be only for a short time, and that he will be permitted again to labour in this part of the Lord's vineyard.

Hang-Chow: Mr. A. E. Moule's Report.

In reviewing the Hang-Chow Mission, under the head of Records of Missions, in our December number, we had but meagre information to give. We therefore subjoin the Rev. A. E. Moule's Annual Letter, lately received, which shows how wide and important a field is presented by this great city and its environs. Although the centre of the Cheh-Kiang Mission is at Ningpo, Hang-Chow is the capital of the Cheh-Kiang Province, which had an estimated population, prior to the Taiping Rebellion, of twenty-six millions. A Chinese official document, quoted in Milne's *Life in China*, says that "Hang-Chow is famous for having all the greatest as well as the dearest curiosities in the world. Merchants from all quarters flock thither. The

manners of its people are polished, and their education is of the first stamp. It has crowds of *litterati* among its population." And although Hang-chow suffered terribly from the ravages of the Taipings, Mr. Moule says that to a large extent this witness is still true:—

The change from Ningpo to Hang-chow is to us very great. Hang-chow is indeed no strange place to me. During the year 1867 and part of 1868, since there was no other missionary of the C.M.S. in this province besides myself in priest's orders, I was obliged to pay periodical visits to this great city, as well as to the other stations and out-stations of the province, for the administration of the Lord's Supper, and I had the pleasure and privilege of examining for baptism and baptizing several of the present members of the Hang-chow Church. But these were only passing visits. My work lay for fourteen years in the city of Ningpo and in the country round—a marvellously accessible field for itineration, and itineration was the leading occupation of my missionary life. This vast city of Hang-chow, however—twelve miles in circuit, and with great and wide-spreading suburbs—seems almost to chain the missionary fast to city work. This need not be so. Very frequent itinerations are made, especially in the northern districts, by missionaries of other societies, and my brother has broken ground on the banks of the great Tsien-tang River southwards. I have myself secured a room in a district city thirty miles up this river, and, notwithstanding threats of violence offered to the landlord by some of the baser sort in that city, I hope, if it please God, to retain hold of that city in the Saviour's name. But we are so short-handed, Dr. Galt finding enough to absorb all his time and energies in the most interesting and increasingly important work of the hospital, and our band of Native helpers is very small and very feeble; not, thank God, wholly deficient in zeal and missionary enterprise, but yet so inadequate for the work in the city and suburbs as to damp and discourage plans for extension of the work in the country. Moreover, this is a city of long distances. Instead of stepping, as I did at Ningpo, from my back-door into our mission-boat, which would convey me to most of the out-stations in the country round, we have to walk nearly four miles before we reach the anchorage of the river

boats, and these river boats are very inferior in comfort and convenience to my familiar acquaintances at Ningpo.

All these circumstances, combined with the temporary pastorate of the city church, and the instruction of two seminarists, and the superintendence of the mission-school, have constrained me to abandon to a very considerable extent my old mode of life and work, and I feel the change not a little. Had I one more colleague, and a few more Native agents, both city and country could be more diligently worked. Meanwhile, I desire to be thankful for the permission to work *anywhere* for my Lord; and surely this great provincial capital, peopled as it is with representatives of at least half of the eighteen provinces, in addition to its own indigenous population and a very large Ningpo colony, is a field of the very first importance.

I have been able to utilize here a large telescope which I brought with me to Ningpo fifteen years ago. A military mandarin residing next door was much interested in astronomy, and while I was finding Saturn or nebulae, our catechist told him of the Maker Saviour.

Our mission premises in this city are very conveniently situated. The church and school are within one minute's walk of my house, and Dr. Galt's house and hospital lie within five minutes' brisk walk, so that, all through the summer months, I was able to continue daily preaching to the heathen, daily classes at the boys' school, and a weekly address to the doctor's out-patients.

I cannot speak too strongly of the importance of this branch of our work. The hospital—both the opium-cure department and the attendance on out-patients for general diseases—is, I believe, a power for good, and it is spreading the fair name of Christian benevolence into the country round—a preparation, we trust, for the reception of Christian truth. Dr. Galt, in addition to medical skill and devotion to his professional work, uses every opportunity for bringing the Gospel home to his patients, and he possesses patience and kindness, which are not unnoticed by

the heathen who come under his influence. Out of five adults whom I have been permitted to baptize since I took charge of the mission, two were the direct fruits of the hospital; and, out of seven or eight inquirers and catechumens included in our fifty-eight Christians, three are connected with the hospital.

As instances of what we sometimes meet with at our daily preaching to the heathen, I quote the following from my journal:—

July 5th.—To the chapel from 3.40 p.m. Good hearers. "I understand," said one, "One dies and we all live. How painful the cross must have been!"

28th.—To the chapel from 3.5 p.m. Good listeners, thank God. "It is good to come in and listen awhile," said an old man.

I have been specially cheered during these past months by the true Christian love and missionary zeal of the assistant catechist Tai, who, with my two theological pupils, has, in hot weather and cold, very diligently evangelized two of the suburbs of this great city. On one very hot day (August 2) they went out together, and on their return the catechist told me that he got the lads to *sing* so as to cool themselves, and,

several persons assembling to listen, he was able to preach to a good audience. We are not without hope of some fruit resulting from these faithful labours, and I hope to secure a small room in this suburb for preaching. Perhaps I may give one more extract from my journal, descriptive of a day which gave an epitome of the occupations and joys and trials of my life here:—

Sunday, Sept. 10th.—Very hot. Sunday-school, 10 to 11 a.m.; spoke on the Good Samaritan. Church at 11 a.m.; baptized four men. Preached on Naaman. In the afternoon, preached a missionary sermon founded on the history of the lepers at Samaria. Gave information about Africa and Foo-chow. Examined the younger school-boys after church. Read part of the Burial Service at the house of an aged Christian ("Evening Light" was her baptismal name) who passed away last night. Spoke to a crowd of neighbours on death and the resurrection. At 10 p.m. greatly startled by an outbreak in the lane close to my house of the *paper-men rumours*, which have just reached Hang-chow, and which in other places have led to assaults on Christians and to deeds of violence.

The Society's Anniversary.

We are glad to be able to announce that the Bishop of Durham has consented (p.v.) to preach the Annual Sermon before the Church Missionary Society, at St. Bride's Church, on Monday evening, April 30th; also that Lord Northbrook, late Viceroy of India, and Sir W. Muir, K.C.S.I., have promised to attend and speak at the Annual Meeting on Tuesday, May 1st.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the blessing granted during the past year to missionary operations in Ceylon (p. 248). Continued prayer for the Divine overruling of the present difficulties there.

Prayer for Bishops Sargent and Caldwell (p. 241).

Prayer for the Non-Aryan races of India—especially for a continued blessing on the work among the Santals (pp. 242, 243).

Prayer for the new Native pastor in Mauritius (p. 245).

Prayer for the Native pastors and congregations at Lagos and Abeokuta so suddenly deprived of their churches (p. 245).

Prayer for Hang-Chow, and the work there of Mr. A. E. Moule and Dr. Galt (p. 246).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, Feb. 12th.—The Committee thankfully accepted the offer of Mr. H. D. Williamson, B.A., of Corpus Christi College, Cambridge, for Missionary work, referring the question of his location to the Committee of Correspondence.

In consequence of the present scarcity and high prices of the necessaries of life, the Committee authorized the Madras Corresponding Committee to make a grant to Mrs. Sharkey, in aid of her Girls' Boarding-school, from the Indian Famine Relief Fund.

The Rev. D. Hinderer, recently returned from West Africa on account of his severe suffering from asthma, was introduced to the Committee, and gave interesting information on the commencement of the work at Leke and Palma, urging strongly that more European Missionaries should be sent out to the Yoruba Mission, both for the sake of inculcating the maintenance of a high moral tone in the infant Churches, and of pressing forward evangelistic work, and specially suggesting that one Missionary be appointed to spend his time between Ibadan and Oyo, and another at Modakaki, near Ife.

Presented copies of *The Story of the Fuh-Kien Mission*, by Mr. Eugene Stock; also copies of *Haussa Vocabulary*, by the Rev. J. F. Schön; *Fullah Grammar*, by the Rev. C. A. Reichardt; and *Kiniassa Vocabulary*, by the late Rev. J. Rebmann.

Special General Committee, Feb. 20th.—The Report of the Henry Venn Native Church Fund Sub-Committee having been presented and read, the following grants were adopted by the Committee, on the recommendation of the Sub-Committee:—To the Sierra Leone Native Pastorate Fund, 110*l.*; to the Native Church at Lagos, 50*l.*; to the Native Church on the Niger, 110*l.*; and to the Native Pastorate in the Mauritius, 25*l.* Under the head of "Native Missionary Societies," the Committee made the following grants, on the recommendation of the Sub-Committee:—To the Sierra Leone Native Church Missionary Association, for Missionary work at Bullom and Quiah, 20*l.*; to the Gorrakpur Native Church Missionary Association, 15*l.*; to the Cotta Native Church Missionary Association, 15*l.*; to the Native Missionary Association in connexion with the Tamil Cooly Mission, 20*l.*; and to the Rev. J. R. Wolfe, in connexion with the Native Christians at Fuh-chow, 50*l.*

Committee of Correspondence, Feb. 20th.—Reference having been made to the minutes of the Committee of Jan. 30th, calling the attention of the Committee to the recommendation of a Sub-Committee as to fixing a limit to the number of Students to be received into training, the Secretaries stated that at the present time there were sixty-eight candidates under training in this country; that eighteen more had been approved by the Clerical Sub-Committee for admission into the Preparatory Class at Reading; and that there was every indication of a still further increase in the number of suitable candidates. The Committee desired to acknowledge with devout thankfulness the goodness of God in answering the prayers of His people for an increase of Missionary candidates, and at the same time to point out to their friends that if they wish to give encouragement to the continued acceptance of suitable candidates, and obviate the necessity of keeping them back when their training is completed, efforts must be made to secure a large increase in the income of the Society.

Committee of Correspondence, Feb. 27th.—The Committee thankfully accepted the offer of the Rev. H. M. M. Hackett, B.A., of Trinity College, Dublin, for the work of training Native agents in India.

They also thankfully accepted the offer of the Rev. F. W. Ainley, B.A., Clare College, Cambridge, for Missionary work, his location to be brought forward for consideration at an early date.

The Committee also thankfully accepted the offer of Mr. W. Andrews, of St. John's College, Cambridge, for the work of the Society.

The Secretaries reported that a Conference had been held at the Society's House, on the 21st of February, on the subject of the Non-Aryan races of India, at which much interesting and valuable information had been given by Sir William Muir, K.C.S.I. (late Lieutenant-Governor of Bengal), Sir George Yule, K.S.I., and Mr. Robert Cust, late B.C.S.; that the claims of the Santals in particular were forcibly urged by the Rev. H. P. Boerresen, of the Indian Home Mission to the Santals, and the Rev. W. T. Storrs, formerly connected with the Church Missionary Society's Taljhari Mission, and then of the Gonds and Kois in a paper by the Rev. E. Champion, of Jubbulpur, and by the Rev. C. Tanner, formerly Missionary at Dumagudem. A Sub-Committee was appointed to draw up a Report of the proceedings, to be printed for general circulation, and to suggest what measures could best be adopted to take advantage of the present favourable openings among the Non-Aryan races.

Bishop Crowther, having been invited by the Committee to visit England for the purpose of conferring with them upon the management of the Niger Mission, was introduced to the Committee, and conversation held with him on the state and progress of the work in the Mission.

The Rev. J. I. Jones, having lately returned from Ceylon on account of Mrs. Jones's health, was introduced to the Committee, and gave much interesting information respecting the present state of the Ceylon Mission, stating that while the difficulties with the Bishop of Colombo occasioned much grief to the Missionaries, and much perplexity to the Native Christians, yet the work of the Mission had been vigorously carried on, and its success, through God's blessing, had to all appearance been certainly not less than at any previous period.

On the application of the Rev. H. Maundrell, a grant not exceeding 500 dollars was sanctioned from the Japan Mission Fund for providing accommodation for preparandi students at Nagasaki.

Committee of Correspondence, March 6th.—Reference having been made to the Minutes of the Committee accepting the offers of the Revs. H. M. M. Hackett and F. W. Ainley and Mr. W. Andrews, the Committee appointed Mr. Hackett to the North-West Provinces, with a view to assisting in the training of Native agents for the mission-field; the Rev. F. W. Ainley, to assist Mr. Bishop at the Cottayam College; and Mr. W. Andrews, to assist Mr. Maundrell at Nagasaki, in Japan, arrangements being made for his ordination in the autumn.

The Rev. T. R. Wade, having recently returned from Lahore, was introduced to the Committee, and conversation held with him both on the state of the Lahore Divinity College, in the conduct of which he had rendered much valuable service, and also on the Society's Mission in Kashmir, where, in the absence of any English Medical Missionary, he had spent the last summer with the Rev. John Williams, a Native Missionary and qualified medical man. He stated that during the summer they had received no less than 19,000 visits at the Dispensary provided by the Rajah of Kashmir, and that to all of them the opportunity was taken of making known the Gospel message.

NOTES OF THE MONTH.

ORDINATIONS.—*China*: On Jan. 7th, at Hong Kong, the Rev. J. H. Sedgwick was admitted to Priest's orders by the Right Rev. Bishop Burdon. *Mauritius*: On Dec. 24th, 1876, Mr. John Gabb, Tamil Catechist, was admitted to Deacon's orders by the Bishop of Mauritius.

DECEASE OF MISSIONARIES.—*New Zealand*: The Rev. Thomas Chapman died at Mokoia Island on Dec. 22nd, 1876, aged 85. *S. India*: The Rev. Vedamuttu Abraham, Native Pastor, died at Arumuganeri on Dec. 22nd, 1876.

DEPARTURE OF MISSIONARIES.—*S. India*: Rev. H. J. and Mrs. Schaffter. *Mauritius*: Rev. N. and Mrs. Honiss. *W. India*: Rev. C. S. and Mrs. Cooke.

RETURN HOME OF MISSIONARIES.—*Yoruba*: Rev. D. Hinderer. *Niger*: Right Rev. Bishop Crowther. *W. Africa*: Mr. J. H. Ashcroft. *N. India*: Rev. T. R. Wade. *Ceylon*: Rev. J. I. and Mrs. Jones.

Contribution List.

In the following list of receipts from Feb. 12th to March 10th, 1876, are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.				Wapley			
Bedfordshire: Clophill	13	6	6	Hampshire: North Hampshire	13	6	9
Shillington	51	13	10	Wootton St. Lawrence	6	7	0
Berkshire: Letcombe Regia	13	7		Binsted	2	13	6
Wellington College (for <i>Peshawar</i>)	30	0	0	Bournemouth: Holy Trinity	187	13	3
Windsor (including 5l. for <i>Mettakakhtla</i> , and 7s. 3d. for <i>Saskatchewan</i>)	134	2	1	Kingsley	9	0	0
Wokingham	22	7	4	Lyngton	6	17	10
Buckinghamshire: Bierton	2	5	0	Ringwood	12	4	0
Claydon	49	16	3	Isle of Wight: Carisbrooke: St. John's	7	3	4
Iver	1	12	3	East Cowes	26	13	2
Northmarston	1	5	8	Shanklin Old Church	1	0	0
Swanbourne	22	3	3	Channel Islands: Guernsey	60	0	0
Cambridgeshire:				Jersey	140	0	0
Cambridge Town, County, & University	300	0	0	Herefordshire: City & County of Here-			
Cheshire: Chelford	10	12	2	ford	109	0	0
Grappenhall	35	1	2	Hertfordshire: East Herts.	209	0	0
Knutsford	9	3	6	Bourne End	13	7	9
Lymm	12	7	2	Hitchin	39	3	5
Macclesfield	30	16	7	North Mymms	33	7	5
Marbury	11	9	10	Kent: Maidstone and Mid-Kent	245	9	1
Oughtrington	60	13	4	New Beckenham: St. Paul's	23	16	6
Runcorn	51	19	4	Beckley: St. George's	11	18	7
Timperley: Christ Church	54	5	10	Bexley	15	0	0
Upton	17	13	0	Bredhurst	3	9	0
Cornwall: Flushing and Mylor	5	7	0	Bromley Common	1	6	0
Maker and Rame	4	13	6	Chiselhurst: Christ Church	37	7	0
Cumberland: Bridekirk	2	0	0	Deptford: St. Nicholas	7	10	3
Derbyshire: North-West Derbyshire	72	14	11	Ivychurch	16	0	0
Derby and South Derbyshire	800	0	0	Knockholt	7	16	4
Pentrich	4	7	4	Lamorbey	20	7	7
Devonshire: Devon and Exeter	360	0	0	Lee	6	11	0
Tawstock	11	12	2	Rolvenden	11	13	11
Dorsetshire: Blandford	22	9	10	Shadoxhurst	1	6	0
Buckland Newton	4	16	0	Stone	1	4	0
Cerne Abbas	17	13	3	Tovil	4	13	0
Crichel	10	10	8	Tunbridge Wells and Neighbourhood	178	9	8
Gillingham	3	16	6	Lancashire: Lancaster, &c.	65	0	0
Houghton	13	14	6	Bretherton	12	6	7
Minterne Magna	4	15	6	Halliwell: St. Peter's	36	5	10
Durham: South Shields: St. Hilda's	18	0	0	Horwich	46	1	5
Borough of Sunderland	50	0	0	Oldham: St. Mary's	3	8	5
Essex: Hatfield Heath	8	8	9	Penwortham	1	19	0
Ilford and Barkingside	7	11	1	Skelmersdale	10	19	7
Leyton	2	2	0	Thornton	14	19	0
Rochford District	31	8	0	Leicestershire: Bitteswell	3	0	6
Gloucestershire: Hatherop	13	4	5	Ibstock	65	19	7
Leckhampton	2	11	3	Market Harborough	7	11	11
Oddington	10	0	0	Scraftoft	4	5	6
Borough of Stroud	312	7	4	Lincolnshire: Donington	2	13	9
Tewkesbury, &c.	13	9	10	Edlington	7	0	6
				Market Rasen	8	3	10

Redmile	3 9 0	Farnham	126 6 6
Skillington	3 0 0	Gipsy Hill: Christ Church	56 13 4
Spilsby	14 0 0	Herne Hill: St. Paul's	51 5 3
Stamford	231 18 11	Merton	6 16 7
Swallow and Vicinity	2 12 0	Upper Norwood: St. Paul's	38 1 0
Walesby	2 5 9	Redhill	33 9 6
Middlesex:		Reigate	41 18 1
City of London: St. Bride's, Fleet Street	31 10 4	Richmond	215 19 2
Tower District	32 14 8	Southwark: St. Jude's	1 1 6
All Saints', Gordon Square	3 2 7	Streatham: Christ Church	10 0 0
Bethnal Green: Episcopal Jews' Chapel		Surbiton: Christ Church	137 16 9
Association	15 19 0	Tisbury	6 18 10
St. James-the-Less	2 2 0	Wimbledon	99 14 5
New Brentford	12 10 6	Sussex: Lower Beeding	15 1 6
Chelsea:		Pulborough	30 12 8
Christ Church (inc. 11. for Frere Town)	14 14 0	Rye	33 6 8
St. John's	2 3 0	Stedham	14 7 9
Covent Garden: St. Paul's	6 13 6	Tillington	1 10 0
Cubitt Town: St. John's	2 1 0	Wadhurst	34 8 0
Ealing: St. John's	23 7 2	Warwickshire: Atherstone	34 13 7
Harrow Weald	31 6 3	Birmingham	500 0 0
Hornsey	23 17 4	Clifton-upon-Dunsmore	2 11 9
Christ Church	18 6 10	Coleshill	41 3 6
Isleworth	17 4 6	Marton	3 7 1
Islington	250 0 0	Wilnecote	12 17 8
Christ Church: Highbury Juvenile		Westmoreland: Brough	20 1 5
Association	8 14 6	Long Marton	3 18 2
St. Paul's Ladies' Association	7 9 2	Widmermere: Parish Church	14 0 0
Tuffnell Park: St. George's	4 3 7	Wiltshire: Bishopston	8 10 10
St. John's Wood, &c.: St. Mark's		Chippenham and Neighbourhood	14 1 0
Hamilton Terrace	60 16 0	St. Paul's	62 15 5
South Kensington: St. Paul's	147 2 2	Cricklade	4 12 11
Kilburn: St. Mary's	3 16 8	Easton Royal	2 17 10
Limehouse: St. Anne's	30 0 0	Highworth	10 0 6
Paddington	793 17 9	Stenton St. Bernard	6 0 0
Poplar: St. Matthias	42 0 3	Wanborough	10 0 0
St. Marylebone: Brunswick Chapel	25 10 0	Winsley	4 11 9
St. Mary's, Spring Grove	9 13 0	Worcestershire: Clent	31 14 4
Southgate: Bowes: St. Michael's	8 17 1	Hales Owen	14 18 11
New Southgate: St. Paul's	20 0 0	Lickey	2 15 0
Great Stanmore	73 16 6	Wolverley	73 11 10
Teddington	12 7 2	Yorkshire: Arthington	9 15 6
Uxbridge	3 4 0	Bardsey	40 8 1
Westminster: St. Margaret's	33 0 4	Barnsley	91 0 0
Monmouthshire: St. Arvan's	3 12 11	Batley: Parish Church	7 8 4
Norfolk: Banningham	5 16 9	Bilton	8 18 6
Tasburgh	2 10 0	Bingley	40 0 0
Great Yarmouth, &c.	135 1 8	Boroughbridge	13 12 2
Northamptonshire: Higham Ferrers	28 18 6	South Cave	5 5 0
Towcester	8 0 0	Cleveland	98 0 0
Northumberland: Lindisfarne	173 3 4	Darfield	13 17 0
Nottinghamshire: Mansfield	24 9 4	Ingrow-cum-Hainworth	10 4 10
Newark: Collingham and Langford	22 6 11	Kirkby Overblow	9 1 6
Oxfordshire: Thame	81 19 5	Roecliffe	9 9 3
Hanley-on-Thames	32 0 0	Settle	22 5 5
Woodstock	4 7 1	Skipton	23 7 10
Radlandshire: Uppingham	17 4 4		
Shropshire: Broseley	35 1 4		
Chesterdale	10 1 8		
West Felton	2 9 10		
St. George's, near Wellington	7 17 6		
Llanfblodwel	12 7 0		
Selattyn	9 12 5		
Somersetshire: Banwell	20 13 10		
Stratford: Otterhampton and Stockland	30 17 1		
Slepton Mallet	40 12 2		
Long Sutton	14 0 2		
Weston-super-Mare, &c.	211 1 9		
Yovil: West Coker	5 10 6		
Staffordshire: Alstonfield	15 16 4		
Brierley Hill	18 9 3		
Kids Grove	30 0 0		
Norton Canes	16 11 5		
Rugeley	12 5 3		
Tipton: St. John's	4 1 10		
Wedgebury Parish Church	20 4 10		
Wolverhampton: St. Luke's	16 2 2		
Suffolk: Aldeburgh	2 7 4		
Bechall	75 11 10		
Surrey: Bermondsey: St. Anne's	10 11 11		
Camberwell, &c.	100 0 0		
Clapham	146 16 10		
Croydon	45 5 6		
Ewell	52 1 5		

ASSOCIATIONS IN WALES.

North Wales District	47 19 0
Brecknockshire: Crickhowell	31 18 8
Carmarthenshire: Kidwelly	1 12 0
Llanelli	3 1 8
Carmarvonshire: Carnarvon	90 4 9
Denbighshire: Llangwm	1 11 0
Ruabon	4 18 0
Glamorganshire: Oystermouth	6 18 1
Porthkerry and Barry	1 17 1
Pembrokeshire: Lamphey	1 10 0

SCOTLAND.

Crieff: St. Columba's	34 18 11
Edinburgh: St. Thomas' Juvenile Assoc.	60 0 0

BENEFACTIONS.

A. A. A.	500 0 0
A Lady at Milverton	5 0 0
Arbuthnot, H. G., Esq., 40, Prince's Gate, S.W.	10 10 0
Brooke, Sir W. de Capell, Bart., Market Harboro'	19 0 0
Dalton, W. H., Esq., 30, Coleherne Road, South Kensington	100 0 0
Dancocks, Mr. S. S., 177, Fulham Road, S.W.	5 5 0
E. A. C.	5 0 0

F. C. C.	5	0	0
Fox, E. T., Esq., Grange Road, Sutton, Surrey.....	5	0	0
Herbert, Rev. John	10	0	0
H. G.	10	0	0
Jones, W. O., Esq.	100	0	0
Mackie, J., Esq., Victoria Road, Deptford	10	10	0
M. L.	100	0	0
M. U. S.	10	0	0
Nelson, J. H., Esq., 7, Stanhope Gardens, Queen's Gate, S.W.	100	0	0
"Of Thine Own"	60	0	0
Porter, Wm., Esq., Hembury Fort, Honiton "Thankoffering from a friend for continued mercies"	20	0	0
Warburton, Rev. Jno.	25	0	0
Woods, Wm., Esq., Montrose House, Brixton Hill	10	0	0

COLLECTIONS.

Bethnal Green: St. Matthias's Sunday-school, by Mrs. Jeakes.....	2	11	6
St. Clement Danes: Girls' Sunday-school, by Miss Fanny Horne	1	15	0
Collecting Box of Edward, Lucy, and Alice Knox	10	1	
Dalston: All Saints' Ragged School, by Mr. H. O. Eves.....	1	7	0
Laing, Miss, 170, Adelaide Road, South Hampstead, N.W.	2	0	0
Langston, Rev. S., Dorking	2	0	0
Morley, Messrs. J. and R., Young Men's Missionary Assoc., by Mr. T. A. Blest.....	5	0	0
Oakley Mission Room Sunday-school, Chelsea, by Mr. P. D. Morton	13	3	
Old Query Society, Stretton, Staffordshire, by Miss Alice Monckton.....	18	0	
Poplar: Christ Church Sunday-schools, by Rev. C. Coldwell	2	15	0
Rickards, Miss Lizzy E., Greenland Villas, Wood Green	16	0	
Southwark: St. Saviour's Sunday-school, by Mr. J. Long	2	19	7
Dirto, by Mr. C. J. Smithem	1	6	3
Watson, Miss, Alexander Street, W.	5	8	0
Young, Miss A., Strowan, Crief, N.B.	1	0	0

LEGACIES.

Atchley, late Miss Sophia, of Belviden, Teignmouth, per Wm. Hy. Atchley, Esq., Residuary Legatee	200	0	0
Beyer, late Charles Frederick, Esq., of Gorton, near Manchester: Exors., Henry Robertson, Esq., M.P., John Ramsbottom, Esq., and Rev. Geo. Philpot, per E. B. Le Mare, Esq.	1000	0	0
Bowman, late Rev. Isaac, of Southport, per Samuel Boothroyd, Esq.	19	19	0
Brooke, late Mrs. Ann, of Weymouth, Dorset: Exors., Messrs. Jno. Nicholson and M. J. Thurman, per F. C. Steggall, Esq.	10	0	0

Clark, late Edward, Esq., of Weston-super-Mare: Exors., Rev. Jos. Clark, J. A. Jones, Esq., W. W. Brown, Esq., and G. F. Prideaux, Esq., per Messrs. Prideaux and Clark (52l. 10s. less duty). ..	47	5	0
Clarke, late Mr. Jno., per W. Hitchin, Esq.	40	10	5
Cowcher, late Miss A., Upper Norwood, per G. R. Clarke, Esq.	22	10	0
Fisher, late Dr., per Hugh Evans, Esq.	23	12	9
Llewellyn, late Miss Mathilda, of Cowbridge (45l. less duty 4l. 10s.), per Thos. Prees, Esq.	40	10	0
McGarel, late Chas., Esq., of Belgrave Square: Exors., R. McCalmont, Esq., F. A. Bevan, Esq., Quintin Hogg, Esq., and G. W. Campbell, Esq., per F. A. Bevan, Esq.	1000	0	0
Newman, late Mrs. Elizabeth, of Little Bromley: Exor., Rev. H. B. Newman (50l. less duty), per R. J. Halls, Esq.	45	0	0
Procter, late Wm., Esq., of Giggleswick, York: Exors., James Procter, Esq., T. W. Procter, Esq., and J. Jackson, Esq. (50l. less duty and expenses)	44	15	0
Stephens, late John, Esq., of Westbourne Crescent: Exors., Wm. Gribble, Esq., per John Gribble, Esq.	100	0	0
Thompson, late Miss Ann, of Burton-upon-Trent: Exors., J. Sadler, Esq., and R. S. Elliott, Esq.	131	13	5
White, late Henry Hopley, Esq., of Lincoln's Inn: Exors. and Extrix., G. T. Woodroffe, Esq., Rev. Dacre Craven, and Miss Julia Vincent, per Messrs. Woodroffe and Co.	250	0	0

FOREIGN CONTRIBUTIONS.

France: Croix	3	18	0
Pau	25	6	9
St. Pierre les Calais	2	15	6
Jamaica: Montego Bay	7	0	0
Turkey: Constantinople, Kadikeny	4	0	0

EAST AFRICA FUND.

Anonymous, 17th Feb., 1877	20	0	0
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JERUSALEM DIOCESAN SCHOOL FUND.

West Coker	5	0	0
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PUNJAUB GIRLS' SCHOOL.

Appleby: St. Lawrence (Missionary Sale) ..	10	10	0
Thornton, H. E., Esq., Clapham Common ..	5	0	0

TAUPO INDUSTRIAL SCHOOL.

North-West Derbyshire	5	6	0
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VICTORIA NYANZA FUND.

Stennett, J. H., Esq., 2, Abbey Crescent, Torquay	10	0	0
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The Secretaries thankfully acknowledge the receipt of—

Parcels of Clothing &c., for the N. W. America Mission from Mrs. Marsh, Southgate; Rev. J. D. Ballance, Horsford Vicarage, Norwich; R. Williams, Esq., Dorchester; Miss Secretan, Reigate; Miss L. Hughes D'Aeth, Southborough; and Miss Brook, Metcham Hall, Huddersfield.

NOTICE RESPECTING PARCELS OF WORK, &c., FOR THE MISSIONS.—It is particularly requested that all friends forwarding Parcels of Work, Books, or other articles to the Missionaries of the Society through the C.M. House, will send to the Lay Secretary a detailed list (*in duplicate*) of the contents of such parcels, with the *intrinsic value of each article distinctly shown*.

This is necessary in order to allow of the goods being cleared without difficulty through the Customs offices abroad, and to ensure the Society against loss by the declared value being placed at too high a rate by the Society's agents at the port of clearing.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

ON THE NON-ĀRYAN RACES OF INDIA.

IT is only within a very few years that the term Aryan has found general acceptance even among scholars, certainly among the mass of ordinary students and intelligent persons. Perhaps even now, although the definition of the word is easily accessible, a good many persons who use it freely would be puzzled to explain it. The ordinary solution would be that it had something to do with the Brahmanical races of India. In Mr. Vaughan's valuable work, *The Trident, the Crescent, and the Cross*, he remarks that "the term Āryan, though it came to bear the sense of 'noble,' seems to be derived from a root indicating to plough. Agricultural pursuits, along with pastoral, appear to have been the leading feature in the life of the early Āryans." So Professor Monier Williams derives the word: "The very name Ārya is, as every one knows (?), connected with the root $\sqrt[4]{ri} = ar$, whence *aratrum*, a plough (cf. Sanskrit, *aritra*)."
We retain the word in our translation of the Bible. In the Book of Deuteronomy we read of "a rough valley which is neither eared nor sown." In process of time agriculture was no longer the occupation of the Hindu-Āryans: it was delegated by them to inferior races, occupying the country previously to their immigration. They themselves assumed the position of a race of priests, of nobles, of warriors. In connexion with this strange discarding of the honourable occupation which had been the function of their ancestors, and from which their patronymic was derived, we might recall our old English couplet,—

When Adam delved and Eve span,
Who was then the gentleman?

Although the precise import of the term Āryan may not be universally known, yet there is, we believe, a general impression that the race so designated were members of a "primæval family, who called themselves Ārya or noble, and spoke a language, the common source of Sanskrit, Prākṛit, Zand, Persian and Armenian in Asia, and of the Hellenic, Italic, Celtic, Teutonic, and Slavonic languages in Europe. Starting at a later period than the primitive races, but like them from some part of the table-land of Central Asia—probably the region surrounding the sources of the Oxus, in the neighbourhood of Bokhara—they separated into distinct nationalities, and peopled Europe, Persia, and India. The Hindu-Āryans, after detaching themselves from the Persian branch of the family, settled in the Panjāb, and near the sacred river Sarasvati. Thence they overran the plains of the Ganges, and

spread themselves over the region called Āryavartā (the 'abode of the Āryans,' the whole central region between the Hīmalaya and Vindhya mountains), occupying the whole of Central India, coalescing with, and, so to speak, Āryanizing the primitive inhabitants, and driving all who resisted them to the south or towards the hills."*

The foregoing, so far as the obscurity of the subject admits, may for all practical purposes be accepted as a fair representation of the general aspect of a powerful immigration, which accomplished for India far more than the Norman Conquest did for England. The predominance of the Āryan invaders of India became eventually more marked and influential over the primitive inhabitants of the regions which were the great seats of their power than was that of the warriors who followed the banner of William the Conqueror. We cannot, however, discuss this subject at length, but must turn our attention to those who by contrast are called An-Ārya—"ignoble."

The An-Āryan races originally formed the bulk of the population inhabiting what we ordinarily term India. A glance at the map will show that, extensive as the territory which has been denominated Āryavartā (*vide supra*) is, and formidable as may have been the body of invaders, a considerable space of time must have elapsed ere the Āryans consolidated their power in that limited region. But there were still beyond the Vindhya hills, as far as Cape Comorin, vast territories filled with masses of population who had occupied them previous to the incursion of the Āryan invaders. Professor Monier Williams is careful to note that the great Dravidian † races occupying the Madras Presidency, and speaking Tamil, Telugu, Kanarese, and Malayalam, were the precursors of the Sanskrit-speaking Āryans, and possibly had their origin in the same districts of Central Asia, whence they immigrated by the same mountain passes into the Punjab and Northern India. For the most part they were driven southwards, attaining a considerable independent civilization, speaking distinct languages, different in structure from Sanskrit, and possessing an extensive and important literature of their own. It is only comparatively within a recent period, when we bear in mind the great antiquity claimed for the Āryan immigration, that these Dravidian races have in any sense been Āryanized or Brahmanized.‡ It was probably in the early centuries of the Christian era that Brahmanical, or, more correctly speaking, Buddhistic civilization extended from its home in the north over alien races inhabiting the peninsula of Southern India. This immense progress was not a mere reception of stereotyped forms and opinions by uncivilized people; it was a gradual adaptation to circumstances, the creation of a national literature in many languages which were then first reduced to writing and system. Probably about the seventh century of the Christian era the influence of Sanskrit teaching made itself felt in the peninsula of

* Monier Williams, *Indian Wisdom*, p. xvii.

† "Dravidian" implies mixed or degraded classes of Hindus.—Cf. Manu x. 23, 44.

‡ Cf. Burnell on Indian Palæography.

India, and the various nations inhabiting it became Āryanized or Brahmanized. This has so far prevailed that, for all ordinary purposes, the dwellers in the southern portions of India are now loosely classed amongst the Āryan population, and unquestionably have been susceptible of the religious influence of the Āryan religion as represented by the modern teaching of the Brahmins. They are now in a very different condition from that which prevailed when the Rig Veda was composed.* Then they were called Dasyus, Yatudhanas, &c., and described as monstrous in form, godless, inhuman, haters of Brahmins, disturbers of sacred rites, eaters of human and horse flesh. For good and still more for evil they have identified themselves extensively with those who in ancient times were their persecutors and oppressors, and, so far as concerns religious teaching in the doctrines of Christianity, they assume the same position in antagonism to it, and have to be treated in the same fashion, as the more strictly Āryan races.

We omit questions of language and origin which may be interesting to philologists and ethnologists. It would be overloading our pages with learned disquisitions foreign to their object to discuss these questions needlessly. The Indian missionary may find, as he becomes more intimate with those whom he addresses, and more familiar with their modes of thought, that there are elements in their creed which it is difficult to reconcile even with modern Hinduism; but it is rather matter of curiosity than doctrine needing serious alteration in his teaching. Indeed, India, viewed in its religious aspect, might be considered as a chaos in which all sorts of superstitions lie weltering and most strangely commingled. The Brahmins drove out the Buddhists. But at the present day, whenever the idol is brought out of the temple of Jaganath, it is a Buddhistic relic paraded by the officiating Brahmins, and presented by them to the blind adoration of their devotees. In a former paper we called attention to the strange manner in which the religious convictions and traditions of the pre-Āryan races were embodied in the legends of Buddhism. It is most interesting to note the skill and subtlety with which they were taken up by the Brahmins when contending against their rivals, and the popular superstitions of the earlier races have been taught, commingled with, and often in complete ignorance of, the doctrine of the Vedas. The counterpart of it may be witnessed in Romanism, which, especially in countries where it is the dominant creed, is practically the old paganism of the more ancient dwellers in these countries with accommodations to the new belief, and some substitution of the objects of worship, but with the old idolatry nearly intact. In each case the purer creed has lost fearfully by the contamination. The distance between the popular religion of the Hindus, with all its astounding monstrosities, and the religion of the Vedas, is only too clearly paralleled by that which is between the Christianity of the Bible and the religion of Italy or Spain. The development of Hinduism, as of Romanism, has been the assimilation of antiquated superstitions into

* Cf. Monier Williams, *Indian Wisdom*, p. 313, for a full description of the contempt in which these pre-Āryan races were held by the invaders.

what were at the outset pure creeds: it has been degradation, not progress.

We may therefore, for the purpose we have in view, dismiss the Dravidian population of the south, in company with the Āryan population of the north, which in combination form the bulk of the inhabitants of India, from present consideration. But in that vast country, and among its teeming millions, there are other elements which may, with still greater propriety, be termed an-Ārya—"ignoble." Beyond and before all these immigrants from the north-west, there were in India what may be termed "aboriginal, primitive tribes, who migrated from Central Asia and the steppes of Tartary and Thibet by successive incursions." Professor Monier Williams maintains—and we coincide thoroughly with his opinion—that "the hill-tribes and others (such as were symbolized by the monkey armies of Hanuman)—the Gonds of Central India, the Bhils of the hills to the west of the Gonds, the Khonds or Kus of the eastern districts of Gondvana and the ranges south of Orissa, the Santhals and Kols of the hills to the west of Bengal, the Khanas and Garos of the eastern border—are the present representatives of numerous wild Tartar tribes who swarmed into India at various epochs, some of them probably coming from Chinese Tartary and Thibet, and taking the course of the Brahmaputra into Bengal. These speak an infinite number of dialects, and are almost mutually unintelligible." These tribes never, at any period, seem to have amalgamated with the Āryans; indeed, they may have been driven into the fortresses which they at present occupy by immigrants previous to the Āryans. They still dwell alone, and until very recent times indeed have been both despised and neglected by the superior races, who have lived as though unconscious of them. In number they are estimated between fourteen and fifteen millions out of the 240 millions constituting the population of India.]

It was to consider the condition of these non-Āryan or an-Āryan races, their accessibility to Christian effort, and the best means of extending missionary operations among them, that an important Conference was recently held at the Church Missionary House, of which a Report has just been issued, full of wise counsel, and relating the experience of some of the most eminent Civil servants engaged in the service of the Crown in India, as well as that of missionaries who have laboured actively and successfully among these races. In the view of the subject which we propose placing before our readers, we shall avail ourselves freely of this important document, to which we refer them for more specific information on points of detail.

As a preliminary to further remarks, it may be convenient to specify the tribes which are contemplated as the field for the benevolent exertions of Christian missionaries. We will only indicate them generally, for, although it is most essential that they should be carefully enumerated and classified in official documents which form the groundwork of future operations, the remark of Coleridge is most true, that unknown names are non-conductors of sympathy. The memory cannot retain them, and almost revolts against the burden vainly imposed upon it.

We may, then, for our purpose, divide them partly into races external to Hindostan—some under the sway of England, some dwelling in immediate vicinity to our empire, but beyond its northern limits—partly into tribes within the limits of Hindostan. The first Mr. Barton, in his introductory remarks, classifies as the “Mongolian or Thibetan races inhabiting the southern slopes of the Himalayas and the ranges that shut in the great Brahmaputra valley.” They may be said to encircle the north of our empire, multitudes of them constituting the hill-people of Assam: these last are more or less under the influence of the British Government, and, according to Colonel Dalton, “are more or less abandoning their wild mountain life and rough cultivation for the comparative ease of agricultural existence in the plains.” With very trifling exceptions, among whom the Moravian and Welsh missionaries are honourably conspicuous, all these tribes may be said hitherto to have been untouched by English missionary effort. Whatever has been done, especially among the Nagas, has been due to the zeal of American societies; something also has been effected by German missionaries among the Garrows, who dwell mainly in the extreme western portion of the range which separates Sylhet from Assam. Practically, except to ethnologists like Colonel Dalton, or to Government officials, most of these races are as unknown by Englishmen generally, and hitherto have been as much outside the range of Christian sympathy, as if they had been dwelling in a *terra incognita*. One exception deserves to be noted. Colonel Dalton mentions that Bishop Heber was greatly interested in the Garrows, and that in the Goalpara office may yet be found a correspondence between that prelate and Mr. David Scott, the first Assam Commissioner, which is well worthy of publication. Until of late years, there has been strong prejudice against the climate of Assam and Arracan, and this may have had a good deal to do with unwillingness to embark in missionary operations under unfavourable conditions in an outlying province. But, whatever may have been the cause, the great fact remains, that throughout the vast region encompassing Hindostan on the north from the east to the west very little missionary work has been attempted, and that has, for the most part, been of a desultory character, attributable not to the devotedness of the missionaries actually engaged there, but to the languid interest felt by the Church at home for tribes of whom it had hardly heard, but who were nevertheless perishing for lack of knowledge.

Different, however, has been the condition of what Colonel Dalton in his paper terms the Kolarian tribes, as the Kôls and Kûlis constitute so large and important a section of it. The bulk of them inhabit the hilly tracts forming the watersheds of the Sone and other affluents of the Ganges on the north, and the Nerbudda and Mahanuddes on the south, and include the comparatively well-known Santals of the Rajmahal hills, the Kôls and other tribes of Chota Nagpore, the Bheels and others in the Western Deccan and the Rajpootana States—even the Arrians or Hill Kings, dwelling in the far south of Travancore, seem to belong to this group. These tribes have been in various degrees the objects of Christian sympathy, and efforts have been made in different direc-

tions among them to bring them into the fold of the Saviour. Still, even of them our accounts are far from accurate and complete. Dr. Hunter tells us that "on the south of the Orissa States another remnant of an ancient people still preserves a national existence. The Savars or Sauras, for the name is written and pronounced in both ways, appear as the Suari of Pliny and the Sabaræ of Ptolemy. Their principal settlements now lie among the mountainous background which rises from the Madras coast, and runs down from the Chilka lake to the Godaveri river—a region two hundred miles in length, almost wholly unexplored. But from the notice of classical geographers at the beginning of our era, from the road-book of the Chinese pilgrims in the mediæval centuries, and from the researches of British officers in our own times, it is clear that these Savars or Sauras form only a single branch of a widely-extended tribe. The same people are found in Central India, in Gwalior, Márwār, and even as far as South Rājputanā. The truth is, that every new account of an Indian district discloses the remnants of primitive races, now isolated and broken into fragments, but who once occupied and ruled wide provinces."*

Upon the successful efforts among the Shanars of Tinnevely and South Travancore, and the Puliyas or slaves of the northern portion, we need not dwell at length; every one interested in missionary work is familiar with the success vouchsafed among these portions of the Dravidian people. It may suffice to say that, of the total Christian population of South India, 88 per cent. belong to the non-Āryan races.

So far as regards the contemplation of the recent Conference, attention was principally, though not exclusively, fixed upon the tribes comprised within the two first sections, and more immediately upon the second than the first, although the claims of the latter were most ably urged in Colonel Dalton's most valuable paper.

As a rule, these hill-tribes have not, of late, given any serious trouble to us as the governing power in India. There have been, from time to time, mischievous and predatory raids upon the plains which have needed repression, and sometimes the assessment placed upon them has been collected with difficulty. Hence have resulted expeditions such as that against the Goomsoor Raja in 1835, which brought the Gonds under our power, and led to the suppression of Meriah sacrifices when they became our tributaries. But, a century ago, in some districts the hill-people were the scourge and terror of the neighbouring districts, from whose inhabitants they levied black mail; they pillaged the country far and near, carrying off everything portable into their jungly fastnesses. Notably was this the case among the Puharis of the Rājmahal hills; no boats could moor in their neighbourhood on the banks of the Ganges without being plundered, the dak-runners conveying the mails between Calcutta and Benares were constantly murdered. The Mohammedans, before the English, had tried force to repress them, but in vain; we, too, sent troops on a similar errand, but with doubtful success, to contend in dense jungles against an invisible

* Dr. Hunter's *Orissa*, vol. ii. p. 67.

foe. At length, a young civilian, Mr. Cleveland, unarmed and almost unattended, succeeded by kindness and patience where force had failed and converted these robbers into guides and peaceable subjects. Subsequently he raised a regiment out of them—as fine a body of soldiers as any in the regular army. When he died and was buried at Bhagalpur, in 1784, the Government raised a tomb over his remains which records that “without bloodshed or the terrors of authority, employing only the means of conciliation, confidence, and benevolence, he attempted and accomplished the entire subjection of the lawless and savage inhabitants of the jungle-territory of Rajmahal, who had long infested the neighbouring lands by their predatory incursions, inspired them with a taste of the arts of civilized life, and attached them to the British Government by a conquest over their minds—the most permanent as the most rational mode of dominion.” We might confidently ask whether the servants of the Lord Jesus Christ, having got superior means of conciliation at their disposal, need despair or despond of success where ordinary kindness and humanity have already won so signal a triumph?

The testimony borne to these aboriginal races is, on the whole, most wonderfully favourable to them. Sir Walter Elliot, in a valuable paper on the characteristics of the population of Central and Southern India, speaks of the striking uniformity of moral character which distinguishes the aboriginal tribes from their Hinduized neighbours. “Truthful as a Dhangar” has, he says, passed into a proverb. Buchanan bears witness to the honesty of the Kurnbars. Captain Sherwill describes the Santals as quiet, inoffensive, and cheerful, industrious and so truthful that they are a bright example to their lying neighbours, the Bengalees. Sir George Campbell speaks of them “as a simple people, a comparatively truthful people, with many virtues, for whom one can conceive much affection.” Mr. Storrs, formerly missionary among the Santals, praises their “natural transparency and truthfulness of character.” Mr. Champion, of Jubulpore, bears witness to the simplicity, truthfulness, and teachableness of the Gonds. Dr. Hunter, describing the Gonds of Orissa, says that they present “a type of strength, intelligence, and determination blended with good humour, which makes them agreeable companions in peace, and formidable enemies in war—a free and spirited people, living under a semi-patriarchal, semi-feudal government, with a strongly-developed nationality of their own.” He adds that, living under this simple law and semi-patriarchal government, they exhibit primitive virtues which more civilized nations may well envy. Woman holds a high position among the Gonds.* The Gonds faithfully observe the marriage tie; adultery is seldom heard of. Of course, among so many differing tribes, scattered over so vast an extent of country, there are striking differences to be found, and it would be impossible to predicate of all universally what is, nevertheless, true of large bodies in other places. While one missionary, Mr. Tanner, speaks of the want of

* The Santal treats the female members of his family with respect.—Dr. Hunter, *Annals of Rural Bengal*.

cleanliness of the Gonds,* another, Mr. Storrs, testifies to the possession of this admirable quality by the Santals. So, on many other important points, conflicting testimony might be recorded regarding particular portions of the aborigines. Still, the general witness from many chief and distant quarters is pretty much what we have indicated. One lamentable vice—drunkenness—is, however, we fear, almost universally prevalent. This may probably be attributable to their Scythian origin; mention of Scythian drunkenness is constantly made in classical authors.† “The single vice of the Gond is drunkenness,” is the testimony of Dr. Hunter. “No event of his life, no public ceremony in his village, is complete without intoxication.” In the women, however, drunkenness would be deemed disgraceful. The same reproach attaches to the Santals.

As regards the religious systems of the aboriginal or An-Āryan races, what Dr. Hunter says of the Gonds (Kandhs, he terms them) may with tolerable accuracy be asserted of them all. “The religion of the Gonds (Kandhs) is essentially one of blood.” The one great ceremony uniting the whole Gond race—“the worship of the Earth God”—is of yet more extensive application. Not only does this worship “by a nexus of blood” unite the whole Gond tribes (otherwise so split up and severed) into a nation, it will be found among the Santals also.‡ Among the Gonds it took the terrible form of Meriah sacrifices, which we have suppressed by the strong arm of our power. In Assam, as in Orissa, there are Deities of Streams, Forests, Tanks, Fountains, and Rivers. Colonel Dalton tells us that “every great mountain and every large rock has its particular spirit; every stream or river its goddess.” Demonolatry is, indeed, universal among the aborigines of India, from the slopes of the Himalayas to the verge of Cape Comorin. Names of deities and particular customs differ, but the framework of religion among them is everywhere substantially the same. Captain Macpherson remarks, after giving a copious description of Gond belief, “In these statements will be found indistinct traces of the belief transmitted by Noah to his descendants; the original innocence and happiness of man; his fall through the temptations of an evil spirit; the final consequences of his sin, and the need of a Divine interference for his recovery. At that point, however, the human mind, uninstructed by the light of revelation, goes astray, and loses itself in a gloomy forest of superstition.” The coincidences between the religious tenets of the Gonds, and many of the facts recorded in the Book of Genesis, are of the most remarkable character;

* It ought to be noted, however, that this remark was qualified by the important statement, that in a pure Gond village he was struck with the cleanliness of the place, and the superior quality of the houses.

† Σπαρτίζηται ἐπειὰν σωρότερον βούλωνται πινέιν, “Ἐπισκύθισον”, λέγουσι.—Herod. B. vi., § 84.

‡ The worship of Mārang Burn, the Great Mountain, the national god of the Santals, is essentially a worship of blood. When the English first obtained possession of the Beerbhoom mountains, human sacrifices were common, and a regular trade was carried on to supply the victims. If they are practised now, it is in the depths of jungles, and with that impenetrable secrecy which enabled the Santals to sacrifice bullocks in the days of the Hindu Rajahs.—Dr. Hunter, *Annals of Rural Bengal*.

they reflect mutual light upon each other, so far as confused and distorted tradition can reflect the lineaments of truth.

These facts point significantly to the ready accessibility of these tribes to the preaching of the Gospel. So far as they have any kind of belief, it is not antagonistic to the fundamental truths of Christianity; on the contrary, in an imperfect and fragmentary manner, it helps the missionary to convey, in an intelligible manner which can readily be grasped, the great lessons which he is seeking to enforce. When, for instance, in the case of Meriah sacrifices, it was a rule which had come down from remote antiquity that the victim must be bought with a price, and when the time of atonement had come, on the third day the Gonds offered up the victim, shouting, as the first blood fell to the ground, "We bought you with a price; no sin rests with us," the transition could not be difficult to the story of the Saviour's love. It would not be difficult to enforce the lesson that "without the shedding of blood there is no remission of sin." It would be glad tidings, when, by the strong arm of British power, Meriah sacrifices were roughly, once for all, put down, for the Gonds to know that the ransom for their souls had already been paid, that all blessings had already long since been procured for them, and that no more sacrifice for sin was needed. The God whom they ignorantly worship by unhallowed means, and whom they look upon with dread, would be declared unto them, not in strange distortion, but as He really is, "Love," who has so loved mankind that He has sent His Son into the world, Jesus Christ the Righteous, that He might be the propitiation for the sins of the whole world.

There is, again, among these aboriginal tribes a social condition which places no barrier between them and the reception of Christianity. The religion of Christ would be to these down-trodden and persecuted races—who have only found freedom and security in mountain fastnesses, and who are objects of contempt and hatred to the invaders who drove them from their original settlements—elevation, not degradation; it would be to them, especially in the hopes which it discloses, what Christianity was originally to the slave in the Roman empire, not only purification, but superiority. While the Hindu and the Mohammedan might—in the blindness of their self-conceit, and in the fullness of their pride—hold even their conquerors as the filth and offscouring of all things, no such idea could operate in the minds of those who were confounded with the English outcast and infidel in indiscriminate aversion. Above all, among these aborigines, in so far as they are in their primitive state, caste, with all its abominable and humiliating restrictions, has no place. It forms no part of the religious system which they have inherited from their ancestors. It is a yoke of bondage from which they have, from time immemorial, been free. Nothing is more antagonistic to Christianity than this system, the masterpiece of Satan, which, with its endless ramifications, isolates men from their fellow-men, elevating some into fancied superiority and depressing others unduly into a state of hopeless degradation. How mighty it is is proved by the slight degree in which it has yielded to

all the corroding influences with which European science and learning, European inventions and customs, have assailed it. It is still vigorous, having its roots deeply planted in soil most congenial to it—the unregenerate heart of fallen and sinful man. From the tyranny of caste the aboriginal races are free, except in so far as will be shown hereafter. The chief obstacle to the propagation of Christianity in India has no existence in their case. We have already adverted to this when alluding to the success which has attended missionary effort in Tinnevely.

That there are remarkable facilities for evangelization among these tribes was the reiterated opinion of the best-informed speakers at the recent Conference. Colonel Dalton remarks, "I am not exaggerating when I say that not less than half a million of these people, Kols and Oraons, look to the time when they will all be Christians as merely a question of time." Further on he observes that among the down-trodden non-Āryan tribes there is "an actual preparedness for embracing a new religion." Sir Walter Elliot, one of the ablest and most distinguished of the Madras civilians, testifies, "I have always considered the non-Āryan races to offer the most promising field for missionary enterprise. Simple and truthful to a remarkable degree, with a fair amount of intelligence, and free from the trammels of caste, they are exceptionally open to the influence of Christian teaching." In a similar spirit Mr. Cust, of the Bengal Civil Service, in the interesting communication which he read, declared, "Some of the younger members of this Conference may live to see whole tribes come over, for, of the 50,000 Karens, 20,000 are Christians." The opinion of Sir W. Muir was that, among the large number of Santals who were nominally Christians, "a very considerable proportion indeed may be regarded as Christians in reality and in truth." This we hold to be a fact of the utmost significance, and of the very deepest importance. Sir George Campbell held that the most promising field before the efforts of the Church Missionary Society was "in the virgin soil," as he termed it, "of the aboriginal populations of India." Further on he added that they were a people among whom there were "the amplest opportunities of making known the truths of Christianity." The opinions we have quoted are those of distinguished Government officials who have spent their lives in India, and, after the close of long and honourable careers, come home to England and tell their Christian fellow-countrymen the condition of the people among whom they have toiled, and with whom they have intimately associated. We place their evidence in the forefront, for it amply corroborates the testimony of missionary experience. The Rev. H. P. Boerresen, of the Indian Home Mission to the Santals, in his turn avers that among the Santals "there are thousands of people standing and waiting for the Gospel." Sir W. Muir had already quoted the sentiments of Mr. Boerresen's colleague, Mr. Skrefsrud—a most excellent and accomplished scholar—that, as a whole, the Santals are ready and willing to join us, and that we have only to extend our hands to them, we have only to bring Christian influence to bear upon them, and they will readily come over. According to the judgment of Mr. Storrs, "if

the proper amount of energy had been thrown into the Santal Mission ten years ago, we should by this time have had forty or fifty thousand converts among the Santals." Mr. Champion is of opinion that, with a sufficient amount of painstaking labour among them, and allowing a sufficient time (for they are a people slow to move), there is no reason why the Gonds should not flock to the fold of Christ as the Santals have done." Such was the missionary testimony, at the Conference, from those who had been or still were engaged in the work.

It would be easy to multiply similar testimony to the accessibility of these An-Āryan races to the influences of Christianity. One very remarkable instance was brought to our notice, some twelve years ago, by the Commissioner of the Chutteesgurrh division (Central Provinces)—a territory equal in extent to England and Wales. Round the Suddur (chief) station, Raipore, which is 180 miles due east of Nagpore, there is a sept of people called the Sutnamee Chumars, but really cultivators, amounting to upwards of 100,000 souls, who some years ago abandoned the worship of idols, and now acknowledge only one God of the "sut namee," or true name. They were led into this movement by their Gooroo, Balaka Doss, who was murdered for his presumption by the Brahmins. This man had acquired some vague knowledge of Christianity, went up into the hills, and, after a residence of several weeks with the wild beasts of the forest, returned with a revelation of the will of God, which was at once received by many thousands of his race. He was succeeded by his brother, altogether an inferior man. Though dubbed Chumars by the other castes who hate them, these people are cultivators, and occupy whole villages—many of them being wealthy and head-men of the hamlets they live in; they are well-disposed to Europeans, and evinced loyalty in the anxious times of the Mutiny. We quote this case as a striking instance of the religious ferment among the inferior castes, who may not unfairly be identified with the aboriginal population of whom we have hitherto been speaking, and of their readiness for instruction, in which they may be compared with the Shanars of Tinnevely. There is also in this case another element, which, although not directly concerning missionary effort, should not be altogether lost sight of: it was much insisted upon by the eminent statesman who addressed the recent Conference. That is the loyalty to British rule evinced in the most disastrous period of it by these "Sutnamee Chumars." Our sketch of it would not be complete without reference to it. This was strongly brought out by Sir Walter Elliot:—

I was examined before a Committee of the House of Commons some years ago, appointed at the instance of Major Anson, and of which, I think, Lord Cranborne was chairman, on the condition of the Native army of India, and I advocated strongly the advantage of recruiting from the independent hill-tribes, as affording material far more reliable and trustworthy in times of danger than the Poorbeas and Mohammedans who crowd our ranks at present. But if these races were brought under the influence of Christianity, what a tower of strength they would prove when another conflict may arise, as some day it must, and what a nucleus they would form for the regeneration of India under a Native Government—for such must be the end to which we ought to look as the termination of our dominion over India.

In a similar way Sir W. Muir remarked that—

Lord Northbrook visited these Kōls, and came back highly impressed with the advantage, not only on Christian and religious grounds, but also in respect of the political and social advantages to the country of efforts like these—an idea which has been to-day strongly brought out both by Mr. Cust and by Sir Walter Elliot. It is not indeed the immediate and direct object of this Society to advance the political strength of the Indian Empire, but at the same time it is an object about which it certainly cannot be careless or indifferent; and if, by its exertions, this, as an incidental and contingent advantage, should arise, no doubt all of you would rejoice in that additional advantage being gained.

Into these political questions it cannot be expected—nor was it expected—that the Society should enter. But if we have, as Christians, reason to believe that our sway in India is upon the whole beneficial to the millions who inhabit it, and that its maintenance may be conducive to the moral and religious elevation of the people, by delivering them from baleful superstitions, and introducing them to the light and life which results from the introduction of Christianity, then it is of importance that those who can be most readily enlisted into the service of Christ should be rallied around us. A Native population having sympathies, feelings, and interests—above all, a religion—identical with our own, would be not only to us a tower of strength, but an incalculable blessing to all around them. Nor should it be held that the down-trodden and despised an-Āryan races are incapable of exerting influence upon those who have lorded it so long over them. The present condition of the Hindu religion, which is thoroughly saturated with the superstitions of the aborigines, and which has assimilated them to an astonishing extent, emphatically contradicts this notion. It is true that error is more congenial than truth to man in his fallen state, and that he may be said to be omnivorous of error; but truth has also the power of penetrating. Darkness recedes before light. The whole history of Christianity is, with rare exceptions, the triumph of a despised creed over the pride of human intellect, and the magnificent systems of superstition which it has engendered. In the case of Hinduism it is a complete mistake to suppose that it is not a composite creed in which the Vedic religion of the original Āryans is quite as much or rather more lost than Christianity is in popular and Ultramontane Romanism. For its present superstitions it is as much indebted to the invaded as to the invaders—to the subject races as to their lords. “Jagannath,” as Dr. Hunter truly remarks, “is not less the God of the Brahmans than of the low-caste aboriginal races.” The Divine Log is, as we have already remarked, unquestionably Buddhistic. It is a curious question, which has not, in our judgment, received the full investigation it deserves, how far the early promulgation of Christianity affected the religious belief of India. It occurred at a time when the history of India is to all intents and purposes a blank, and when not only its chronology has been too truly termed “mirage.” There are still traces of its influence which can with difficulty admit of any other explanation than that it had once, in some probably corrupt form, reached India. Be this, however, as it may, the extent to which it is now leavening minds,

which from various causes still reject its paramount authority, prove that the Hinduism of the present day, like the Hinduism of the past, is not inaccessible to external influences, but is as receptive as it is aggressive. Perhaps it might be said with truth, that it is more receptive than aggressive.

The aggression of Hinduism and Mohammedanism in these aboriginal races remains now to be considered. In former times this has been great. As a notable instance is the manner in which it has exercised mastery over the Dravidian races of Southern India. Among them it has so far succeeded as to superinduce external conformity to what is now recognized as the religion of the Āryans. This, as we have pointed out, has been effected as much by compromise and accommodation as by the enforcement of the pure and original creed of the Vedas. In his interesting publication on the *Vamçabrahmana of the Soma Veda*, Mr. Burnell remarks within how recent a period the power of the Brahmans was established in Southern India. According to him, it was only in the twelfth century of our era that the Telugu people were converted to Brahmanism,* and the Brahmans established their priestly tyranny among them. Its power to amalgamate the half-savage tribes of Central and Southern India hardly had a fair trial; it was ruined by the Mohammedan invasion before complete results could be apparent. No accurate accounts remain to us of this Brahmanical revival, which extirpated Buddhism, and had in its turn to extend itself towards the south of India when displaced to some extent by Mohammedanism in the north. We may dismiss it as of purely antiquarian interest. We must turn to its present phase. Now it was the united testimony of all who attended the recent Conference, that the absorption of the aboriginal races into lower castes of Hinduism is a process continuously taking place. The mode in which this is effected, and the extent to which it is going on, could not be better described than in the language of Sir George Campbell:—

It has often been said, by those who do not understand the matter, that the Hindu religion is not a proselytizing religion—not like that of the Mohammedans. True, a man is not made a Brahmin when he embraces their faith, but, owing to the facilities afforded by caste, there is no religion more proselytizing than the Hindu religion. They do not, it is true, go about it exactly as you do; but they go about it by social influences, which are by far the most effective. As Sir Wm. Muir has told you, the Hindus are gradually surging in upon these aborigines. For thousands and thousands of years the aborigines have defended themselves against the Hindus; but, now that we have established peace and security of property throughout India, those tracts inhabited by the aborigines are accessible to the Hindus and Mohammedans in a way which they were not before, and they have taken advantage of that peace which we have given them to invade those countries; and not only is it the case that families go over, but there is a great tendency among whole tribes to go over and become Hindus. When they find they are looked down upon so long as they are not Hindus, and when they come under the superior influence of the Hindus, their great desire is to become more respected by those with whom they have to come in contact, and whom we have in some degree set over them; for we have

* Mr. Burnell notices that the one great name in connexion with the revival of Vedic studies, which lasted from A.D. 800—1500, is that of Sayana, who flourished about the middle and end of the fourteenth century. His name is Dravidian, signifying "mortal." He sprang from a family of Telugu Brahmans, priests by profession, originally settled on the Krishna.

been, as has been said, manufacturers of Rajpoots—a manufacture, or a process, which is going on very largely at the present day. There are a great many of the aboriginal tribes who have, in the memory of man, turned round and pretended they are Rajpoots. They usually have some legend, which relates how a princess, flying from her enemies and crossing the aboriginal jungles, happened to be left there, and how, owing to fortunate circumstances, she gave birth to a baby there, and how that baby was the parent of the original tribes; and acting under that fancy, and imagining that they are of Hindu origin, they have accordingly become Hindus; and that process is going on, as I said, under circumstances which the Hindus and proselytizing races owe entirely to us. It would, then, be a very great pity, when we have established our Christian rule over those countries, that the only effect of that rule should be that a heathen religion should be established among those people. You do a good work to try to gain over these people before they are led by the social influences, to which reference has been made, to become Hindus.

On this opinion, shared by Sir W. Muir, Mr. Cust remarks:—

My friend, Sir William Muir, I believe, is of opinion that the Brahminical system will swallow up these races, as it has already done in ages past to an extent that can only be measured by the numberless castes and social strata of this great people. I confess that I fear the Mohammedans more. A great discovery was made on the occasion of the last census of Bengal. The number of Mohammedans in that province, which is so remote from the centre of Mohammedan influences in Central Asia, and which had never come under the thorough domination of the Pathān or Mogul dynasties of India, was found to amount to twenty and a half millions, about half the total for the whole of India. Who were these Mohammedans but the non-Aryans of the eastern frontier, who had accepted this new religion with their new civilization, or as an improvement on their former skin-deep Hinduism, under which they found themselves at a social and ceremonial disadvantage? The phenomenon may here, as elsewhere, be attributed to the simplicity of Mohammedan teaching, which consists merely in the formula of "There is no God but one God, and Mohammed His prophet," for the creed conveys nothing of a repulsive character likely to stagger reason, nor does it make an unreasonable demand on faith.

In this opinion, however, Mr. Storrs would not, so far as the Santals are concerned, coincide:—

Then the danger is not from Mohammedans altogether, but mainly from Hindus. My own experience would lead me to this conclusion, that there is positively no danger among the the Santals from the spread of Mohammedanism. There is, with these people, an intense dislike to Mohammedanism, and they look down on the Mohammedans as something lower than themselves. And I do not wonder, because the Mohammedans who have penetrated among the Santals are people of the very lowest stamp. I believe the increase of Mohammedans in Bengal is owing, not so much to proselytizing efforts, in the ordinary sense of the word, as to the influence of the old Mohammedan rulers, who carried everything before them among these lower orders by the sword; and I think they are increasing now owing simply to the actual increase of population, for I do not think there is so much proselytizing carried on now as people suppose.*

These views were corroborated by Sir George Yule:—

I can only repeat what Sir George Campbell has already said, namely, that if you do not make these people Christians now they will most surely become Hindus and Mussulmans in a few years. They cannot long continue in their present position. They will not remain Santals; they will become Hindus, if you do not Christianize

* Islam is on the decline in Balasor. . . . In the Cuttack district, Mohammedanism makes no progress whatever. . . . The Mohammedan religion does not make any progress among the people in the Tributary States forming the background of Orissa.—Dr. Hunter, *Orissa*, vol. ii, appendices, pp. 41—127.

them. And that change has been progressively going on of late years; so that, unless we avail ourselves of the opportunity now offered, we shall not have it open to us in the same way a few years hence.

It would be difficult, in the face of these statements, to overrate the importance of the recent Conference held in Salisbury Square, whether we regard the stability of our empire, the moral elevation of races subject to us, or lift our contemplations higher to the solemn responsibility of bringing to Christ these millions now threatened with deeper degradation and further alienation from Him. It was the united testimony of those who addressed the Conference, that—

1. The amalgamation with Hinduism and Mohammedanism degraded and injured the aborigines. While, by the adoption of these religions, they think to raise themselves, especially in the case of Hinduism, they place themselves at once on the lowest level, beyond which they can never aspire to rise. It is unquestionable, moreover, that contact with Hindus and Mohammedans has exposed, and under our rule is exposing, them to bitter and grinding oppression. "By introducing our system of rule we have to a certain extent set Hindus over the aborigines, and have either directly or indirectly set Hindus over the aborigines in the character of landowners or money-lenders, because we have given great facilities to the money-lending system—a system that has often given rise to great dissatisfaction, and has occasioned very serious outbreaks among the simple aboriginal people." As Sir George Campbell truly remarked, we have given the great men, the higher classes of India, a share in the Government of India, but what have we done for these poor "dumb millions"? The result has been—and it is a solemn thing—that "justice has not been done to these poor people who claim justice at our hands." We have stood by, and, although not intentionally, yet the tendency of our rule has been to deliver them over into the yoke of the oppressor, and to exalt the Hindu in the eyes of the inferior races. With what result let Mr. Storrs explain:—

Our greatest opposition has always been from the Hinduized Santals. Of course, Hinduism has a sort of prestige everywhere, and many, especially of the leading Santals, have been inclined to Hinduism. Some have openly adopted it, some have adopted a sort of compromise between it and their own demonolatry; and it was from these men invariably that we had our greatest opposition. And it is not merely that they become Hindus if not converted to Christianity, and so learn to oppose us; but as they become Hindus, so they lose their natural transparency and truthfulness of character, and sink down to the level, in every respect, of the heathen around them. Nay, they sink even lower; for I think, whenever a national character is lost, from whatever cause, there always must be degradation. And so it is with the Santals. If low, in some respects, before embracing Hinduism, they lose afterwards whatever nobility they had, and so certainly become far less open to all the influences of Christianity, and even to those of moral teaching.

Similar is the testimony of Mr. Tanner among the Gonds:—

I should certainly say, like my brother missionary, Mr. Storrs, that the tribes in the neighbourhood of the Hindus had become very much contaminated. They have lost their original truthfulness. There is no point about which my friend Rāzu used to speak in terms of more pain and regret than the loss of truthfulness which had characterized the Kois, as we call them there (but who ought to be called

Koi-tors), who had been brought in contact with Hindus. He is a man who has travelled a great deal amongst the Koi people from that little centre of Dumagudem, and having been in that part now for at least twenty years, he is well able to form an opinion. What he says is this,—that when he came there first, and the people had very little intercourse with the Hindus, they were remarkably truthful as a race, but that further contact has entirely contaminated them. Then with regard to their adoption of Hindu superstitions, I should say it was equally true with them as with the Santals, that they were constantly being captivated by the prestige, or by the superior social position of the Hindus, and in consequence frequently went over, either in villages or in groups, to some form or another of Hindu idolatry. I can therefore bear my testimony to the fact that the Gonds as a class are, equally with the Santals, in danger of losing their simplicity, and of being contaminated by contact with Hinduism. And this Hinduism is making rapid strides, owing to the peaceful condition of the country, and therefore it is equally important for them as for the Santals that missionary work should be carried on amongst them with more decided and determined aggressive effort than it has been hitherto. I recollect going into one village near the town of Lingagiri, the limit of the Telugu-speaking people to the north, about seventy miles from Dumagudem, and I was struck with the cleanliness of the place, and the superiority of the houses, and I discovered on inquiry that it was a pure Gond village. Another village I passed through was filthily dirty, and I asked what were the people that lived in that village, and was told, to my surprise, that they were Naiks, who form a caste of the Telugu-speaking Hindus. My experience showed how, in progressing into the interior, the Hindus became more and more demoralized; and the farther one went, and the farther the hill-people were removed from Hindu contamination, the better they were in every respect.

2. That the speedy and energetic commencement of missionary work among the aboriginal races is of the utmost moment. "No time should be lost," declares Mr. Cust. "The angel has troubled the water; the movement has commenced. While we are pausing, others may step down; and a chance lost now will not be recovered at a later time." Sir William Muir speaks of the "urgency" of the case, and adds that "what we do we must do quickly." Sir George Campbell, in a similar spirit, remarks, "I wish also to impress upon you that which Sir William has said with very great effect, viz. that there is no time to be lost. If you are to gain these people, *you* must hasten to gain them over soon; there are others that will be in the field before you." Mr. Boerresen adduced a striking fact:—

In 1874 there was a great movement going on among the Santal people. They were looking out for some means of salvation, and could not find it; there were no missionaries to bring it to them, and they went and established a new religion of their own. One man took the lead in this; and he said, "We must have another religion; our Santal religion is good for nothing." And these men, not knowing the Saviour Jesus Christ, having never heard about Him—these men made new gods, which the Santals went and worshipped. And they call themselves now "a clean people." These men made a god of stone; and, mark, now they kneel down to the stone, and pray to the stone. And these men gave orders to all their disciples that they should kill all their pigs and fowls in order that they might become clean. They knew nothing about a clean heart. Now all those people who became worshippers of that stone are for the time lost to us. They must now be first taken away from that, and then brought to Jesus Christ.

Mr. Puxley remarked, "I can only say that we began ten years too late, and that had we begun ten years sooner we should have succeeded better."

What, then, is the conclusion of the whole matter ?

It has been elicited in this memorable discussion that there is now among these aboriginal races of India a most extensive field, white to the harvest, in which much grain is daily and hourly perishing, because there are no reapers to put in the sickle and to gather in the sheaves for the Lord of the harvest. It has been shown that there are unusual facilities for evangelistic work among them, and an absence of those hindrances in which Satan has enthralled the Hindu and the Mohammedan. The infinite importance of prompt and speedy action has been urged in the most emphatic terms. While it is not impossible that some portion of the work might, with comparative safety, be adjourned in particular districts, postponement of action generally is declared to be the loss of opportunity. The races in question are not dwindling races, which will in all probability be soon numbered with the past, but are tribes prolific in population and increasing in importance.* Claims of justice are preferred on their behalf; unconsciously we have ministered to their oppression, and the most natural means of extrication from their bondage is that they should be introduced into the privileges of Christianity. These considerations are pressed upon the Church Missionary Society by men who are not only Christian philanthropists, but wise and experienced statesmen, intimately conversant with the people whose cause they have so earnestly advocated. In their judgment, that timid neutrality, which has been virtually opposition to Christian effort, need not, even so far as the action of Government is concerned, find room. It is not the least advantage of missionary operations among the aborigines that these 15,000,000 are beyond the pale of religious neutrality! It might not be inconsistent, even for a Christian Government, to assist, at least materially, in Christianizing them without shocking prejudices, and infringing upon those precincts which we guard so jealously as the stronghold of Satan in India.

But, it may be argued, these men are, in the estimation of the Hindu and the Mohammedan, "the filth and the offscouring" of all things. They are despicable Mlechas in the eyes of the Hindu; Kaffirs in the estimation of the Mohammedan. It may be so in the judgment of these Pharisees of heathenism; but what are they or what should they be in the judgment of Christians? Verily God is no respecter of persons. In His sight the lordly Brahman and the outcast Chandāla are of precisely the same account. The soul of the one is as precious as that of the other; in the salvation of either indiscriminately the Lord Jesus Christ sees of the travail of His soul and is satisfied therewith. So far as the outward and visible Church is concerned, the accession of the Brahmans to Christianity might be a far more important event than that of the aborigines of India; but in the general assembly and Church of the first-born which are written in heaven the names are of equal value in that muster-roll. It is a strong

* "The rapid increase of the population is really wonderful. . . . In what is now known as the Santal district, lying along the Rajmahal hills, there were no Santals eighty years ago."—Rev. W. T. STOKES.

proof how much carnality enters even into our spiritual things that this most unquestionable truth is not more fully recognized. In the catalogues of ethnologists these races may be ranked as an-Āryans—"ignoble." But we turn to the Bible and listen to the accents of inspiration. We hear St. Paul proclaiming, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord" (1 Cor. i. 26-31).

In this mighty work spread out before the contemplation of Christian men there has been already some effort made, full of encouragement and of hope. Thousands of these non-Āryan tribes have already become the followers of the Lord Jesus Christ. Thousands upon thousands are waiting to be gathered in. The call is now made for increased and more continuous effort. We trust it will not have been made in vain, but that among the many calls to which the friends of the Church Missionary Society are so nobly responding, this urgent appeal will meet with a prompt and effectual answer, finding its full room in their sympathy and in their prayers.

A VISIT TO THE AINOS.

JOURNAL OF REV. W. DENING.

(Continued from p. 224.)



Ten I called on the doctor, and afterwards on the Kocho. I told him I had come to preach, and asked for the use of the school-room; he begged me to wait till the following day, when the officer in charge of the Kori would return, and then he no doubt would send around a notice of my intention to preach, and no doubt everybody would attend. I told him that as this was Sunday, and, according to Government regulations, many of the offices were closed, that I wished to preach to-day. I saw that he was afraid to act, and was only dissembling to get rid of me, so I told him that I would hold services in the hotel. He knew as well as I that, had I waited till the return of

Yamada, the man in charge of the Kori, I should not get the school-room, as this officer is very bigoted, and dislikes foreigners. Soon after I returned, people commenced dropping in, and till three o'clock I was preaching and talking incessantly. Feeling quite exhausted, I was obliged to beg from them a little time to get my dinner. Soon after four the people began to assemble again—mothers with their children so nicely dressed and so clean, young men and maidens, old men and children, came flocking in with rapt attention, and, so far as animated faces are an index, I may say with great delight listened to the "words of life." The early morning signs of fine weather were not deceptive, and the sought-for Sun of righteousness

ness shone brightly all the day, and "in His light I saw light." My afternoon subject was the parable of the sower, from Luke viii. I was talking, answering questions, or preaching till eight o'clock. As the room would not hold all the people, the hotel-keeper allowed them the use of various passages and adjoining places, where they either sat or stood and listened. My evening subject was Luke xi. 21—23. In the evening, such a large number of Ainos were present. As I knew they could not understand my Japanese sermon, I thought I would make a first attempt to preach a short Aino sermon. The Lord helped me most wonderfully, and the Ainos were astonished and delighted. They said they understood me very well. Of course I kept to very short sentences, and never attempted any minute explanation of anything. The Japanese who remained and listened were very much interested, and they said that, though many of them had been living among the Ainos for years, that I knew more Aino than they, which is very probable, seeing they never take the trouble to study it, but speak Japanese to an Aino that understands them, and get him to interpret to others. A little after eight I sat down to tea, and considered my Sabbath work was over; but no! a Tokio man, called Shizukidai, came in with all kinds of apologies for interrupting me. After the polite manner of the Japanese, he said, "Hakodate no Dening, I saw I believe. Ah! I have often heard of you, but never thought I should run up against you in this way. Now I have come to you with some hard questions; you will please pardon my tediousness and favour me with an answer." Well, I found my visitor to be a very intelligent and a very candid man. He commenced by telling me that he had read the Bible through, and Martin's Chinese "Evidences of Christianity," and other Christian books. He went on to say that he had no doubt that Protestantism was far superior to Romanism, and to the religion of the Greek Church; but there were some things he wanted made clear to him outside of the Bible. Could I give him some proofs of God's existence, and on what grounds is to be believed that Christ was divine, that there is such a thing as future punishment, &c. He said he believed that all these doctrines were capable of being

proved to be in accordance with reason, and he had come to-night to hear it done. I was talking to him till very late; his mode of discussion and his language were most entertaining. I never remember meeting a man who could point arguments more shrewdly, or illustrate them more aptly; his fluency was so remarkable that I took the liberty of asking whether he had not been a preacher, to which he replied in the negative. He went away seemingly very pleased, and promised to come and visit me at Hakodate. Oh! what a day this was, the like of which I never remember spending! How glorious does mission-work appear at such times! What precious thing would not one gladly give up—what earthly pleasure forego—for the sake of the privilege of handing to hungering and thirsting souls the bread and water of life! It was nearly midnight when I lay down to try to sleep; it was a long time before the mind, full of the day's events, would allow the body to repose; and all the night through in dreams, which, as Solomon says, "come through the multitude of business," I was either preaching or arguing, or listening to some inquiring voice.

Biratori, 19th.—On my way back from Shimogoho, I saw for the first time a formal Aino salutation, which took place as follows: The younger man drew up exactly opposite the old man, and they looked each other in the face in the most solemn and impressive manner; they then extended their hands and raised them till about on a level with each other's faces; then with eyes cast downwards they commenced rubbing their hands, the old man in a low tone addressing a long form of salutation to the younger man, who occasionally took a glance at his aged friend, as I thought, to see when he was going to conclude the salutation with the usual stroke of the beard, which after awhile he did, and the young man simultaneously separated his hands and raised them, bringing them down one after the other over the beard. A shorter form of salutation I learnt, which runs thus: "Iran garaptè ydigo yurushikarè, ashiu no nukara tokin nar 1"—a rough translation of which would be, "How do you do? It is the first time we have met. May our dealings with each other be pleasant!"

21st.—Our last day in Biratori. Writing down Aino words in the morning, packing up in the afternoon. The poor Ainos all seem very sorry we are going to leave. I have promised them another visit either this autumn or next spring.

22nd.—Rose soon after three. Got off a little before six. We put most of the luggage on the young horse, and got on very well till we reached a difficult part of the road, when we met with all sorts of adventures. In ascending a steep hill, the luggage, which, after the Japanese fashion, was all strapped on to the wooden saddle, slipped round. The young horse took fright and fell over an embankment, rolling the packages here, there, and everywhere. My cook looked very much alarmed, and did not seem to know what to do. I said, "Come, we must not be discouraged by this; let us strap on the luggage again, and we will tie this young horse on to the old one, and I will lead the old one; and if the young horse hangs back, whip him up and make him drag the colt after him." We set to work to carry out this plan. I told the cook to take the young horse by the head, which he did, and we made a start and got to the steepest part of the ascent, when, again, round went the saddle, luggage and all. The young horse took fright, and rolled down the bank; the old horse tried hard to hold his ground, but had to give up, and down he came too. The cook and I both somehow got entangled in the horses, and away we went—two horses and two men, and lots of packages, rolling one over the other—the horses, of course, kicking and plunging. Yet, wonderful to relate, neither the horses nor ourselves received the slightest injury.

Not a single dart shall hit,
Till the God of love sees fit.

Satsuporo, 25th.—Reached Satsuporo a little after nine. Met the Governor and his party. As we entered the town, he left it, having resigned his office, owing to a dispute with the Governor of the island. He has the name of being a most benevolent but at the same time a most eccentric man. He is frequently in the habit of travelling about dressed like a coolie, putting up at the lowest hotels, and at the same time paying five or six times its value for anything he orders. There are some

most amusing tales told of his adventures on these occasions, which I have not time to record now.

Had difficulty in finding any hotel-keeper who was willing to take me in.

Satsuporo is an Aino name—"Satsu," the overflowing of water, and "poro," much—the place of much overflowing of water. The Kaita Kushi have for some time made it the head-quarters of all their agricultural operations, and wished to make it the capital of Yezo; but for many reasons the population has not increased as rapidly as was anticipated, and we have heard lately that it has been decided that Hakodate become the capital of the island. The population of Satsuporo is about 5000; these consist principally of Government officials and agricultural and other labourers. The town is laid out on the plan of an American city; the wide streets are placed at right angles with each other, and, being lined with small Japanese shops, present a very meagre appearance. What is called the Government House is quite a fine building, not unlike some of our castles; it is said to have cost \$100,000. Foreign-built houses are seen in every direction, and prettily laid-out flower-gardens here and there. Most of the officials wear foreign clothes, and ride about on foreign saddles. Water has been diverted from the Tobobira river, and led into a small canal, in which large pieces of timber are floated down into the timber-yard, where a large mill has been erected, which contains machinery capable of turning out 10,000 feet of lumber, and 40,000 shingles per day, besides quartering, morticing, &c. There is also a corn-mill. The principal wood used is fir and pine. The model farm has proved that the soil is very productive, and the Satsuporo plain, which has lain idle so long, capable of enriching the persevering cultivator with an ample reward.

A large amount of silk is produced at Satsuporo. Here also is situated the "Agricultural College," in which there are some forty or fifty students. Three American professors of agriculture have just been appointed to take charge of this institution. A girls' normal school was until last month ably superintended by an English lady; for various reasons it has been broken up. Satsuporo has daily postal communication with Hakodate, and the telegraph wire connects it

with Tokio. It only needs a neighbouring good port to make it a flourishing city. Its nearest port is Otarana, twenty-one miles distant.

26th.—Rode around the town. It was through Ito's assistance yesterday that I succeeded in obtaining the quarters I now occupy. Ito is a lad of seventeen, and I have reason to think a real believer in Christianity; he first heard of Christianity in Tokio, and afterwards was instructed by Miss Dennis, a lady belonging to our Church. Judging by what he knows, she must have taken great pains with him. He tells me he used to go to her every Sunday. The hotel I am residing in is very noisy, being opposite a bath-house and near a theatre, but is very well situated for preaching.

27th.—Several people who were staying in the hotel came and requested me to tell them something about Christianity, which I gladly did. Ito wishes to be baptized.

28th.—After breakfast had several inquirers. Talked with them till 9.30, when I went to the post-office to fulfil an engagement I made yesterday. The postmaster said his father, an old Samurai of eighty, was very desirous to hear something of Christianity, that Miss Dennis had often visited them, and, through Mr. Ito, talked to them about Christianity; but that, as I spoke Japanese, he would be very glad to hear about it from me. The old man was very deaf. I talked to him for a long time. He seemed very interested, and thanked me over and over again, and I was really hopeful that, old as he was, his heart might be changed. After this I explained several passages of Scripture to Ito and the postmaster. The latter seems "not far from the kingdom of God." He asked me, when I came to Satsuporo again, to come direct to his place. Ate my dinner in public. I am such an object of curiosity wherever I go. Ito came after dinner, and as we could get no quiet elsewhere, we went out to the banks of the river, and beneath the shade of the trees sung hymns and prayed together, and had a happy chat about the good things of the kingdom of God. He prayed with child-like simplicity and beauty, and ended his prayer, as I thought very touchingly, in a most earnest tone. "Lord, bless

Miss Dennis! Amen." "One soweth and another reapeth." I have been sent to reap that on which I bestowed no labour; another has laboured, and I have entered into her labours. She that has sown and he that reaps shall one day rejoice together over this newborn soul. Ito has a soldier's heart; with heroic courage he has borne the taunting scoffs of fellow-students and other opponents.

Faithful found

Among the faithless, faithful only he
Among innumerable false; unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal;
Nor number nor example with him wrought
To swerve from truth, or change his constant
mind;
Though single from amidst them, forth he
pass'd,
Long way through hostile scorn, which he sus-
tain'd,
Superior, nor of violence fear'd aught.

Such it appeared to me was Ito in Satsuporo. The Governor of the island being a bitter opponent of Christianity, all the under-officers are afraid to have anything to do with it. Ito seems to realize his own great weakness and to lean on the Lord's strong arm for help.

At seven in the evening we arrived, and we opened the windows and doors wide, and commenced singing a translation of

Stand up, stand up for Jesus,
Ye soldiers of the cross.

People began to crowd in; here was something that had never been witnessed in Satsuporo before—a foreigner preaching a new religion in the Japanese tongue. The news soon spread, and the place was soon full. Ito made himself very useful, popping about, giving the people seats, and stood by me before all the people as a fellow-witness.

29th.—Went with Ito to see the Agricultural College, where he is studying. There are about thirty students there now, and some twenty more to arrive from Tokio next month. We afterwards went on to see the Kaita Kushi model farm, which is very much like our model farms, minus development, which, of course, takes time. About 200 labourers are constantly employed. They have twenty or thirty American cows; sheep and foreign-bred

horses have been introduced, as well as all kinds of implements. This farm is superintended by an American gentleman.

The evening congregation still larger than last night. After the service was over, and the people gone away, a sneaking-looking man came in, and, putting on the airs of a Government officer, tried to frighten the hotel-keeper by writing down all he said in reference to the preaching being close at hand. I heard all he said, and, perceiving the hotel-keeper to be getting very timid, I stepped out and asked the man what he had come for. At this he was very disconcerted, and said he did not wish to see me on the subject. I said, "If you wish to know anything about me officially, if an officer of the Government will call on me, I will communicate with him." He skulked away, seemingly very angry.

Sunday, 30th.—Ito came before I had done breakfast. We read and prayed together. On the fly-leaf of his Bible is written, "I must not drink or smoke, Feb., 1876." This promise was made to Miss Dennis.

About fifty or sixty at the morning service. Several chatted after the service was over. After they were gone, Ito said he had thought over and prayed about the subject of his baptism, and that he wished to receive the rite if I thought it best for him to do so. I laid before him all the solemn responsibilities connected with the reception of this holy sacrament, telling him that, when once baptized, he never could become unbaptized, and begging him to count the cost of giving up all for Christ, of being scoffed at, and perhaps imprisoned. Could he die for Christ? He replied that, did his faithfulness depend on himself alone, he could not promise; but by God's grace he hoped to be able to spread Christianity in the town, &c. I felt very satisfied with him, and so agreed to administer baptism next Wednesday.

Ito came between three and four, and we went out in the woods together and sang songs of thanksgiving and praise unto the Lord our God. He understands English very well, and so we were able to use our English book, and very much enjoyed "From Greenland's icy mountains," and other missionary hymns. Ito tells me that all his fellow-students know of his

constantly being with me, and they make it a subject of jest, but that he does not mind it at all. I referred him to Matt. v. 10, 11. He is a very affectionate lad, and so very gentle—he reminds me of some dear English boys I have known—though gentle, brave and full of youthful spirits.

Before the evening service, explained to Ito some part of Matt. xiii. As it grew dark, the people came pouring in, and filled up every available spot, till the number of the listeners outside and in amounted, I should say, to quite 400. The Lord strengthened me for the occasion, and for an hour and a quarter I was able to speak with much freedom. The lamps often blew out, but I went on and told them that all lights kindled by man were soon blown out; but that God's light was not affected by the wind, &c. Considering the character of the audience, nothing could be more remarkable than the attention with which they listened from the beginning to the end.

August 1st.—Preached in the evening to a great crowd. After the service we had a troublesome affair. The hotel-keeper and two other tipsy men caused quite a disturbance, and the hotel-keeper said he really could not allow the service to be held there any longer. I said, "Very well; to-morrow I will go out into the fields," for certainly more people come than can possibly get inside, and then, in their eagerness to hear, they climb on to the house, and don't care what they do. He came to me a day or two ago, and said that the Government did not approve of my preaching, and told him he must not allow it. What was he to say to them? "Why, tell them that you cannot interfere with your guests," said I; "that they all talk about what they please, and have whom they please to see them; and that as long as the people are not an annoyance to you, or to any other guests, that you cannot say that they shall not come to visit me." Drunken sot that he is, curious enough, he took it into his head that this was the thing to do, and did it. "When a man's ways please the Lord, He maketh even his enemies to be at peace with him." This licentious man was no friend to our cause, but he was made to be at peace with us. Talking till quite late at night.

2nd.—Went with Ito to the post-

office, and, to my great grief, the aged Samurai had made up his mind not to receive the new doctrine at this stage of his life. I saw his aged head bow in silent contemplation after I had finished the other day. He took the books I lent him, and perhaps read a little out of them, but he said very decidedly to us when we came, "I wish you clearly to understand that I cannot accept this religion. To 'Kompira' I have prayed these many years, and he has saved me out of many troubles, and shall I reject him in my old age? I cannot do it." I tried to persuade him that the salvation he received came from no other than Jehovah, although he had not been aware of it; but he replied, "Teach this religion to my household if you will; I should be glad for them to receive it; but as for me, I die in the belief of the religion of my earlier days. I am too old to change." This was said with a determination such as I have seldom witnessed, and somehow I felt as though our teaching would not alter the old man's decision. Though I made another attempt to reach him, he resented it and grew very angry, and desired us to teach his family, if we would, but *he* wished to be let alone.

Whilst I was at tea, Ito came in in a very agitated state, saying that he asked leave to remain out of the college to-night, but that he had been refused, on the ground that, as a student of the Government College, he had no business to accept Christianity, that it had been reported that he was to receive baptism, that he could not do it. He replied that in Tokio and elsewhere Government officials were joining the Christian Church without let or hindrance, and why should not he? &c. They begged him to put off his baptism, and with a view to frustrate it, if possible, ordered him to be in by 7 p.m. He told them that he believed Christianity, and that he intended to make profession of his faith; that they might do what they liked with him, but they would not induce him to recant, &c. "Well," I said, "if you wish to receive baptism, as I must leave to-morrow, we must try and manage to get a congregation at once, but I fear it is impracticable." I took a bowl of water, and with the lad went out and stood up in an open spot close to the main street. The people were all at their evening meal, and not

a soul came near us. As the lad had to be back by seven, as a last resource to get witnesses we went to the residence of the Professor of Agriculture, Mr. Clark, who is a Christian man, and before him and two other professors the young convert received baptism and returned with a light heart to the college. Thus the foundation-stone of a Satsuporo Church is laid. He is not only the only Protestant, but the only Christian Japanese in Satsuporo. After the baptism I hastened to bid farewell to Ito, exhorting him to quit himself like a man, and, looking to God for help, to stand steadfast and unmovable, always abounding in the work of the Lord. It was a great disappointment not to have had an opportunity to profess his faith in a more public way; but "if there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not." I made his baptism public by explaining to the congregation of that evening the circumstances under which he was baptized before the hour appointed.

When I returned to the hotel, the landlord begged me, as it was the last night, not to go out in the open air to preach, but to look over what he had said last night and preach indoors. He offered to throw open the whole place. He said that if, after preaching so often at his hotel, I were to go out in the open air, his place would get a bad name, and that people would think ill of him. I was very much amused at the man's motives, but gladly fell in with his wishes. The people crowded in more than ever, and inside and out every available spot was occupied. I noticed Buddhist and Shintoo priests among the hearers, which is no unusual thing, but to-night they all came with a special design. My subject was the Gospel Feast of Matt. xxii., and as the people were very attentive, and it was the last night, I preached a very long sermon. The Japanese are quite accustomed to long sermons, as their Native preachers usually preach an hour, and sometimes an hour and a half or two hours.

After the service, two Shintoo priests and one Buddhist came forward, and in a most polite way handed their cards to me, and said they wished to converse with me on the subject of Christianity as compared with other religions. I plainly saw they had determined to

drive me up into a corner if possible, and thus to neutralize the impression which my preaching had made on the minds of the Satsuporo people. Well, the Shintooists commenced by saying that in the course of my sermon, some few days ago, I had compared the Buddhist and Shintoo religions to lamps, candles, and torches, which were better than no light at all, but not to be compared with the sunlight of Christianity. Would I show them in what respects their religions were deficient in light? I commenced with Shintooism, and attacked its polytheistic teaching, then its ritual, then the character of its priests and most faithful adherents. In reply, they compared the Creator of the world to the Mikado, and their 800 million gods to all the Government officials, without whose assistance the Emperor could not govern the country. Of course I would not allow that this comparison was a just one, and pointed out to them that their polytheism all sprung from a misconception of the character of the one true God, of whose omnipotence, omniscience, and omnipresence they did not seem aware. They did not reply to this, but went off to something else—in fact, the whole evening I could not get them to keep to any one subject. The Shintooists were very much puzzled when asked to prove—1st, that the existence of their 800 million gods was necessary; 2nd, to produce proofs of their ever having been endued with the rank and power that their worshippers suppose them to have. The discussion lasted till 12.30. The Buddhist preacher said he had come for the first time to-night, and had listened to my sermon, but, to his surprise, nothing difficult was explained. Great stress had been laid upon faith,

and it was stated that men would be punished if they did not believe. All this seemed to him most incredible; for was not God powerful, and could He not give man the heart to believe His religion? Then why any need of punishment at all? After we had gone on for an immense time, they proposed that we argue no longer, but talk about things which were common to all religions. Would I tell them something that would be accepted by all? I began the Sermon on the Mount, but a glance at my opponents convinced me that they did not want this. They were extremely proud, and scorned the idea of their being able to learn anything they needed to know from Christianity. We chatted for a little while after this, and then separated very good friends. Of course these men will give their own account of this discussion, and make out that they overthrew all my arguments. We had about twenty hearers; the rest of the people gradually lost interest and dropped off.

Hakodate, 10th.—Since my return I have received several very affectionate letters from Ito. He tells me that he and five or six others meet every Sunday to read the Bible together; he also informs me that the old Samurai at the post-office died shortly after I left. The new Professor of Agriculture takes every opportunity in the course of his lectures to point out how all God's works praise Him in displaying His various attributes. The appointment of this truly godly man and his two assistants, like-minded professors, will do much towards the spread of Christianity in Satsuporo. I hope to be able to visit the place again this autumn, or early in the spring.

BISHOP SARGENT ON OUR TINNEVELLY MISSIONS.



AFTER having for the space of thirty-five years been amongst the most conspicuously faithful and devoted men who have ever done honour to the ranks of the missionaries of the Church Missionary Society, Dr. Sargent has now passed into the ranks of the Episcopate. It will derive fresh lustre from the accession of one whose praise is so pre-eminently in all the Churches. The missions in Southern India have been largely indebted to the fostering care and loving superintendence of the excellent prelate

who has so long ruled them with wisdom and tenderness; but, in his judgment also, the accession to the Episcopal ranks of missionaries thoroughly conversant with all the modes of thought and feeling among Native Christians, was, by the development and extension of the Native Church, become a necessity. The appointment of Suffragan Bishops in Tinnevelly is a fresh guarantee and evidence of the progress of the Gospel in those regions. In the recent selections the Church has the assurance that men of practical wisdom and ripe experience, after a lifetime of communion with those over whom they are called upon to preside, are intrusted with authority. There is, therefore, no reason to apprehend that any unwise and upsetting experiments will be tried upon the missions, to the confusion and distress of the congregations. No rigid absurdity will be enforced because it happens to be the last new thing elaborated in ecclesiastical coteries at home. The spiritual necessities of the Native Christians, not the resuscitation of mediæval fancies, will be aimed at. It is, therefore, with extreme confidence and most hearty sympathy that Dr. Sargent will be welcomed in his recent elevation, not only by the congregations to whom he has so endeared himself, but by Christians in England who have watched over his career with interest. It is indeed matter for sincere congratulation that one who is "not a novice," and who really possesses information qualifying him to teach, rebuke, exhort, with all authority, has been appointed a Bishop. It would be mournful to detail what cruel hindrances have resulted to the successful prosecution of missionary enterprise, by the thrusting forth into the mission-field of high functionaries who had little other claim than zeal and university distinction, but who had purchased to themselves no degree in the anxious and difficult work to which they had, without any preparation, addressed themselves. At such a juncture as the present it will be most seasonable to present the following valuable Report, which furnishes ample details of the present condition of the Tinnevelly Church. We earnestly trust that Dr. Sargent's life may, in the good Providence of God, be still long spared, so that in labour he may be yet more abundant.

Palamcottah, Nov. 29th, 1876.

MY DEAR FRIENDS,—I begin my Letter and Report for the past year with mingled feelings of thankfulness and of sorrow. By God's good hand upon me I have been enabled to work almost with the vigour of youth. But the death of dear Brother Dibb, who left only two months ago for England, the ravages of cholera around and in our midst day by day, admonish me that I am writing of matters to be viewed as in the light of another world, and of results to be weighed as in the balance of eternity; and, therefore, how solemn should every consideration be, how truthful every statement! During the past year, some of our expected plans and arrangements have been held in suspense or absolutely

frustrated, and this has been to some extent a drawback and hindrance to the work. I do not merely refer to what is personal to myself, but in reference to others: e.g. Mr. Dibb was to have begun a second class, preparatory to ordination, which would supply us with pastors to fill up some of the gaps which have happened by death, and also subdivide some of the larger pastorates, and so increase our efficiency. His unexpected departure for England postponed this desirable measure. Again, a new work had opened out, within the last two years, of bringing Christianity to bear on women of the higher classes, who hitherto have been inaccessible to existing agency. Mrs. Lewis commenced her work under the most encouraging

circumstances. She was joined by a young lady who had given herself to missionary work from Melbourne, in Australia, and was making satisfactory progress in the study of Tamil, when it pleased God to call her by a sudden attack of cholera, and Mrs. Lewis's health so far declined that, under medical advice, she has had to go home at once, and thus that most promising work is in abeyance. Then, as regards our English Institution, Mr. Spratt's surrender of his work has left us in a very disadvantageous position. When we view our condition now with that of the Hindu High School, we occupy a very subordinate position; whereas, at one time, the higher education of the district was in our hands, and might have continued so, if proper agency had been supplied from England. I know what efforts the Home Committee made in reference to this point, and I would not refer to it implying blame in any way, but the low state to which things are now reduced obliges me to speak. This failure has not only taken from us our influence on the rising generation of Hindus, but has largely affected the supply of mission agents. As I look back upon the past, I can hardly persuade myself that the alterations made in our Training Institutions have been improvements. We have made an opening for the attendance of Hindu youths, but I am persuaded that the education which Christian boys now receive does not make them as efficient teachers of schools or congregations as when they were educated under the training system. They may now learn more English, but their minds are not disciplined as they used to be under the old system which Mr. Rodgers introduced and Mr. Spratt carried on.

Since my last Annual Letter, H.R.H. the Prince of Wales has visited India, and gratified the Tinnevelly Christians by an interview at Maniachi, a station on the railway, December 10, 1875. I sent the Committee an account of this pleasing event, so need not enlarge on it again. The celebration of the Queen's assumption of the title of Empress is fixed to be at Delhi on 1st January, 1877. I regret to think that this season of rejoicing will be associated in so many minds with a season in which famine is prevailing over an extent of area unknown for many years past, both in the Bombay and Madras Presidencies. Here

in Tinnevelly we may not be reduced to famine, but there is every prospect of great scarcity. The fact is that, for several years past, those parts of the country that are cultivated by rain-fed tanks have suffered greatly, and to me the wonder is how in many villages our people have been able to keep up their contributions to the Church Fund as they have done. I am able to judge this matter with precision, because we have a large area of land belonging to the Tinnevelly Endowment Fund, purchased by the gift of the late Miss Tucker, lying between three and four miles south of Palamcottah. The first year we got the land (1869-70) the income from cultivation was Rs. 715:1:1.

		Rs.	a.	p.
1870-71	.	690	1	0
1871-72	.	601	6	6
1872-73	.	489	12	5
1873-74	.	314	13	0
1874-75	.	397	8	1
1875-76	less than	300	0	0

Then, again, cholera that had been almost unknown for five years made its appearance last year, and now it is so bad that the Native regiment has been ordered to leave its barracks and get into camp—a thing heretofore unknown in Palamcottah.

I now proceed to give report of the districts under my care, not including that of Mengnanapuram. Comparing the statistics of the present year with those of the previous one, I am thankful to find that, with the exception of children attending our schools, of whom we have now nine less than in the year before, yet in every other department there is increase. We have 448 converts more; the baptized are 683 more; and the communicants are 122 more than in the last Report. The contributions to the Church Fund are about Rs. 300 more. I should, however, remark that the decrease of children in school is not a real decrease, but only apparently so on our school-rolls, as one school containing above seventy children had been handed over to Mr. Harcourt before our statistical returns were drawn up.

I am also thankful to be able to report increase more especially in the number of our ordained pastors. During the visit of the Lord Bishop in January

of this year there were nine Native clergymen belonging to the C.M.S. priested, and fifteen admitted to the office of deacons. Of those priested, five were appointed as pastors, two to Palamcottah district, one each to Dohnavur, Nallur, and Panneivilei. Of the deacons, two were appointed to the Palamcottah district, and one to Dohnavur, Nallur, Surandai, Pannikulam, and Panneivilei; so that this circle of districts has been strengthened during the year by the ordination of five priests and seven deacons. Once for all let me record my decided opinion that the agents ordained as pastors maintain an irreproachable character, and assume a position among their countrymen which commands much more influence than they ever exercised as laymen. I sincerely trust that some means will be devised to maintain a theological class in Tinnevely, in which catechists of approved character and mental qualifications may be prepared for the office of the ministry, both to occupy new stations and to fill up the vacancies that arise from death.

Church Councils.—With regard to Church Councils, there is still room for improvement—improvement, however, which depends upon a position of affluence and intelligence. So many of the members of our Church Council are men chosen as being the best and most influential in their locality, but, after all, many of them are only men in humble position of life, with very limited means. Being generally old men too, and educated but to a very small amount, their minds are not enlarged or trained to look wisely on subjects which are brought before them. They are generally content to be led by men of higher attainments. One thing, however, can be said, that in our meetings and discussions I have never witnessed anything of the strife and contradiction which are sometimes said to be seen in companies of even good men in England where difference of opinion exists on any subject. But there are some who think it would be well if there were a little more of this—at least more independence of mind and action among our members in discussing Church matters—and I confess that I sometimes think so myself.

Honorary Catechists.—This is a class of men greatly to be desired, but hard to find. Men must be in some position of affluence to be able to spare the time

which this duty will demand, and they must be, to some extent, educated men, and certainly devoted Christian men, to undertake an office which requires so much talent and so much heart to perform it aright. It is, however, a matter to be borne in mind and to be suggested to our Native agents as opportunity offers. I regret to say that the man who, at my suggestion, undertook this office in the Nallur district died a few months ago. The testimony borne to his character by those who knew him intimately was that he was an earnest and devout labourer. We have now only seven such men, but I hope in time to see their numbers greatly multiplied. Since writing the above I regret to add that we have lost another of our honorary catechists by cholera. He belonged to the Surandai district, and the testimony borne to his character and efficiency is given in the Report of that district.

Palamcottah.

December 1, 1876.

The minutes of our Church Councils, held every month, must serve to keep the Society informed of many of the events which transpire in each district of this mission. In Palamcottah itself we have had some pleasing subjects to interest us.

Conversions.—There are many who, with minds convinced, are hovering on the confines of Christianity, but they who fairly enter are few. Referring to the register of adult baptisms in the Palamcottah Church for the year ending 30th September, I find only ten who have received that rite here. Of three of these parties, the circumstances which led to their conversion have been described in letters of mine to the Secretary of the Madras Corresponding Committee, which I herewith append. Since then, however, there have been several more adults baptized, most of whom waited till the church here should be opened for Divine Service. I am thankful to say that the enlargement and re-roofing of the church was finished, and the first service held on the 29th October. There were then present at Divine Service 1330 persons, of whom 313 partook of the Sacrament. I also baptized twenty-one adults and thirty-five children, assisted in the duty by Rev. Jesudasan John, our Native pastor. There were also above thirty heathen

spectators, who behaved throughout with marked silence and respect. It is pleasing to think how necessity has obliged us, at successive stages of the mission here, to enlarge this church. It was built at first by Rev. C. T. Rhenius in 1826. Ten years afterwards, when I came here with Mr. Pettitt, the Sunday attendance was about fifty school-children and fifty adults, for whom the accommodation was ample, viz. 60ft. long by 24ft. wide. In 1840, the congregation being pressed for room, Mr. Pettitt enlarged the church by putting arches in the wall, and taking in the outer verandahs, so increasing the width by 16ft. He also then added the chancel. In 1845 he built the tower. This was, in fact, the only part of the church that was built of durable material—the other parts referred to being only brick and clay. By 1853 the old roof had become so dilapidated that it had to be renewed, and when renewing it I added 10ft. to the width of the aisles in order to meet our increasing numbers. But our requirements have outgrown these dimensions, and by the Society's kind aid and the help of English friends, who gave me Rs. 1145, and the Native friends, who gave me nearly Rs. 800, the building has been completed, with an addition in the length (chancel included) of 40ft., and the whole roof has been renewed so as to allow of putting on the crook-tile. The body of the church is now nearly 90ft. long by 50ft. wide. For above three months Divine Service had to be held in three several places. The Præparandi Institution was fitted up for the general adult congregation and our boarding-schools, while the students of the English Institution and the Sarah Tucker met in their own buildings. On Sunday, 22nd October, when, for the last time, we held service in the school-room, I gave notice that next Sunday the church would be opened for service; and knowing that the baptism of several children had been postponed for the occasion, I gave notice to the mothers of my readiness to baptize their little ones; and then, turning to the male part of the congregation, I observed, "What a pleasing offering it would be if, in addition to the help you have kindly rendered in the material building, you could each one come up to the font on the ensuing Sunday with some Hindu brother whom you have been the

means of leading to Jesus!" I knew there were a few Hindus listening to me at the time who were lingering on the borderland. Next day one of our oldest converts came to see me, and in his company a Native friend. I asked who he was, and received the reply, "He is one who now comes an offering unto the Lord. What you said yesterday touched us both, for it was by my persuasion he attended our church, and, hearing what you said, he came to me as his old friend, and intimated his determination openly to profess the Christian religion." Some time after, another of our old converts came to see me as I was walking in the garden, and, observing a friend coming up behind him, I said, "Who is that?" "He is what you called yesterday 'an offering to Jesus,'" replied Kistna Pillay, who has been the means of bringing several such offerings before to the Lord, by his loving, Christian example and persuasion. I was pleased to see these men, and made arrangement for examining them in the knowledge of the Gospel preparatory to accepting them as candidates; and when I referred to the Creed and Ten Commandments, I found that they had already committed them to memory, so that it was evident their minds had been directed to this subject long since; but they had been unable to come to a determination. Other adults were from the Fort and the neighbourhood; but three of them were men who had been born in Pragasa-puram after the schism arose there, and had never been baptized. Now that above a hundred of the seceders have joined us, and many of them have asked for baptism, I allowed three young men, the best prepared in knowledge of the Gospel, to be chosen by the Native pastor, and sent to Palamcottah, to be by me examined the day before, and then to unite with us in Christian worship and be baptized. It was pleasing on this occasion to see not only our missionary party present, but several of the leading members of our English congregation, to whom especially the sight of so many adult baptisms was a pleasing novelty. It was interesting to see how many of the mothers had endeavoured on the occasion to deck their infants with bonny little clean caps nicely frilled.

Nanjankulam, a large village nine miles to the north of Palamcottah, has

been occupied by a pastor since my last Report, and this is turning to the advantage of the people, who just now are very busy in erecting a substantial church to accommodate a congregation of some 350 people or more. Several of the people in this village are apparently very sincere and devout. Not only is idolatry and heathenism a thing of abhorrence, but Christianity is known and loved by them. They are growing Christians, and it is pleasing to go among them and observe how greatly they have improved since they came under the influence of the Gospel some twenty-five years ago.

Dohnavur.

This district has improved in some parts, but gone back in a few small places that are rarely visited by Native pastors. The death of the Rev. P. Abraham, of the central station, has created a loss, not only to his own circle of friends and people, but to me personally, for he helped me greatly in wisely managing all the secular affairs of the district, and keeping the accounts so regularly and clearly. He was a man much respected, not only by our Christians, but also by the heathen. In all my large and frequent dealings with him, I never discovered any approach to equivocation or double-dealing. And here I must say what I feel to be due to Native helpers generally, that, where confidence is not blindly, but wisely and kindly, reposed after some time of probation, the almost sure return on the side of the party confided in is strict integrity and conscientiousness. This has been my experience. The constant show of suspicion I have never known to raise a Native in his character, or make him more reliable. I am thankful to add that, within the last month, I had intimation of some nine families in Dohnavur placing themselves under Christian instruction, influenced, it would seem, by the street-preaching and hymn-singing of the Rev. V. Harcourt and his party of itinerants. Some of these people are men that had at one time professed Christianity, but after a while backslided, long time ago.

The taking up Sinnamalpuram as a station for a pastor, and appointing of the Rev. S. Massillamani to the place, has been attended with marked good.

The people of the place are improving, and several heathen in the neighbourhood have been stirred up to think about religion, and to embrace the Gospel.

The people of the villages comprising the Edeiyangulam pastorate, compared with many other congregations, are well to do; and if only they were more spiritually minded—especially the leading men among them—we might expect great things of them in promoting their independence of mission support. But, though many among them are good men and pay some regard to religion, yet they are too much engrossed with the cares of this world, and wishful to become proprietors of more land than they can fairly find money to pay for; they get into debt, and so into trouble. This passion for land and getting into debt are great weaknesses on the part of our people. There is a better notion of things gaining ground among Christians, but it is of very slow growth. Among Hindus, debt and importance are almost synonymous. Another thing that induces strife and ill-will among our Native Christians is this:—Ten men club together, each engaging to pay down Rs. 10 on the first of the month for ten months. The first sum collected goes to the man who gets up the affair and is responsible for its due action. Every collection afterwards is appropriated by *lot* among the members of the club. The object is to get a good sum in the hand at once for the purchase of some commodity or land. Every man gets what he gives, and no one loses any part of the amount he has paid; the only difference lies in the *time* of gaining the monthly collection. The evil arising is due to defaulters, who pay perhaps for a while, and then find a difficulty in keeping up their payment. Complications arise from a variety of causes, and the result generally is a sad amount of strife, and sometimes of litigation. I have set my face against such practices among our agents, and, when I have the opportunity, try to dissuade others, but I fear many of them are too deeply involved to give it up entirely. What I have now mentioned is not peculiar to the Dohnavur district, but is a common practice all over the province, both among Christians and heathen.

There are in the north-western parts of this district large Hindu towns, with a high-caste population, which might

well occupy the attention of any missionary, however devoted to the preaching of the Gospel, without any wish for school-work. The desultory action of our single itinerant for all the south of Tinnevely is not adequate to the purpose. Between Palamcottah and Papanasam this line of villages would prove an ample field of labour for even two itinerating missionaries, if we could only get the men. It would be better still if they resided, not in Palamcottah, but near Shermadevy, the centre of the circle.

Many of our people in this district have been more or less in trouble, owing to the uncertainty of their title to the lands they occupy. The Revenue Settlement officers have now been in this part of the province, and many cases have been settled, and their boundaries made clear. The uncertainty referred to has hitherto been a fruitful source of litigation, and consequently the settlement is a great benefit to every class of people.

Next to the Palamcottah district, Dohnavur contains the largest number of professing Christians, viz. 3656. But the congregations are spread over a large area, and those situated in the west are too far distant from Dohnavur for the agents to meet there easily for their monthly conference and pay. With the beginning of next year, it has been decided to attach the villages in the northern part of the district to Palamcottah for the present.

Nallur.

The minutes of our Church Councils, held every three months, are calculated to keep the Committee informed, to a fair extent, of the condition of things, and of all events of importance that happen. The position of Rev. D. Gnanamuttu at Koviluttu I have explained and referred to in my letter accompanying the minutes of our last meeting. At one time, some four or five years ago, it seemed as if his health were failing, but ever since I took charge I have found him fully able to discharge his duties and to show an amount of energy which renders it truly sad to think that in his own village he has so little pastoral work to do. I wish we had some other pastor at liberty to take his place, and set him free to go somewhere else, where his superiority might find a more suitable field.

The occupation of Pulavanur as a

station for a pastor has been, I think, a wise step, though just now troubles have arisen in that quarter. The church, being newly thatched with leaves, was burnt down about a month ago—not, however, I am persuaded, from ill-will against our Christians, but by some enemy of the former watchmen, in order to bring them under suspicion and trouble. The Committee can hardly understand the iniquity which is every day so easily carried on among the Natives of Southern India. Our Christians have been, I am persuaded, completely hoodwinked in this particular instance. Having been greatly wronged by their former watchmen, they took on a new set, who now for about a year have pleased them by their apparent honesty in guarding their property. An olei letter was found one night attached to the church door, charging the villagers with iniquity in dismissing their former watchmen, and threatening fire and every evil thing. The present watchmen persuaded our people that this letter came from the former watchmen, and that whatever now happens must be chargeable to them. The church is set fire to, and our people at once conclude that it is their former watchmen. Having examined this matter thoroughly, I have no hesitation in saying that a third party at enmity with the late watchmen determined to get them into trouble. They set fire to the church, and the only question is whether the present watchmen or some of them had not a hand in the conspiracy. All the watchmen are heathen and of the Shanar caste, so unusual in other districts, where Maravars are the people almost invariably employed in that capacity.

Parvathiapuram has been newly occupied as a pastorate, and the congregation is improving, at least outwardly, in attendance on the means of grace, in caring for the education of their children, and contributing to the support of their teachers; but the place is isolated from Nallur, and more conveniently situated for attachment to the Palamcottah district. It has accordingly been decided to transfer it to Palamcottah.

When we plant trees and are anxiously looking day by day for their growth, they seem to be just as they were, and we wonder that with the lapse of time

we do not see them looking larger and more flourishing: but if we leave the place for a few years and come back, we see at once the progress that has been made, and are disposed to attribute it to the care taken of the tree in the interval. In the same way I understand how it is that resident missionaries sometimes complain of the little progress their people make. It is very much owing to the fact that they are so much among them, and always looking out for this growth. If a long interval be allowed, then the improvement is more manifest. I say this from personal observation. I know, for instance, how Nallamalpuram seems to have grown, not having seen the people for years. But in reference to the Nallur district, I was still more pleasantly struck with a place called Kaliyanipuram, a village I had not visited since first I went there with our late dear missionary Thomas in 1837, and again with our then Secretary of the Madras Committee, John Tucker — persons whom I gratefully acknowledge to have in no small degree influenced my religious views and missionary character. I went to this same village a few weeks ago. How changed was everything! Then a mud wall and thatched prayer-house only—now a neat, substantial church, everything clean, and the people clean. But what a change in greater things! Then there was not to be found a woman who could read, or a girl that attended school. Now there is a flourishing girls' school, and very many of the women can read! As I sat in the church, preparing for the time of service, and waiting till all should be assembled, I said to those who were present, "Let us not lose time; let the girls open their Bibles and read." I was particularly pleased with the nice way in which they performed this duty, and told them so, when the catechist said, "I think you would be pleased to hear the grown-up women read." Immediately those who had Bibles opened them and read the passage following that read by the girls. I felt at once how changed for the better since I was last there.

So, again, when younger labourers toil and find no immediate fruit resulting from their own efforts, they are tempted to undervalue and depreciate what has been accomplished by others. They are in the position of Israel, as described in

Deut. vi. 10-12: "When the Lord thy God shall have brought thee into the land which He promised . . . to give thee great and goodly cities, which thou buildedst not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive-trees, which thou plantedst not; when thou shalt have eaten and be full; then beware. . . ."

We have just had in this district an example how justice would fail to be administered against high-caste delinquents if matters were left in the hands of Native officials. Two letters containing a bank-note and stamps were lost, and not the slightest doubt could exist in any reasonable mind that the Hindu postmaster of the village was the real culprit. The record of the post-offices clearly proved it, and yet the Native magistrate would commit a Christian schoolmaster to the Session Court, against whom, when the case came before the Judge, the Government Vakeel had to say there was no case, and at once release him, after he had been in confinement some two or three weeks. The postmaster was convicted, but all the Hindu assessors were in favour of his acquittal!

Surandai.

This district has been strengthened by the addition of a pastor in the far west, who relieves another pastor of a great deal of travelling, setting him free to work in his own neighbourhood. The congregation of Surandai itself was never in a flourishing condition as to numbers. Generally speaking, there has been no falling off; but there have been no accessions from among the heathen, except in small numbers. As in other districts, so here, every pastor is able to speak of those who show that they are indeed born from above, and in several cases there has been the dying testimony to the love and faithfulness of Him in whom they have believed. Still the number of the true, contrasted with nominal professors, is small. The people are not alive as they ought to be to the duty of supporting their own teachers. Few among them give more than one rupee a year as their rate of contribution to the Church Fund. The eastern portion of the district forms the Ukkirankottei pastorate. The people of this

village are fair specimens of what the Gospel has done to elevate the humble. They are among the oldest Christians in this part of the country. Many have gone to other places for superior education. They have succeeded, and contrived to work their way upwards. Few villages can boast of having given more agents to mission work, and to other offices of trust and emolument. The present inhabitants have built a nice large church for themselves, and in their ambition to constitute themselves independent of the Society, have made great efforts to form an endowment fund for their pastorate by purchasing land. In doing this, however, they have got into debt, and are in a worse condition now than before, because with the failure of rain for the last few years they have had but little produce, and yet have had to pay the Government tax as usual. They had hoped that all the Ukkirankottei men employed in other parts of the country would come to the rescue, and contribute largely to this object. But they have been disappointed, and now find that they must depend on their own self-denying exertions. Hence their contributions to the general Church Fund are hardly a quarter of what they ought to be; and yet they are larger this year than for several years past. Mr. Antony James has reason to regard several of the communicants as striving to live near to God by a holy and consistent life. The schools are flourishing, and the pastor is fully engaged with work. He has lately lost a most efficient helper in the person of Joseph, who had for the last five years acted as honorary catechist. He had been from early life employed by the S.P.G. as Monckton catechist. He lost his wife, and in his grief came back to his native village, some five years ago, resigned his situation, and settled again among his own people. Here he became, as it were, Mr. Antony's right hand. He was ready for every good work, and his character was most exemplary. A little while ago his son went on some business to Tuticorin, where he was attacked with cholera. A messenger was immediately despatched

to the father, who set off at once, but arrived too late to see his son alive. He remained there a week, when he also was struck down by the pestilence, and expired in a few hours. Mr. Antony feels as if he had lost a true Gospel yoke-fellow. In a neighbouring village he has difficulties in dealing with a few families of the Maravar caste, who still cling to Hindu prejudices in some matters—not, they say, because they feel any difference themselves, but because of their heathen relations and neighbours. I hope, however, that steps which we are now taking will lead to good results in a few weeks.

In the western part of this district we come among villages belonging to the Travancore Government. Our new Native pastor has most of his work in such places, and two of our schools receive salary grants from the Travancore Government. One Christian village near the pass through the mountains is assuming some importance, as the people are improving in worldly prosperity, and with it show an earnest desire after Christian instruction for themselves and their children. The coffee estates on the hills in the neighbourhood are a great benefit to our poor people, who, with the regular wages there received, are enabled to make a tolerable living. But there the hill-fever carries off or disables a good number. A number of Christian families from other parts of Tinnevelly have for a time taken up their residence some twenty-five miles farther west in the pass. They wish that a catechist should be with them for daily prayers. They sent to the villages from whence they came their usual subscriptions to the Church Fund, with a request that a teacher may be sent them while they continue there. If practicable, this measure will be carried out.

Most of the villages in the centre and east of this district are zemindar villages. The present zemindar is a very pleasing person; but his affairs are managed by agents, who give our people a good deal of trouble. It is not always clear that our people are in the right; but without the zemindar giving himself to the investigation of every complaint, I do not see how the evil can be remedied.

(To be continued.)

RECORDS OF THE MISSIONS.

WEST AFRICA MISSION.



YEAR by year the transference of the settled pastoral work in the Colony of Sierra Leone from the Church Missionary Society to the independent West African Native Church has been going on, and it may now be regarded as nearly complete. Since our last review of this Mission, in the *C.M. Record* for August 1875, two of the remaining three parishes on the Society's list, viz. Christ Church, Pademba Road, and Charlotte, have been handed over to the pastorate organization, leaving only Trinity Church, Kissy Road, which is retained as a ministerial sphere of labour for the Secretary of the Mission, just as in the Presidency cities of India. The transfer to the charge of the Native Church of the outlying Missions in Bullom and South Quiah has also been effected. The Society's work within the Colony is now almost wholly educational. Beyond its limits, the Sherbro Mission is still retained; and although circumstances have delayed the occupation of Port Lokkoh, the inviting openings there have, as will appear presently, not been wholly neglected.

The Society's European staff at present in the field consists of—the Rev. L. Nicholson, Secretary; the Rev. Metcalfe Sunter, Principal of Fourah Bay College; the Rev. C. A. Reichardt, whose return to the Mission, to assist in the College and avail himself of opportunities for setting the Gospel before the Foulah traders and others visiting Sierra Leone, we referred to in our March number (p. 178); the Rev. A. Schapira, who went out as a layman in 1875, but was ordained by Bishop Cheetham, and who has divided his time between the College, the Mohammedan population, and Port Lokkoh; Miss Caspari, who returned in December last to her old post of Principal of the Female Institution; and Miss Cartman, lately sent to her assistance. Mrs. Caiger, who kindly went out to take charge of the Institution during Miss Caspari's absence on sick leave, has returned home, and Miss Shoard, who has rendered valuable aid for the past four years, is about also to come to England to recruit her exhausted health. The Rev. A. Menzies, who has been labouring very zealously in the Sherbro Mission, has also, we much regret to say, been compelled to retire, and is on his way home. Mr. J. H. Ashcroft, the Society's efficient building and industrial agent, is now in England, and on his return to Africa will be transferred to the Niger Mission, to manage a steamer which it is hoped will be provided for Bishop Crowther.

The Society's Native staff has undergone some reduction since the date of our last review. The Rev. Moses Pearce, who was curate in charge of Christ Church, Pademba Road, came into connexion with the organized Native Church when that parish was transferred to it. The Rev. J. E. Taylor, Mr. Nicholson's Curate at Trinity Church, Kissy Road, has lately been appointed to the parish of Hastings, vacant by the death (alluded to in our January number, p. 54) of the Rev. Joseph Wilson, the senior member of the Native Pastorate. The Rev. S. G. Hazeley, the missionary on the Bullom Shore, has become an agent of the Native Church by its adoption of that Mission. The Rev. Henry Johnson, as our readers are aware, has been transferred to the Yoruba Mission. Out of seven names, therefore, only three remain, viz. the Rev. James Quaker, head-master of the Grammar School; the Rev. J. B.

Bowen, tutor at Fourah Bay College; and the Rev. Nicholas J. Cole, of the Sherbro Mission, but who has lately been brought back to Freetown to take Mr. Taylor's place as Mr. Nicholson's curate.

Sierra Leone.

Before presenting the reports of the work still carried on by the Society in the Colony, we must briefly notice the present position of the organized Native Church.

THE SIERRA LEONE NATIVE CHURCH.

A severe trial has fallen upon the as yet youthful Church by the sudden withdrawal of the Government Grant-in-Aid of 500*l.* a year, which supplied about a fourth of its pecuniary emoluments. Although a community so peculiarly the children of the State as, in virtue of their origin, the population of Sierra Leone necessarily have been, might well have looked for more paternal treatment in this respect, yet it was not expected that the Native Church would escape disestablishment sooner or later. But this withdrawal was made, not only all at once instead of gradually, but actually without any intimation being sent to the Bishop or the Native pastors. In the ordinary course of business, the usual voucher was sent in for the regular payment, and was met by the simple reply that the grant had been withdrawn. A memorial was at once prepared, and forwarded to Lord Carnarvon, but we believe without any result. Under these circumstances, although it had been hoped that by this time the funds of the C.M.S. might have been relieved of the annual grant of 300*l.* a year to the Native Church, it is clear that a helping hand must still for a time be held out towards it, notwithstanding that the money is so urgently needed for its proper purpose, the evangelization of the heathen.

We rejoice to observe that the Church of Sierra Leone has not lost heart on account of this summary treatment. The annual report presented at the Anniversary Meeting of the Pastorate on June 7th, 1876, and read by the Rev. D. G. Williams, opens with these words:—"Thankful that 'the Lord reigneth,' the Committee desire to celebrate the present anniversary with cheerfulness and courage. The year now past is distinguished by one or two political aspects of such gloomy nature as might possibly have caused apprehension, were not your Committee convinced that He who is the great Head of the Church is also 'the Governor among the Nations,'"—and then it goes on, in admirably temperate language, simply to record the discontinuance of the grant. We are sure that our African brethren have entered into the spirit of Bishop Cheetham's speech on this same occasion. He is reported by the Sierra Leone localized edition of *Home Words* as follows:—"The Bishop invited the meeting to consider what the loss was: to what it amounted; that whilst it was in itself a real and serious loss, and would take a great deal of working up, yet it was only a money loss: it was no moral loss, no spiritual loss; it was not the loss of any liberty heretofore enjoyed; every one had exactly the same liberty to preach, to pray, to visit the sick and the whole, to instruct the young; the Lord's promise, 'Lo, I am with you always,' was not lost, nor the presence of the Holy Spirit with His Church and people." As a practical step, the members of Christ Church, Pademba Road—the last parish transferred to the Pastorate, at once determined to double their subscriptions;

and if, as we hope, this praiseworthy example has been generally followed, it may be that the next Report will show no diminution in the total receipts and a healthy growth of liberality in the whole Church.

The same Report that records this trial records also "cheering progress in the real work of the Pastorate," evidenced by considerable activity in church and school restoration and repairs, by the "life and vitality" of Day and Sunday schools, by the "steady maintenance" of services and classes, and by an increased number of communicants.

We have also before us the first Report of the new "Sierra Leone Church Missions," the local society instituted to take charge of the Bullom and South Quiah Missions transferred by the C.M.S. to the Native Church, as well as any fresh missionary work which the Church may (and we trust will) hereafter undertake. It is for the year 1875; that for last year is not yet to hand. It contains a stirring anniversary sermon by Bishop Cheetham; a brief but interesting historical sketch of the work of the C.M.S. in the Colony, drawn up by the Rev. J. Quaker; the papers issued in connexion with the transfer; a short report on the Bullom and Quiah Missions, furnished by Mr. Nicholson when the transfer was made; and the subscription-lists, showing a total of 496*l.* contributed in the Colony for missionary purposes in 1875. How the transferred Missions have fared under their new management we have yet to learn; but we observe, in a recent letter, an allusion to a new station taken up on Tasso Island, in the Roquette River, which, we trust, is an indication that the Native Church is lengthening its cords as well as strengthening its stakes. But it must be prepared to give more than money. Like the early Church of Antioch it must devote its Paul and its Barnabas to foreign missionary work; and then assuredly it will reap as it sows, and find that in watering others it is watered also itself.

Under this heading we may present the following extract from a letter from the Rev. Henry Johnson, describing his reception by his fellow-countrymen after his lengthened absence in England and Palestine:—

The reception I received was hearty in the extreme. All were glad to hear from me something of Jerusalem. On Sunday, the 17th December, when I preached at Pademba Road, there were no less than 1600 persons in Christ Church. A great many others could not gain admission, and were obliged to return home. Notice was given on that day of a meeting to be held, at which I should be present to give some account of my visit to the Holy Land. When the day arrived, long before it was time to open the doors, people had flocked together in numbers, and in less than a quarter of an hour after they were admitted, there was not a vacant seat to be had. The meeting lasted over two hours, and yet some felt disappointed because they considered it too short.

On Thursday, the 21st December, I paid a visit to Hastings, my native town, and preached to a large congregation. The notice given of my intention to conduct the usual afternoon service was

very short, but the people mustered in full numbers, and joined most heartily in the act of worship. After preaching, I told them about Jerusalem, and other sacred places in Palestine. The countenances of the people were a complete study. They drank in every word. All eyes were kept rigidly fixed on me; and now and then, at the mention of anything which recalled to their minds a Scripture fact or allusion, they would respond by giving vent to a deep groan or sigh. Knowing the simple minds I was dealing with, I kept clear of all controverted points in regard to the identification of particular localities; nor did I allude to a fact which had only a monkish tradition as a voucher for its accuracy. But, indeed, there was no need. It was sufficient to say that I had walked over the Mount of Olives, or that I had visited Bethany, Bethlehem, Nazareth, Sea of Galilee, and the rest, and the people felt as satisfied as though they had seen the places themselves. They received my

testimony as a fresh confirmation of their faith. After this I gave them the message of salvation and exhortation, which I was charged with by the Rev. J. U. Graf, their former minister, and the man who raised Hastings to a pitch as yet unapproached, from a certain point of view, by any of the towns and villages in Sierra Leone. The result of his labours may be seen (in part) to-day in the large number of those who fill the ranks of the Native ministry, one-fifth of the ordained having been born in that village.

A few days before I left Freetown, I was presented with an address. A public banquet was given in honour of the occasion, and a display of fireworks illuminated the darkness of one-half of the night in the quarter of

the town where we were assembled together. Those who signed the address included Dissenters as well as Churchmen. At any time the fact would be striking; but it was particularly so on this occasion, considering the strong feeling I found prevailing amongst religious parties in the settlement.

I observed that in their postprandial orations that evening every succeeding speaker dwelt largely upon the debt of gratitude owed by us to the C.M. Society, amongst other things, for having given me the privilege of visiting Palestine with a view to study the Arabic. The Dissenters present joined as heartily as any one in the cheers which generally followed an allusion to the Society's loving care of us, and their ardent desire for our advancement.

THE SOCIETY'S PARISH—TRINITY, KISSY ROAD.

This, as already stated, is the only church now retained by the Society. The Report for 1876 of Mr. Nicholson's late Native Curate, the Rev. J. E. Taylor, gives the number of Native Christian adherents, including catechumens, as 1413, of whom no less than 560 are communicants. There were in November last 126 candidates in the confirmation class. The Sunday-school "continues to prosper: its numbers increase at every gathering; old and young are becoming more interested." The Day-school is not so well spoken of. House-to-house visitation is regularly carried on. The church-members have adopted a regular plan of monthly contributions towards religious and charitable objects. A catechist (the son of the late Rev. Joseph Wilson, whose lamented death we have already mentioned) works among the heathen traders visiting Freetown. Mr. Taylor gives a cheering account of three members lately removed by death:—

During the year, death has taken away twelve of our members—nine females and three males. Some of them, I am happy to say, were bright examples to their fellow-members. One was a young Christian of very great hope and promise, who was cut down at the early age of twenty-nine. Another, an aged member, was a sufferer for fourteen years, but a faithful servant of Christ. A third was a man of very great influence in the district, good sense and judgment. He was always resorted to in every case of difficulty. The greater part of his time was spent in settling disputes, and in trying to restore harmony and goodwill where such was wanting. He was always ready to every good work. His is indeed a loss to the district, and also to the city.

I was much cheered by their dying words. The first of the three said, during her last illness, "It is good to have religion in one's younger days, if not, what would become of me now? My trust is in my Saviour—thank God through Jesus Christ!"

The second said, "The God I trust in from my younger days is still with me. I have seen my way."

"I cannot express to you," said the third, "what I have passed through these many weeks. I know not what I should have done but for the help of my Saviour. It is a matter of surprise to my people how I have borne my pains. The God I have been serving hitherto has not failed me at this hour. I feel more and more the sweetness of trusting in Him. I am prepared for whatever He is pleased to send. If it

be a return to health, well; if not, His will be done." For all these evidences of the success of the Word, we thank God and take courage.

In February last the church was re-opened after indispensable enlargement and restoration, which had cost 1200*l.*, a sum raised by Mr. Nicholson's exertions, and largely contributed to by the congregation.

EDUCATIONAL INSTITUTIONS.

Our number for July last (p. 438) described the new plans for the development of *Fourah Bay College*, and mentioned its affiliation to Durham University. The number of students as yet is only sixteen, but we doubt not that the educational advantages now provided will soon be more appreciated. The Principal, the Rev. Metcalfe Sunter, is working indefatigably to make the College a real power, and his efforts have been well seconded by the Rev. A. Schapira and the Rev. J. B. Bowen. As already mentioned, the Rev. C. A. L. Reichardt will also render important assistance. Mr. Sunter's first report will be read with interest:—

Report of Rev. M. Sunter.

We commenced the year 1876 with seven resident students, and one non-resident: at the present time we have thirteen resident and three non-resident. Of these sixteen students, four are holders of Society's Scholarships, of whom three are destined for mission work; five are students on the old foundation—the last of a bygone period; the remaining seven are entirely self-supporting, i.e. pay-students.

A most important step having been taken in the affiliation of this College to Durham University—the proposal for which was carried unanimously in full Convocation, May 16th of last year, 1876—our curriculum is, of course, the same as that of the Northern University. Our subjects are as under:—

For the Licence in Theology (L. Th.), December, 1877:—(a) *Greek Testament*: Epistles to Thessalonians, Ephesians, Philippians, Colossians, Philemon, Timothy, Titus, and Hebrews. Also Gospels of St. Mark and John, Acts of the Apostles, in Greek. (b) *The Ecclesiastical History of the First Four Centuries*. (c) *The History of the Church of England*. (d) *The Liturgy and Thirty-nine Articles of the Church of England*. (e) *Criticism and Interpretation of the New Testament*. Hebrew is optional, but the whole of the students will elect to take it.

For the First B.A. Examination, Dec. 1877:—Greek Classics: Herodotus, books i.—iii.; Latin Classics: Virgil's *Æneid*, books i.—vi.; Latin Grammar, Greek Grammar. Ancient History: Period equivalent to that contained in the three

books of Herodotus referred to above. Logic. Scripture History: Ruth, Josh., I. and II. Samuel, I. and II. Kings. Greek Testament: Two of the Gospels. Arithmetic: General, also Euclid. Latin Composition. English History to the Accession of William the Conqueror.

These subjects are for the ordinary Arts Degree. We can scarcely aim at the Honours Examination as yet, excepting it were in Theology.

There are now, therefore, six students who have matriculated in Arts; five have passed the Admission Examination in Theology; two are preparing for the Arts Matriculation; two are preparing for the Durham Medical Registration Examination, with a view to the study, hereafter, of Medicine. The one remaining is not sufficiently advanced as yet to pass the College Admission Examination. The whole of the students, Arts and Theological, so far as I can judge, have done remarkably well, and made very commendable progress in their studies. I am pleased to be able to bear testimony to the cheerful spirit of work which has characterized all, without exception; and from the past I augur—with God's blessing on us—well for the future.

The moral character of the students is worthy of all praise; nor is their character, religiously, such as to raise any doubt in my mind. As to the effect, in that direction, produced by the new order of things, being any other than beneficial, rather, I think, the bringing judiciously together of students, who

are destined to move in different spheres of life, will lead to the mutual benefit of all classes of them.

The five theological students have taken part in work in our little ecclesiastical district of St. Clement's, Cline's Town—have had constant exercise in delivering addresses, week-day and Sabbath, to our congregations—and will, I trust, with the blessing of God resting on them, prove successful labourers in that great field—the world. We are wanting men of improved standing, and means must be taken to raise up such for the work of the Gospel. We shall (p.v.) send out students with a good knowledge of Hebrew, and by no means a bad knowledge of Arabic, which latter is a most important branch of study, and must be taken up. The Rev. A. Schapira is now taking up the Mohammedan Controversy—text-book, "*Mizan-ul-Haqq*"—with the divinity students, which will further tend to their usefulness.

Our little church at Cline's Town is

well filled with an intelligent and appreciative congregation; Sacrament of the Lord's Supper is well attended, there being nearly fifty communicants. The weekly classes and monthly Missionary Meetings are also well kept up, while a Timneh service is held every Sabbath morning at Cline's Town wharf by the junior tutor, Mr. Davies.

On the whole, our prospects are, I may fairly say, hopeful; though it will take some little time for us to work up the College to the point which I should like to see it reach in point of numbers. All, however, Heaven prospering, will come in time. We have difficulties to face which every new undertaking must always encounter, but by degrees our way is growing clearer of obstruction. We shall yet see *Honour-men* from the Fourah Bay College, bright examples of African intellect, so long and so often decried. May the Lord bless His work and raise up labourers, as also good men and true patriots!

In the "little ecclesiastical district" alluded to in this Report as assigned to Fourah Bay College as a field of labour for the students—an admirable plan—there are 130 Native Christian adherents, of whom 50 are communicants, and two schools with 70 scholars.

The *Grammar School* continues to prosper under the able direction of the Rev. J. Quaker. It more than pays its expenses, and draws nothing from the Society's funds. There are now 104 pupils. Two of them have lately gained scholarships at Fourah Bay. There is a Juvenile Missionary Association in connexion with the School, which contributed last year 50*l.* 11*s.* 5*d.* to the new "Sierra Leone Church Missions." Two young Africans, Messrs. Moore and Spain, who were sent to England at the expense of the School to receive special training as teachers, and who while here took a very good position in the Cambridge Local Examinations, have lately become the principal tutors under Mr. Quaker; and we trust that their Christian influence over the youth of Sierra Leone may be made a real blessing.

The *Female Institution* also goes on satisfactorily. We have already referred to the return of Miss Caspari to her old post, and to the appointment of Miss Cartman. Miss Shoard's influence during her residence in Sierra Leone has been most excellent, and we earnestly trust that her health may be so recruited by a visit to England that she may be enabled to go back after a while and devote many years to the work in which she has been so useful. The last Report we have received is from Mrs. Caiger, who so kindly went out to take Miss Caspari's place during her absence, and is dated April 1876. It mentions, *inter alia*, that future examinations are to include cookery and household economy. There were 50 day-scholars, 24 boarders, and 4 monitors. Of the boarders, two-thirds were communicants; but Mrs. Caiger longed to see more marked tokens of spiritual life among them. She mentions, however, one or two cases of exemplary Christian character in those who have left the Institution and are now the wives of Native teachers.

SOUTH INDIA MISSION.

IV. TELUGU MISSION.



INCE the last systematic review of our Missions to the Telugu-speaking people on the Kistna and Godavery rivers, which occupied the number for June 1874 of the late *C. M. Record*, the progress of the work has been steady and satisfactory, though somewhat barren of exceptionally interesting incidents. In the first number of the new *Intelligencer and Record*, for Jan. 1876, we gave (p. 56) a summary of the then recently reported results, showing that between 1865 and 1874 the number of Native Christian adherents rose from 640 to 3540, and of communicants from 137 to 567. The following statistical table, made up to Sept. 30th, 1876, which we have just received from Madras, will show—as far as figures can show it—that the Lord's blessing continues to prosper the Mission.

TELUGU MISSION, Sept. 30th, 1876.		No. of Villages containing Christians.	Native Clergy.	Native Catechists and Readers.	Communicants.	Baptized.	Candidates for Baptism.	Total of Adherents.	Baptisms.			Schools.	Scholars.
									Adults.	Children.	Total.		
Masulipatam	.	34	1	10	153	960	470	1430	52	70	122	22	331
Bezvara	.	24	1	5	42	195	481	676	8	9	17	9	160
Ragbapuram	.	53	...	9	210	611	118	729	7	31	38	14	165
Ellore	.	28	1	9	103	528	318	846	67	96	163	27	412
Dumagudem	.	16	1	3	62	310	22	332	16	16	32	5	115
Total	.	155	4	35	570	2604	1409	4013	150	222	372	77	1173

It will be seen that in two years the number of villages containing Christians has risen from 110 to 155; of Native Christian adherents, from 3540 to 4013. The communicants have only advanced from 567 to 570, which is not satisfactory, and which we are unable fully to explain. At Masulipatam and Ellore there is a decided increase; the other three centres show a decline, Bezvara particularly. At this latter station Mr. Harrison has been engaged upon a weeding process, as will be seen when we present his Report. The number of scholars in the schools of all classes has risen from 1524 to 2292.

The staff of the Telugu Mission, so far from having been increased with the growth of the work, is distinctly weaker than it was three years ago. We still have the Rev. J. Sharp at the Noble High School; the Rev. W. Ellington in charge of the Masulipatam district; the Rev. F. W. N. Alexander at Ellore; the Rev. J. Harrison at Bezvara; the Rev. J. Cain at Dumagudem. The Revs. W. G. Baker and A. Morgan, then young missionaries learning the language, are now in charge respectively of the Vernacular Training School at Masulipatam and the Anglo-Vernacular School at Ellore. We have lost in the interval the Revs. A. H. Arden and T. Y. Darling, who have retired; the Rev. H. B. Kendall, transferred to Madras; and Mr. J. Thornton, the able Training Master, who is in Australia for the benefit of his health, though we hope only for a while. The Rev. J. E. Padfield is also at home on sick leave. The Rev. W. Clayton was in England a large part of the

time, but has now returned to Masulipatam. The only two new men sent out have been the Rev. James Stone and the Rev. W. Mitchell, the latter transferred from Travancore. Both have been as yet in the first stage of their work, acquiring the language. The latter was very successful in mastering its difficulties, and much was hoped from him; but an illness, to be referred to by and by, necessitates his return home. Mr. Stone, notwithstanding much illness, has rendered important assistance to Mr. Sharp. The new labourers from Australia will be noticed under the head of Ellore.

No addition has been made to the Native clergy. The Rev. M. Ratnam is still at Bezvara, the Rev. A. Bhushanam in the Masulipatam district, the Rev. G. Krishnayya at Ellore, and the Rev. I. V. Razu at Dumagudem. It is hoped, however, that several candidates for holy orders may be presented to the Bishop of Madras within the next twelve months from both the Masulipatam and Ellore districts.

An important step in the development of Native Church organization has been taken during the past year, by the formation of a Telugu Provincial Church Council, as in Tinnevely and Travancore. It consists of four of the European missionaries, all the Native clergymen, six Native communicants "to represent the higher educated members in the Telugu Church, to be chosen as vacancies occur by the Council;" and four communicants from each district "to represent the village communities, to be chosen every three years by their respective District Councils." It is provided that at least two of these latter must be "persons of independent means and not receiving pay from the Society." The functions of the Council are to discuss matters of general interest in the Mission, or which may be specially referred to it by the Bishop of Madras or the Madras Corresponding Committee, and to encourage self-support and voluntary evangelistic effort in the Native Church. The first meeting was held at Masulipatam on September 9th and 11th, 1876, and was attended by three English missionaries (Messrs. Alexander, Ellington, and Baker), two of the Native clergy, and eight of the Native lay representatives, several being unavoidably absent. The Rev. F. W. N. Alexander presided, and the Rev. Manchala Ratnam was unanimously elected Secretary. A large number of English and Native friends were present to hear the discussions. The constitution and regulations of the Council were taken *seriatim* and approved, and the following topics were discussed:—"Mission work among the heathen and Church organization," opened by the chairman; "The best mode of instructing catechists and Native agents," by Mr. Ellington; "The common faults of parents in bringing up their children," by Mr. Ratnam; "Self-support in the Native Church," by Mr. Bhushanam; also the subject of Christian vernacular literature, on which the Bishop of Madras had requested the opinion of the Council. On the Sunday which intervened between the two days of meeting, the Holy Communion was administered to seventy communicants, and special sermons were preached by Mr. Alexander and Mr. Ratnam. Mr. Alexander writes, "The Native clergy threw themselves earnestly into the movement. The speeches were both practical and interesting. It was no small thing to see Europeans and Hindu Brahmins, Sudras, and Malas brought together for the first time into council, and we may certainly believe that the Provincial Council will gather strength, and become the chief ruling power in the Mission." We heartily join in the prayer with which Mr. Ratnam concludes his interesting minutes of the proceedings:—"May He who is ever present to hear the petitions of His faithful children, wherever they meet, pour out His Spirit abundantly on the Provincial Church

Council just started, and bless its efforts for the propagation of the Gospel among the heathen!"

Masulipatam.

It has been a great grief to the C.M.S. Committee that they have had no one hitherto to send out to the assistance of the Rev. John Sharp, the Principal of the *Noble High School*, who is borne down with his multifarious labours. Two competent Oxford graduates, however, the Rev. E. N. Hodges, late Tutor at the Church Missionary College, and the Rev. A. W. Poole, have offered themselves for work in connection with the School, and will, we trust, go out in the ensuing autumn. But the following letter from Mr. Sharp shows that the School has suffered not a little by the weakness of the staff:—

From Letter of Rev. J. Sharp.

Sept. 19th, 1876.

The Government Inspector's visit to our school was made in August, and his Report has just been received. It says, "As a rule, the staff of teachers is particularly weak for an Institution of this standard. The labour which such a low-graded staff as this throws upon the head master must be excessive. I hear, however, that there is a probability of Mr. Sharp's having the assistance of an Oxford graduate. The general results of my examination are not so satisfactory as I had expected them to be. The English, in all its branches of reading, grammar, spelling, composition and translation, wants more careful teaching on the part of the junior masters. Also the arithmetic wants more careful and intelligent teaching. There was much slovenly workmanship shown me. . . . This school—for the cleanliness, neatness, and convenience of its hall and class-rooms; for the excellence and completeness of its furniture, apparatus and appliances; and for the perfect order and discipline maintained throughout—is a model Institution. It is the best foundation-school that I have seen in India. The copy-writing is very fair indeed. I may add, in conclusion, that I noticed in the compound two Badminton courts, and I found that the senior boys turn out every evening after school for a game, which they seem to enter into with considerable spirit: on certain evenings, Mr. Sharp and other European gentlemen of the station join them."

The Director of Public Instruction, in reviewing this Report, says, "The attendance in the Noble High School has fallen since the last inspection from 215 to 194, and the general result of

Mr. Kershaw's examination was not quite so good as might have been expected. This seems in some measure due to the weakness of the staff, which can only be corrected by degrees, as opportunities occur of introducing men of higher qualifications. In some important features the Institution maintains its pre-eminence. Mr. Kershaw bears testimony to the high order and discipline which pervades the establishment, to the completeness of its educational appliances, and to the excellence of its copy-writing."

The branch school in the heart of the town was also inspected by Mr. Kershaw, but a copy of his report on it has not yet been received. It contains about eighty pupils.

At the end of each official year (March 31st), in the returns which have to be sent in to Government, the total cost of each school has to be divided by the average *daily present* throughout the year. As the number in a school decreases, this division is smaller, and the quotient is larger. For teachers cannot be dismissed and re-engaged at pleasure, and so the cost remains about the same. But the size of the quotient brings us blame as too costly in our expenditure. The outlay which is involved under the heads which the Inspector commends, and that for the Christian instruction, for which Government schools have to make no provision, are too often forgotten in making comparisons with other schools.

At the University Examination of December, 1875, the school did fairly in the F.A. Examination, passing five out of seven. The matriculation results were better than 1874, but only seven out of fifteen passed. This year there

are twenty in the Matriculation Class, but very few are likely to do well, I fear. And the great failure in our Matriculation Class in 1874 makes us have only four in the highest class now to go up for the F.A. Examination, so that only poor results may be expected in it. Out of the Junior F.A. Class, preparing for 1877, two have already left for Rajahmundry to escape Bible-teaching.

Another year has passed away without a single convert to cheer us. Two young Brahmins, high in the school, avowed last October their resolution to be Christians. They were confined at home, and kept under surveillance for a time. A Native deputy-inspector of schools, who was educated in our school, and is related to these young men, wrote a series of arguments in Telugu against Christianity, chiefly taken from Bradlaugh and other atheistic writers. This influenced them to change their minds, and one of them has since printed the pamphlet with a challenge to the missionaries to answer it. It has been widely circulated. A translation of it has been given in the Noble School Magazine for June, July, and August, that Christians in England may see in what ways educated young Hindus are being misled. Bradlaugh's *National Reformer* is every week widely read by them in Masulipatam, and is implicitly believed. Some numbers of the School Magazine have been sent to him, and he has promised to give it and the missionaries here a setting-down in his paper. A grant of "Free-thought Literature" gratis has also just been obtained by the young men of Masulipatam from the National Secular Society through its President, Mr. C. Bradlaugh. In his Annual Report to that Society, held on Whit Sunday (June 4) at Leeds, he praised the Hindu periodical published here, *Purushahthapratham*, and spoke of its doing good work throughout the Presidency. On the other side, our School Magazine has been maintained still; but for above a year the entire burden of it has been on myself, and the time and labour it requires are so great, besides the expenses, that I feel quite disposed to let it cease at the end of the year. Only one other of our missionaries, the Rev. J. Cain, has assisted me by supplying some articles. The other local Hindu periodical, *Svadhyaanaprakasini*, spent nine and a half columns, a fourth of its

June number, in attacking the magazine, and the article was "to be continued," so I hope the magazine has been doing good service. Our Native Christians continue to issue their Telugu Monthly, called *Hitavadi*. On July 1st, a public lecture in Telugu was given to a large audience in the Hindu School by a very clever but very captious pleader in the courts. Amongst other arguments, the fact that missionaries have to learn Telugu from munshis, and when sick send for the doctor, was urged against St. Mark xvi. 17, 18, to show its untruth and Christ's powerlessness to do what He said He would (see, too, John xiv. 12). The article in Chambers's Cyclopædia on Christmas was quoted to prove that Christ was really a person of such insignificance that even the day of His birth is not known. Christians believe it was on December 25, but the rain at that time of the year would not allow shepherds to be watching their flocks by night in the open fields. And Christians confess in the margin of their Bibles that they have made a mistake of four years in the year they have promulgated as that of Christ's birth. The truth of the Gospels, it was urged, could not be trusted, as one of Christ's chief apostles told lies, and another took a bribe. Why should we think the rest were any better?

The three mission high-caste girls' schools, in different parts of Masulipatam—more especially intended to reach the young female relatives of pupils in the Noble Schools—have done well in the year. There have been about 120 girls on the rolls; thirty-eight passed for various Results Grand Standards at the inspection in May, and obtained in all Rs. 349½ grant, which is higher by Rs. 116½ than they have ever earned before. Two girls for the first time passed for the fourth (higher) standard. They have happily not yet been removed from school, but are doing good service in starting an instance of female pupil teachers in their school. The old obstacles in the way of female education, however, remain very strong; very irregular attendance, early marriages, caste prejudices, removal from schools when very young, and no home support in getting lessons learnt, discipline maintained, and minds purified or refined. Mrs. Sharp was unfortunately obliged to start suddenly for

England to save the life and health of our little girl. Her [temporary] absence was a loss to the girls' schools, and still more to the zenana work, which she was vigorously prosecuting with the aid of a Native Christian lady, wife of a Noble School convert of 1866. They had got about forty pupils in all, of various ages and attainments, spread over a number of houses, when Mrs. Sharp had to go away. Two ladies sent out by the Indian Female Instruction Society arrived at the end of 1875, and they have

most cheerfully done all they could to try to keep some of the doors open since her departure; but want of knowledge of Telugu, and failure of health in one of them, have made it impossible for them to do more than a little in this way. The Native lady, too, has had to give up the work since June 30th—at any rate for a time. So there is much call for help in prayer from our friends for this important work too. Till we get more hold of the women, we cannot do much more with the men and boys.

The *Vernacular Training School*, formerly worked by Mr. Thornton, and then by Mr. Padfield, is now under the charge of the Rev. W. G. Baker, whose previous experience as a young missionary has been in evangelistic effort, but who writes that he enjoys this educational work "far more than he ever thought he could." Thirty-six Native Christians and six Hindus are being trained in this institution as teachers. Attached to it is a Practising School with sixty-five boys, and a school for Mohammedans with seventy-four boys. The former has been very well reported on by the Government Inspector, but of the latter he reported unfavourably, saying that "throughout India the Mohammedans are far behind the Hindus in capacity for learning."

The evangelistic and pastoral work in the *Masulipatam District* is carried on by the Rev. W. Ellington and the Rev. Ainala Bhushanam, the latter superintending the Gudivada sub-district. There are 1429 Native Christian adherents, but only 153 of them are communicants. During last year, 52 adults and 70 children were baptized. It is some years since any detailed report of this branch of the work appeared in the Society's publications, so we are glad to have the following full, interesting, and very encouraging Report from Mr. Ellington to present. We see in it very distinctly how the village congregations in the Telugu country have been multiplying during the last few years, what patience is required in instructing them, and how manifestly in India, as elsewhere, "not many mighty, not many noble are called, but God hath chosen the weak things of the world . . . and base things of the world, and things which are despised :"—

From Report of Rev. W. Ellington.

It is about eight years since we were transferred from Bezvara to this work. At that time there was the congregation in Masulipatam itself, and there were two others out in the villages, one rather large, and the other quite small. Besides these two villages having Christians, there were six more in which schools had been established, and where a large number of adults professed a desire to receive Christian instruction. There can be no doubt that about that time a spirit of inquiry began to manifest itself such as those who were in the field before us had rarely if ever been privileged to witness. That the poor Malas were seeking after the truth pure

and simple, I dare not say; but that they wished, many of them, to place themselves and their children under the directing care and guidance of the Christian missionary, there is not the slightest reason to doubt.

I well remember how these people, representatives often from different villages, beset me, and followed me in the latter part of the year 1868, and the impression left on my mind at the time. I said to myself, "This is surely something very different from what we have been accustomed to see in these parts, or to hear of from others." Can there be a doubt as to what our duty is? Would a popish priest allow such an oppor-

tunity to slip by unimproved? True, they may have, many of them, but extremely vague notions as to what they are to get by following us in this way; but here they are. There is such an opening as we could not have made by our own efforts. There is a word which says, "Behold, I have set before you an open door;" and another which says, "The entrance of Thy Word giveth light." Thus we reflected, and with the above words of the Psalmist especially on our minds, we resolved, with such helpers as God had then given us, to do our best to plant and water, and to wait upon Him for the increase.

I have already mentioned that then (in 1868) there were Christians in two villages, and schools and catechumens in six others. Now there are twenty-four villages having Christians, and at least thirteen more where there are candidates for baptism. In 1868 there were no communicants in the village congregations; now they are to be found in not less than twelve villages, and others are gradually coming on. Referring to the register, I find that, whereas eight years ago the total number of baptized was 250, it is now 975. So, again, in 1868 we had agents stationed in eight villages; now the work of the district is divided into six circles, each of which sends two delegates to represent it in the District Native Church Council, along with the catechist, who, as head of the agents working in the circle, is an ex-officio member.

Here then we may, we think, set up our Ebenezer, humbly crave pardon and give thanks for the past, and also hopefully contemplate the future.

But whilst we thus feel bound to give thanks for the results as a whole, the work, to us who are engaged in it, does appear to progress but very slowly. Two and sometimes three or more years even it takes to prepare the candidates for baptism. People may well say, "Why is this?" And years before I became a missionary I remember hearing the question asked whether we have a right to withhold for so long a time this privilege from those who are seeking it. I see no help for the delay so long as our converts continue to come mainly from the lower castes. In some instances it must be confessed that the people seem as if they have got all they wanted, when, after having begged for a teacher, per-

haps for two or three years, one has at length been sent to instruct them. Then comes a trying time for the missionary. Is it that these people really wish to be taught to know and do better? or have they only been begging so long for a resident teacher, that thereby they may improve their social position? In the course of a few weeks, the missionary pays the village a visit. The children are coming to school after a fashion, but the adults have as yet learnt nothing. Sometimes it is difficult to make out whether the blame belongs to the teacher or the people. Too frequently it is the fault of both. Then there are obstacles to progress which we are obliged to admit to be unavoidable. The poor people live constantly from hand to mouth. At one time of the year they go away to a distance to dig canals, &c., under the Department of Public Works; at another they go to the Godavari District and remain some weeks, where the demand for labourers seems to be yearly increasing. Moreover, as soon as a teacher appears amongst them, they are more than ever persecuted, ridiculed, and oppressed by their masters, as well as annoyed in a number of ways. It is no wonder, therefore, that many go back, and others waver and halt for a while between two opinions. Other reasons might be given. Hitherto the people have lived for the most part like beasts of burden; and the learning of the Creed, the Lord's Prayer, and Ten Commandments is to them no slight task. Besides, they have not only to learn the Commandments, but also to promise to keep them; and therefore it does seem to be expedient to watch their conduct at the recurrence of a few of the heathen festivals before we take their promise to renounce the devil and all his works; and experience proves it to be necessary to let one or two busy seasons of the year pass by, and see whether they can give up Sunday labour ere we publicly put the question, "Wilt thou obediently keep God's holy will and Commandments, and walk in the same all the days of thy life?" The simple fact is this: we may be thankful if we are privileged to gather into the fold a tenth of those who at first asked for a teacher. We cannot, therefore, be too careful, as some black sheep will get in, however closely we may watch. And this fact too may supply an answer to those who will say

that the Malas are only coming over to Christianity in order to better their worldly position. Granted that this may be true of 180 out of the 200 who first offered themselves, and have gradually gone back; but hardly of the twenty who have learned what it would cost them to follow Christ, have made up their minds what they will do, and have for years been adhering to the same.

The position, then, of the Telugu District missionary is now, and has been for some years past, somewhat similar to that of the head of a school containing from twenty to forty classes, with this difference, that, instead of his pupils being located in a number of class-rooms under one roof, they are scattered about in as many villages. In the prosecution of this work I would mention one or two chief points which we endeavour to keep steadily in view.

The first is to see *that, notwithstanding difficulties, the people be taught more and more of the Word of God.*

A scheme of instruction is arranged in consultation with the catechists and teachers, suited to the different stages of knowledge at which the people have arrived. The catechumens will be learning, together with the Creed, Lord's Prayer, and Ten Commandments, the story of the creation and fall, and of the birth of our Lord, and of John the Baptist. Those newly baptized will be engaged for about a year with Old and New Testament stories. For the following year, we give them the whole of Genesis and one of the Gospels. So, again, for the older congregations we assign the historical books, and the Acts or portions of the Epistles. Along with these there is of course instruction regarding the Lord's Supper. We all know how much easier it is to set down all this than it is to get it done; but the thing is to try and persevere, and some progress is sure to be made. I remember, when one teacher showed me how impossible it was for him in a year to get through Genesis, and teach it properly at the evening prayers, I said to him, "There are fifty chapters in the Book and fifty-two Sundays in the year. Take a chapter a week, and make it the lesson at one of the services, and explain as you go along."

The next point to which we endeavour to pay very especial attention, as being essential to the carrying on of the first,

is *the instruction of the agents.* They are classed as follows:—

1. Catechists who were schoolmasters, but have been promoted to be heads of circles.

2. Schoolmasters or evangelistic agents, who have been trained in Masulipatam.

3. Readers, or teachers of very elementary lessons, who have learned to read and write rather late in life.

In this district, those in the lowest class are required to master a chapter a month of St. Luke's Gospel, a portion of questions on the prophecies, and of Dibb's "Old Path" or "Exposition of the Creed, Lord's Prayer, and Ten Commandments." Those in the second class read in addition to the "Questions on the Prophecies" and the "Old Path," the three synoptic Gospels generally, and the Gospel of St. John in particular. For some time those in the first class read the Epistle to the Hebrews, the Articles, and Church History; but they were allowed to discontinue these in order that they might be able to prepare for the Bishop's prize examination, the subjects for which are the Epistles to the Romans and Galatians, a portion of the Pentateuch, and the three first chapters of the Book of Revelation. As soon as this examination is over, they will begin a course of study prescribed by the Bishop of Madras, in the hope that at least some of them may be thought worthy at a future day of being set apart to be Native pastors.

One more point has to be mentioned, to which we try to pay particular attention, and that is *the impressing upon our people right views regarding the duty of supporting their teachers.* All things considered, I think we have much cause for encouragement at what many of our people are doing in this respect. If the amount contributed in a village is small compared with that expended, so, be it remembered, is the number of Christians small compared not only with the whole heathen population, but with the non-Christian Malas.

I have mentioned some of the difficulties which have to be encountered in the prosecution of this work; but I feel that before I conclude I must, in justice to the poor Malas, produce a specimen or two to show that what I have stated above is happily not true of every company who ask for instruction. I ought

to add also that the Madigas whom we received just before I left for England have remained true, although they have been rather badly treated. Their first teacher died; the next misbehaved; and we have not been able to spare them another since.

But in order to give a fair idea of the more pleasing and interesting parts of our work, I have been tempted to wish sometimes, whilst turning over the pages of the *Gleaner*, that I could myself pencil or photograph the scene in a Hindu village at the time when we are receiving a number into the congregation of Christ's flock. But, as this is quite beyond my power, I will give some account of a day spent in a village in the early part of this year, taken from notes which I made whilst the particulars were fresh in my memory.

I am seated in a good-sized cowshed in the village of K—. It is about noon. All is quiet, nearly every one having "gone to eat rice." I have breakfasted, and am engaged reading the *Church Missionary Record*. The cowshed may be forty feet long and ten or twelve wide. One side of course is open, and the passers-by hardly ever fail to stop and have a good look at me. By-and-by the catechist appears, and informs me that there are over sixty candidates for baptism; but that, on examination, he finds that only thirty-two, including children, can be presented at this time. I remark, "You say over sixty candidates: I thought fifty was the outside." "Yes, it was for a good while; but a few more have joined, and as many as nine babies have been born quite recently." Thus we go on talking for a while, and when I rather complain that the candidates are long in coming, the catechist smiles, and reminds me that as there are a good number of women, they will necessarily require some time to get themselves ready. Whilst, therefore, they are keeping me waiting, I will endeavour to relate briefly how these people were brought under Christian instruction. This new congregation at K— must be regarded as an offshoot of another at Y—, whither I was invited first by a few inquirers who came to me in Masulipatam in 1870. I paid them one visit in March, 1871, and sometime afterwards left for England. On my return I found an attentive, orderly congregation, consisting of over eighty members. Just at

that time also (early in 1874) the people of K— came to me asking for a teacher. How had this desire been awakened? The teacher of the school at Y— had been in the habit, during his two weekly half-holidays, of visiting the neighbouring villages of which K— happens to be one. I could not at once give them a resident teacher, but I put a youth, fresh from the Institution, to attend to the school at Y—, and recommended that the elder man be appointed on the "Walter Jones Fund" to itinerate about, and to give a good portion of his time to the new inquirers at K—. About nine months ago we were able to spare a teacher to reside at K—; he keeps a school by day, and instructs the adults in the evening.

Now at last they have come, and are seated in front of me in the form of a semicircle—the women on my right and the men on the left. I express pleasure at seeing so many women coming forward, observing that we do not get on at all well in those villages where the congregations consist chiefly of men. A teacher assenting to my remarks added, "The presence of the women is as essential as the pole to the bandy; no getting along without it." First of all we held an examination in the Creed, Lord's Prayer, and Ten Commandments. Some repeated these fairly; others not so well; but we were able to pass all who were presented, having reason to believe that, to the extent of their knowledge, they are sincere in their promise to renounce idolatry, and all other works of the devil, to believe in Christ as their only Saviour, and to endeavour to follow Him for the rest of their lives. Next we asked, "What is baptism?" They answered, "A sign." "Yes, a sign or mark, but of what?" Answer: "Of a change of mind." In the course of the service, also, questions were put, and answers were given which showed that they fairly understood somewhat of the nature of the engagement into which they were about to enter. The following is a brief summary of the words of exhortation which we addressed to them before taking leave:—"Our object in coming to live and work amongst you being to teach you the true road to heaven, to guide you in it, and to meet you there, we would have you to remember that you have started on that road to-day. You have taken a step—a most necessary step—but, mind, the set-

ting-out on a journey is not the same thing as getting safely to the end of it. For instance, I hope to get home to Masulipatam on Friday next; and in order to this I must of necessity cross the Upputérú. Now, will simply crossing the river of itself get me home? No, I must push on some thirty miles further. Just so you have crossed the river to-day, and you must not be idle and loiter as if all was done. You must come for more instruction. You have been baptized into Christ's death; you are to show this by rising with Him to lead new and holy lives. Especially as by the one sacrament you are made partakers of Christ's death, so must you begin at once to prepare for the other, the object of which is to help you to keep

a constant remembrance of that death until He comes again. Again, after crossing the river, I have to be careful against snakes, mad jackals, &c.; so too have you to watch, pray, and fight against sin, the world, and the devil."

The wants of the better-to-do classes are not lost sight of. It is the glory of the district missionary to remember that he came out for no mere section of the Hindu people, for no particular caste, high or low. He is free for all, a debtor to all, and the servant of all; accordingly, on arriving at a village, he goes first to the caste people, seeks the chief places of concourse, and there makes known that which will prove "the power of God unto salvation to them that believe."

Mr. Bhushanam gives a pleasant account of a good catechist's wife:—

From Report of Rev. A. Bhushanam.

A sub-catechist and his wife are supported by Christian friends in England. She conducts the small vernacular school in the village in which they are stationed, while he looks after the work of several villages in its neighbourhood as an itinerating sub-catechist. His work is principally to preach the Gospel to the heathen, and also to prepare the catechumens for baptism. The schoolmistress has had considerable experience in teaching, and the school is getting on well under her tuition. Besides this, as the opportunity affords, she instructs the women in the village, and makes herself very agreeable to them by her good manners and lovely disposition. The people in the village cannot but love her for her winning manner and Christian character. The following was the independent testimony borne, with regard to her Christian character, by a heathen Kammaman in the village. I went out as usual one morning to preach the Gospel to the caste people, and the conversation so turned upon the benefit accruing to a man who has a good wife. I told them the careful management of his household affairs, and the good training of the little ones in the house, entirely depend upon the mistress of the house, but not upon the master. He has to look after the work in the fields, but she has, as a good housekeeper and helpmate, to conduct the house properly for

the happiness of her husband. I quoted several passages out of that beautiful book, the Proverbs of Solomon. While men and women were listening to my words, a very old man, who has got a field close to our catechist's house, stepped forward from their midst, and said before all people, "There is not one woman in this village who is like the wife of your teacher." He said, "She is a good woman, and I often hear her singing beautiful Christian songs, and offering up prayers with her children when the husband is absent from home." I said to him at once, "Why should not your families also do the same, and glorify God by their works? and why should you be thrown away, through your superstition, from the true knowledge which shines so brilliantly in the face of Jesus Christ?" Last year the friends mentioned above offered to support this young couple, if they labour for Christ in this heathen land. This was brought about by my fellow-companion and brother in Christ, Mr. Jani Ali, of the University of Cambridge. In one of his addresses in England he gave some account of my work, and said that labourers are badly wanted for my field. When the meeting was over, two kind Christian ladies of high rank came forward and offered to support a Scripture reader for the spread of the Gospel in my district. Ever since, the two agents are supported by them.

THE MONTH.

The Society's Anniversary.



THIS number appears on the day of the seventy-eighth anniversary of the Church Missionary Society, the time-honoured Tuesday falling this year on the first of May ; and although, according to custom, we present ourselves a few days before the end of the month, we shall not anticipate what the Annual Report has to tell. Expanding opportunities and inadequate resources—that is the burden of its tale. On one side, open doors inviting us to enter ; nations waiting and asking for the Gospel ; an unprecedented supply of aspirants to the honour of bearing the banner of Christ to the ends of the earth. On the other side—what shall we say ? Shall we say, A holy resolve, in Christ's name, to work more, to give more, to pray more, in the coming year, for the Society's work, so that the Committee may be saved the necessity of balancing between the conflicting claims of hope and prudence, of economy in the use of insufficient means, and of faith that sufficient means will be forthcoming ? God grant that this may be the effect of what promises to be an unusually stirring and stimulating anniversary !

Death of Mr. J. F. Thomas.

YEAR by year fresh gaps are made in the circle of familiar and venerated faces that surround the Committee-table of the Church Missionary Society. Last year we had to mourn the loss of Henry Carre Tucker and General George Rowlandson. At the monthly meeting on April 9th, the deaths were reported of two men whose great and varied gifts had been in different ways most valuable to the Society—Benjamin Shaw and John Fryer Thomas. Mr. Shaw, indeed, was not on the Committee, but his rare legal acumen and sound judgment made him a sagacious and trustworthy adviser in difficult ecclesiastical questions, and he was also a liberal supporter of the missionary cause. Mr. Thomas was a prominent and regular member of the Committee, and brought to its deliberations the wide experience and statesmanlike breadth of view which he had gained during a lengthened official career in India, as well as a natural keenness of discrimination, an unswerving faithfulness to the truth, and a large-hearted Christian charity. He was for many years an active member of the Corresponding Committee of the Society in Madras, even when he was holding high office, as Chief Secretary to Government, and subsequently as a Member of Council, in which capacity he stood next only to the Governor and the Commander-in-Chief. But his life in India is more fully noticed in the following “in memoriam” notes read to the Committee by his old and intimate friend, Colonel Gabb :—

John Fryer Thomas, obit. April 7, 1877, æt 79.

For forty-four years I have enjoyed his friendship. A more generous, sympathizing, and true-hearted friend I have not known.

His witnessing for Christ extends to about sixty years. It was bold and active in days, and under circumstances, when such testimony was rare indeed. As a young civilian, he used to visit the General Hospital at Madras, and minister spiritually to its neglected inmates.

Arriving in India at a period when a copy of the Sacred Volume was scarcely to be had, even in the shops, he made great efforts for its general introduction ; and was a principal mover in the formation of the Madras Branch of the British and

Foreign Bible Society, of which he was the first secretary. His Oriental scholarship enabled him to render valuable aid to the translators of the Bible into the languages of Southern India.

When holding high office in the Marquis of Tweeddale's Government, Mr. Thomas's efforts were directed to the introduction of Scriptural education into the Government schools. He was also one of the most active leaders of the movement which led to the disavowance of State control and connexion with heathen interests, by which the management of temples, and temple lands, &c., were made over to the Hindu community, and the servants of the Government, civil and military, were relieved from taking part in heathen festivals.

He was always the warm supporter of all missionary efforts. While his sympathies in this field were truly catholic, his more especial help was given to the Church Missionary Society, for which he had a great affection. For many years Mr. Thomas was a prominent and active member of its Madras Corresponding Committee, on which his practical sound sense, guiding a tender, sympathetic nature, and eager desire for evangelizing the Natives, was of the greatest value.

His house was ever wide open to the missionary, and his warm heart and ready counsel always at his service. The worn-out veteran and newly-arrived missionary alike found in Mr. Thomas a welcoming and sympathizing friend.

Returning to England after a long and arduous career, during which he had unceasingly laboured for the good of India, with a devotion, an ability, and a success which few can claim, he has, up to the very last, taken an active part in promoting to the utmost of his power the extension of the Redeemer's kingdom—the object which was ever nearest to his heart.

Although in his eightieth year, and almost blind, Mr. Thomas may almost be said to have died in harness. We have lost a *member*, and not a *former* member, of the Committee. Not even a silent member. He was present at the Conference on the Non-Aryan Races of India, on February 21st, and took part in the discussion; also at the weekly Committee meeting on Feb. 27th. On the latter day, he fainted at the door; and when he went home in the afternoon, his work was done. He never rose from his bed again.

In India he "fought the good fight"; at home he "finished his course"; throughout a long and useful life he "kept the faith." And now the Lord, the Righteous Judge, has crowned him with the crown of righteousness. India has given many noble and faithful men to the cause of Christ, but none more single-eyed, none more devoted, than John Fryer Thomas.

The Primate of New Zealand on Bishop Williams.

In the *Intelligencer and Record* for November last, we referred to the resignation, by Bishop William Williams, of the See of Waiapu, and gave a brief sketch of his fifty years' labours in New Zealand, during the whole of which period—thirty-three years as a presbyter and seventeen as a bishop—he was a devoted missionary of the C.M.S. The *Auckland Church Gazette* of February gives the inaugural address of Bishop Harper of Christ Church, Primate of New Zealand, at the opening of the seventh General Synod of the Church of that Province, which met at Nelson on Jan. 25th; and we find in it the following reference to the resignation of Bishop Williams:—

I cannot open the proceedings of this Synod without adverting to the great loss which we have sustained by the resignation of the Right Rev. William Williams, late Bishop of Waiapu—a loss which will be severely felt, not only by

the diocese to which he administered but by the whole Church of this Province.

It was on Christmas Day, in 1814, that the missionaries of our Church held their first service in these islands,

and for more than fifty years of those which have since elapsed our brother has been identified with the work and progress of the New Zealand Church: first, with his companions in the ministry, as a missionary among the Native inhabitants, and for the last seventeen years as the chief pastor of one of the six dioceses into which the colony has been divided. His consecration to his office signalized the first meeting of our General Synod; and was memorable, moreover, as being the first consecration of a Bishop solemnized in the Church of Australasia. And so it has been given to him to witness the gradual growth of the New Zealand Church from its earliest days, when the foundation was laid in the conversion of some few of the Native population, until it had assumed the proportions and responsibilities of a fully organized Provincial Church, and, like a goodly tree which had taken root in the land, was spreading forth its branches far and wide, offering its shelter alike to the Native race, and to thousands also of his own race and country, to whom, on his first arrival here, New Zealand was almost an unknown land, or only associated in their minds with savagery and cannibalism. At each meeting of the Synod, six in number, he has taken his place among us, as one of our most trusted and valu-

able counsellors, bringing to the work of it the wisdom, experience, and devotion of a long-trying soldier of the Cross; and nothing but the conviction of his absolute inability to fulfil the requirements of his office in accordance with his own sense of duty would have led to his resignation of it, and his absence from us on this occasion. It has pleased God to call His servant from his work, and while yet in this world, to a state of inaction; yet of this we may be certain, that, so long as he has any power of thought and prayer, his interest in our proceedings and in the New Zealand Church will continue unabated.

The Synod of his diocese has met since his resignation, but as yet no decisive steps have been taken (none at least of which I have received official information) towards filling up the vacant See. It will indeed be no easy matter to do so, because the diocese seems specially to require a Bishop well acquainted with the language and customs of the Native population, now estimated as amounting to 17,000, and nearly all of them members of our communion. It is by them, moreover, that such small endowment, as already exists, has been provided; in the increase of this, no doubt, we may look with some confidence to the exertions of those who are settled among them.

Death of the Rev. T. Chapman.

At the ripe age of eighty-five, the oldest in years, though not quite the oldest in service, of our New Zealand missionaries, has been taken to his rest. Thomas Chapman's missionary career began at a more advanced age than is usually the case, as he was forty years old when he went out in 1830 as a lay teacher. He was ordained in 1844 by Bishop Selwyn. The following interesting sketch of his work and of his end is from a New Zealand newspaper, the *Bay of Plenty Times* :—

This zealous servant of the Church Missionary Society entered upon his promised rest on December 22nd, at the advanced age of eighty-five years, nearly forty-six of which have been passed in the missionary field of New Zealand. The first missionary station established by Mr. Chapman was at Te Koutu, on the western bank of the Rotorua Lake, and was destroyed on the 6th of August, 1836, during the war of Waharoa, or, as it used to be called, the "Southern War."

We next find him pitching his tent on the island of Mokoia, situate in the middle of Lake Rotorua, but, finding his sphere of usefulness contracted, he in about two years moved to Te Ngae, on the eastern bank of the lake, on the ground now in the occupation of Messrs. Scott Brothers, and which, after being left unoccupied for many years, bears lasting evidence of the ameliorating effect of the indomitable courage and ardent enterprise of its former tenant.

The last place Mr. Chapman was stationed at in this district was Wharekahu, in Maketu, now the residence of his colleague and friend, the Rev. S. M. Spencer. The material at our disposal will not permit us to give more than a brief outline of Mr. Chapman's life while in this district. He came here with the estimable partner of his joys and sorrows, with all the buoyant spirit and hope of youth; counting his life as nought, he fearlessly faced death in its worst form, so that he might win souls for Christ, and spend and be spent in His service. He was one of the most successful missionaries, "an Israelite indeed in whom was no guile." His people loved and venerated him as a father, and Mrs. Chapman's life among them can be gathered from the touching inscription on her gravestone; no high-flown language or false adulation here, nothing but the heartrending cry of bereaved children—"Mother"—"Ko MATA, 1855."

Ever ready and waiting to be called, but still anxious to be found working, Mr. Chapman returned about a month ago to his old station at Rotorua, and as his strength would permit, he commenced teaching the children and grandchildren the same lessons he had taught their fathers in years gone by. But his Master had need of him, and called him to spend his Christmas in his Father's house. On Wednesday, while in conversation with Mr. Spencer, a desire was expressed by Mr. Chapman that, in the event of his death, his remains should be taken to Maketu, and placed beside those of Mrs. Chapman, and also that as

Mr. Spencer had read the burial service on that occasion, he would perform the same duty for him. At this time Mr. Chapman seemed as well and as strong as ever he was during the last fifteen years. On Friday, December 22, Mr. Chapman went to Mokoia Island early in the morning. After having had his tent pitched, the resident Natives assembled, and had conversation with him about old times and old friends. He then dismissed them, and prepared himself for the bath. Some time after, how long is uncertain, a woman passing by looked into the tent, and, finding he was not there, went towards the bath and found his body floating in the water.

The bath is at the edge of the lake, and is ten feet by twenty feet, and two feet deep. It is commonly known as Hinemoa's. The water in it is of considerable warmth, and as the sad event occurred about mid-day, the heat of the sun on the head of the deceased no doubt contributed to hasten his death, or to produce the faintness which often happens to bathers. The remains of the deceased were brought to Maketu on the 24th inst., under the escort of the Rev. S. M. Spencer and a number of Native chiefs. At daybreak on the 25th (Christmas Day) the Natives congregated in large numbers to "tangi" for their "father." At 10 a.m. the tolling of the church-bell called the people together again, when the service was read by the Rev. Messrs. Spencer and Maunsell, and the grave hid the remains of another good man, who, "though he is dead, yet speaketh."

Archdeacon Brown, of Tauranga, who was associated for thirty years with Mr. Chapman in labours for the good of the Maories in the same district, writes feelingly of the death of his old friend. "The greater part of his missionary career," says the Archdeacon, "was spent amongst tribes pre-eminently turbulent and hostile; but his Master (whom he ardently loved and faithfully served) had endued him with a guileless simplicity and unwavering faith and constant love, which carried him victoriously through many a scene of trial and danger and affliction." His later years were spent at Auckland, and, until entirely laid aside by increasing infirmities, he continued to do what good lay in his power, by visiting the jail, etc. At length, in December last, he determined to make an effort to revisit the scene of his former labours. "To my great surprise," writes Archdeacon Brown, "he came to Tauranga by sea on December 2nd. He remained with us nine days, and suffered during that time considerable pain; but when able to converse on our early experiences of missionary warfare he brightened up, and showed how thoroughly he realized the truth that *Christ must reign*." He went on to Rotorua, where he was received by the Maories with every

mark of affection ; and it was on the island in Lake Rotorua, upon which he had formerly dwelt, that the call home came to him, as related above.

Referring to the manner of his death, Archdeacon Brown touchingly says, "Some have a chariot of fire prepared for them like Elijah ; some a chariot of water, like Bishop Heber, Bishop Cotton, and Thomas Chapman." He adds the interesting fact that *seventy years ago* Mr. Chapman was presented by the Royal Humane Society with a watch, for saving the life of another boy at the expense of his own. His after-life was spent in seeking to save the lives of immortal souls, and, says the Archdeacon, "Our dear brother was highly blessed in gathering large numbers within the fold of the Good Shepherd, and at last his fond wish was fulfilled in dying amongst the people whom he loved so well."

A Request for Prayer.

MANY are the friends of the Church Missionary Society throughout the country who "continue in prayer, and watch in the same with thanksgiving" on behalf of its work. They pray for more labourers ; they pray for means to support them ; they pray for the missionaries who have gone forth ; they pray for the heathen ; they pray for the converts whose cases have come before them. We wish specially to ask their prayers now for certain Native Christian communities whose need is great, and whose condition, unless attention is drawn to it, is likely to be forgotten. We do not mean persecuted Churches, nor bereaved Churches, nor infant Churches. We refer to some composed not so much of converts as of the children of converts, whose Christianity is therefore hereditary, and who correspond to our ordinary church-going population at home. Now, in many of these—especially in West Africa and South India—there is a manifestation of spiritual life for which we cannot too fervently thank God. But there are others that stand in urgent need of a fresh outpouring of the Spirit's converting and sanctifying grace. We know only too well what a dead parish is at home, even where the ministry is sound ; and we must not be surprised to hear of parallel cases where the Native Church has existed for many years.

The particular Churches, on whose behalf we ask on this occasion for the intercessions of our praying friends at the Throne of Grace, are those of Palestine, and of Meerut and Krishnaghur in North India. The Society's Protestant congregations in the Holy Land have suffered much by internal dissensions, and by the deadening influence of the ignorant and superstitious picture-worshipping sections of Christendom that surround them. The congregations in the neighbourhood of Meerut are almost, if not quite, the largest in number we have in the N. W. Provinces of India ; but they are mostly poor cultivators of the soil, whose life is a struggle for existence ; and if wealth is a hindrance to true religion, not less so is grinding and hopeless poverty. Krishnaghur is a name that recalls bright memories ; but the second generation of Christians there is not what the first was. In its early days this Mission was undoubtedly too much "nursed" ; too little room was left for the free growth of the Church ; but latterly, on the other hand, the missionary staff has been quite inadequate to the needs of the district. It is to Krishnaghur that the Rev. J. Vaughan has lately gone, and we earnestly trust that his vigorous energy and generous large-heartedness may be made the instrument in God's hand of much blessing to the Native

Church. But he feels keenly the arduousness of the task before him, and entreats our special supplications.

Let our prayer be that the word may go forth concerning Palestine, and Meerut, and Krishnaghur, that went forth concerning Israel in its very worst days by the mouth of the prophet Hosea:—"I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon."

Fuh-Kien: Further Remarkable Progress.

As Bishop Burdon's review of the Fuh-Kien Mission appeared in our last number, and will be followed by a continuous narrative by Mr. Wolfe of the Bishop's visitation tour in May last year, we do not print Mr. Wolfe's Report for 1876 in these pages, but it will appear in the *GLENER*. Its facts, however, are in every way so encouraging, and call so loudly for thankfulness to God, that we must briefly summarize them here.

No less than 259 adults have been baptized during the year, besides 53 children, a number more than double that of any preceding year. The total of adult Native Christian adherents is 1477, which, with 171 children, makes 1648 on the books. About half the adults are communicants, the majority of whom were confirmed by Bishop Burdon during this tour.

The progress has been especially marked in the Ku-Cheng and Ning-Taik districts, both which were for some years comparatively barren fields. Nearly two-thirds of the baptisms were in the former district. Some of its villages have been marvellously blessed. At Ang-Iong, the home of the well-known "carpenter and tailor," the congregation has become so large that it has divided itself into three parts, meeting at different centres. At Lo-A or Lau-Wa, where the good work is of quite recent date, there are now 70 Christian worshippers. It is remarkable that, in both the Ku-Cheng and Ning-Taik districts, persecution has been exceptionally bitter during the year. The latter includes the towns of Ni-Tu and Chek-Tu, mentioned in our November number as the scene of so much ill-treatment of the converts, one of whom was murdered. Yet, at an interview which Mr. Wolfe had with the Chinese authorities at Fuh-Chow a few days before despatching his Report, the "President of the Board of Foreign Trade" admitted (whether sincerely or not) that "he could not remember a single instance in which he had to find fault with the conduct of the Native converts as regards their duties to their own authorities."

At A-chia, the newly-completed church was publicly opened by the Bishop, and among the fourteen baptized by himself on the occasion was A-Sia, the military graduate and wealthy head-man of the place, who (as the friends of the Fuh-Kien Mission will recollect) had for some years, though attending Christian worship, shrunk from publicly confessing Christ. The villages of Siu-Hung and Iong-Tung in this district are particularly mentioned for their progress. At the latter place, which has been scarcely mentioned before, there are now sixty professing Christians, and among them some men who, not a year ago, "broke down the chapel and tried to compel the Christians to worship the idols." "They have now," continues Mr. Wolfe, "given up idolatry themselves, and probably in a few weeks will have to undergo the same trials they so recently inflicted on their brethren."

Nineteen new out-stations have been occupied during the year, and Mr.

FUH-CHOW C.M.S MISSION, 1876.

Names of Stations and Out-stations.	Native Clergy.	Native Catechists.	Schoolmasters.	Scholars.	Regularly-built Churches.	Chapels.	Adult Christians.	Children.	Total of Christians.	Voluntary Helpers.
Fuh-Chow City	1	2	2	29	2	1	20	12	32	...
Sing Taing	1	...	...	...	1	7	...	7	...
Tang Tsek	1	...	...	...	1	...	...	...	...
Ming Ang Teng	10	1	11	1
Au Sai	1	...	...	...	1	...	...	...	...
Tong Ah (Lieng Kong Hien)	1	...	...	...	1	17	7	24	2
Ma Pe	1	...	...	...	1	...	...	...	...
Tau Ka	1	...	...	...	1	7	...	7	...
Chia Sioh	1	...	...	...	1	...	...	...	...
Tang Iong	1	...	...	...	1	40	...	40	2
Lieng Kong	2	...	...	...	1	8	...	8	...
Siu Hung	1	...	...	1	...	66	6	72	7
Tong Ah (Lo Nguong Hien)	1	...	...	...	...	20	...	20	...
Lo Nguong	1	1	1	15	1	1	150	8	158	4
Hai Yieu	1	...	...	...	1	...	...	...	...
A Chia	2	...	...	1	...	70	7	77	2
Hing Iong	1	...	...	...	1	...	...	...	...
Oh Iong	1	...	...	...	1	37	8	45	2
Kuoh Kau	1	...	...	...	1	...	...	...	...
Iong Tung	1	...	...	...	1	67	...	67	...
Sang Kaik Iong	1	...	...	...	1	...	...	...	...
Ching Iong	1	...	...	...	1	10	...	10	...
Ning Taik	1	1	...	...	...	1	84	6	90	6
He Lnuong	1	...	...	...	1	...	...	...	...
Ni Tu	1	...	...	...	1	11	2	13	...
Kuoh Tseung	1	...	...	...	1	...	...	...	...
Chek Tu	1	...	...	...	1	9	3	12	2
Lek Tu	1	...	...	...	1	...	...	...	...
Lang Kau	22	...	22	...
Wong Puong	1	...	...	...	1	7	5	12	...
Sioh Chuo	1	...	...	...	1	92	3	95	6
Tung Sang Ka	1	...	...	...	1	35	5	40	2
Sioh Iong	1	...	...	...	1	22	4	26	2
Ka Pieng	1	...	...	...	1	...	...	...	...
Sang Iong	2	1	17	...	1	68	16	84	2
Sa Iong	1	...	...	...	1	7	...	7	...
To Iong	1	...	...	...	1	...	...	...	...
Nga Iong	1	...	...	...	1	5	...	5	...
Ku Iong	1	...	...	...	1	28	6	34	4
Lau Ah	1	1	16	1	...	75	16	91	10
Ku-cheng	1	2	1	12	1	2	165	12	177	10
Ngu Tu	2	...	...	...	2	18	...	18	5
Lo Chuo Seng	2	...	...	...	1	1	...	1	...
Siu Kek	1	14	...	14	...
Tong Liang	1	...	...	1	...	20	...	20	2
Sek Paik Tu	1	...	...	...	1	12	1	13	...
Sek Chek Tu	1	...	...	...	1	...	...	...	...
Sek Leik Tu	2	...	...	...	1	11	1	12	...
Sa Ka	1	...	...	...	1	...	...	...	...
Twai Li	1	...	...	...	1	...	...	...	...
Kwang Chui	2	...	...	...	1	...	...	...	...
Kung Cheik Liang	1	...	...	...	1	...	...	...	...
Ang Iong	2	...	...	1	...	140	29	169	8
Sam-po Chai	1	...	...	...	1	32	12	44	1
Cho Pang	1	...	...	...	1	...	...	...	...
Wong Cheng	1	...	...	...	1	8	...	8	...
Li Ka Kie	1	...	...	...	1	...	...	...	...
Chui Kau	1	...	...	...	1	11	...	11	...
Wong Chong Iong	1	...	...	...	1	10	...	10	...
Chek Po	1	...	...	...	1	...	...	...	...
Kiong Ning Fu	1	...	...	...	1	8	...	8	...
Siong Chie	1	...	...	...	1	...	...	...	...
Sang Tau	1	...	...	...	1	...	...	...	...
Iong Ping Fu	1	...	...	...	1	...	...	...	...
Nang Sang	1	...	...	...	1	9	...	9	...
Hok Ning Fu	1	2	...	...	...	1	1	...	1	...
Taik Wha	1	...	...	...	1	11	1	12	...
Pe-Hu	1	...	...	...	1	12	...	12	...
U Iong	1	...	...	...	1	...	...	...	...
Hing Wha Fu	1	...	...	...	1	...	...	...	...
Ang Tau	1	...	...	...	1	...	...	...	...
Cho Iong	1	...	...	...	1	...	...	...	...
Total	5	80	6	89	9	66	1477	171	1648	80

Wolfe sends a complete list of seventy, at which there are nine regularly-built churches and sixty-six preaching-chapels. They are served by eighty Native catechists, besides whom there are nearly a hundred voluntary lay helpers. To these latter has been given the name of "exhorters." They "meet regularly twice a week for reading and prayer and general improvement with the different catechists or Native clergy. Their duty is to visit the villages in their neighbourhood and entreat all to repent and turn to the Lord, and on Sundays to hold services in the villages for the old people and children who cannot come to the church at the station."

At the Annual Conference, held at Fuh-Chow city at the beginning of October, there were present 160 representatives of the various congregations. "Many valuable papers and speeches were read and delivered by the Native clergy and catechists." "One catechist was disconnected by the Conference because he did not give a satisfactory account of church funds of which he had the management."

Some particulars of the four men ordained by Bishop Burdon on Easter Sunday will be found in his own Report. We may add here that the man he calls (in the Mandarin dialect) Chang Yao-kang is *Tung*, whose name some readers may remember, as he was a leading catechist for many years: Chan Sin-ki is *Ting Sing-ki*, who has been mentioned as a catechist at Ning-Taik, and was described by the Rev. A. B. Hutchinson of Hong Kong (see *Intelligencer*, June, 1875) as "a noble-looking fellow, tall, with aquiline nose, and fine frank countenance." Soo Tsan-yang was an opium-smoker at Ku-Cheng, and a convert of Mr. Cribb's. Of the fourth, Lin Shan-chang, we have no further particulars. It is hoped that, on his next visit, Bishop Burdon will ordain Sia Seu-Ong, the first convert at A-chia ten years ago, who is now a head catechist in the Ku-Cheng district.

Bishop Burdon's Report speaks of the illiterate condition of most of the converts as a possible source of serious weakness in the Fuh-Kien Church. It will be remembered that Mr. Wolfe wrote only last year on the urgent need of establishing mission schools at the different stations; and we are glad to say that, at the Conference already alluded to, the subject was fully discussed by our Chinese brethren themselves. They are alive to the danger, and anxious to obviate it.

The Revs. R. W. Stewart and Ll. Lloyd, who were sent out to reinforce this mission in the autumn, are now in the thick of the struggle with the language. Truly a great field awaits their energies.

We do not usually print tables of statistics in this department of the magazine, but Mr. Wolfe's is in every way so remarkable that we give it on the opposite page just as he has sent it.

Persia: Mr. Bruce's Report.

THE Rev. Robert Bruce's Annual Letter to the Committee succinctly relates the work and the trials of the year. It will be seen that the open door he had to the Mussulmans before his recent visit to England seems to be almost closed for a time; and the case is emphatically one for earnest prayer that the Mission begun with so much promise may yet be made a great blessing to the Persians:—

Julfa, Dec. 28th, 1876.

The greatest opponents of mission-work in Persia prove to be the Ar-

menian and Roman Catholic priests. For the four or five first years of our work here, there seemed to be a great

door opened for evangelization of the Moslems. There were thirty Moslem pupils in our school, and several Persians attended our services. Though this must have been known to the Moslem priests, they made no effort to oppose us until the Armenian and Roman Catholic ecclesiastics stirred them up against us, and set spies on the door of the mission-house, to report the names of any Persian visitors to the Sheikh. In consequence of this, most of my Persian friends are afraid to come to see me.

During the year that has passed since my return from England to Julfa on December 4th, 1875, we suffered from two persecutions, each of which lasted about three months. During both of these periods our enemies subjected us to unceasing petty annoyances. They made great efforts to obtain an order from the Persian Government, first, to abolish the school entirely, and, failing in that, to prohibit the teaching of the Word of God in it; then to take away the orphans from us, and to put a stop to our church services—to prevent us from building our chapels and school-houses—and, in fine, to have me turned out of Persia. Thank God they did not hurt a hair of the head of one of the orphans, or in any way injure our work. No one in a civilized, well-governed country, can realize how a persecution, consisting of such petty and in themselves contemptible efforts to annoy, could take up the whole of one's time, meeting their attack: but so it was. I was not able to attend to either school-work, study, or my translation; and were it not for the very efficient way in which Mr. Carapet Johannes carried on the school, while I parried the attacks of our foes, our work must indeed have suffered.

Our mission premises now consist of a most commodious mission-house in centre, on one side of the courtyard of which stands the handsome new chapel and school-room, with a good vestry-room attached to it, to the rear of which is the boys' school playground and several class-rooms, all of which we have built this year. On one side of the mission-house is the new girls' school, and on the other side a piece of ground intended for a boys' orphanage and boarding-school. We have built two rooms of

the future orphanage, but require several more for the care-taker, Mr. Nunabakan George and his family, before we can occupy it. We have spent 600*l.* on building this year, and every one thinks the work has been done cheaply and solidly. We shall require perhaps 600*l.* more to finish the school and boarding-house.

We have great reason to be thankful to our God for putting it into the hearts of so many Christian friends to subscribe so liberally to the Persian Fund. The money has just come in as we wanted it, and we are very desirous of expressing our gratitude to the kind donors. As it is impossible for us to publish a local report in Persia, we can only do so through the pages of the *Intelligencer* or Annual Report. I am determined never to go into debt for mission-buildings, and always paid off every penny that was due on the Friday of each week, and I never once had to say to the workmen, "You must go away and come again for your pay." Strange to say, the two months the building was stopped by order of the Grand Wazur, I could not get money, and as soon as we recommenced the work, money came in sufficient for all our wants.

Every step in Persia has to be fought for. We have had our battles for the existence of the school, for liberty to teach the Bible in it, for our orphanage, and for the building. In all God has given us the victory. But in the case of the building, the victory has been only partial. As the Grand Wazur forbade our building a Protestant place of worship, I was obliged to promise that I would use the new chapel as a school-room. The Prince Governor repeatedly desired me to give him a written promise that I would never offer prayers or preach in the new room. This I positively refused to do; and at last through the kind intervention of the British Minister, I was allowed to complete the building. Our foes are now lying in wait, watching for the first time we shall hold Divine Service in it, and fully intend making another attack on us when we do. As our sitting-rooms, in which we now have daily and Lord's Day services, are quite insufficient for the numbers attending, we shall be obliged to move into it in the spring, and fear there may then be another row.

During the past year I have been

doing all I could to organize a Church Committee. At present the Committee consists of three members, who have a weekly meeting for prayer and consultation on Church matters, and a monthly one with Mr. Melcom, Mr. C. Johannes, and myself. Their work is to collect money and distribute it to the poor, and attend to all other Church affairs. For the last three months they have worked well.

We have a nice Sunday-school, attended by the majority of the congregation, young and old, daily prayers in Persian, and Divine Service on Sunday mornings in same, and Mr. Melcom holds Divine Service on Saturday and Sunday evenings in Armenian.

The opposition and the controversies I have been obliged to hold with the priests before the Sheikh have given our mission a greater notoriety than the

distribution of 16,000*l.* during the famine did. And I believe many of the Persians are convinced by it of the superiority of the Christianity of the Bible to the mummery and picture worship of the Armenians and Roman Catholics. But, at the same time, notoriety in a good cause is almost more dangerous for the present in Persia than notoriety in a bad one, as it excites the jealousy of priests and rulers. My great object at present is to be quiet and avoid all notoriety. I hardly stir out of my house, except for necessary exercise, and simply wait on the Lord to open a door again to the Mohammedans, as I feel sure He will, and in the meantime earnestly look for a revival in the dead Armenian Church, now joined with the Papists and Moslems against the truth. Will Christian friends pray for us?

Since the foregoing was in type, we have received further letters, dated Jan. 29th and Feb. 23rd, which are much more encouraging in tone. "Since the order to recommence the building was issued in October, we have," says Mr. Bruce, "enjoyed great peace." He adds that there is no restraint upon the religious teaching in the school, and that it is exactly like any C.M.S. school in India, only that no Moslems attend it. The Prince-Governor is "on very good terms" with the Mission, and Mr. C. Johannes is giving him lessons in music. "Last year," Mr. Bruce concludes, "I felt anxious about the building, in brick and mortar, and prayed for it, and it succeeded. I cannot find it in my heart to pray this year for anything but that God may build a spiritual building of living stones."

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for a Seventy-eighth Year of goodness and mercy. Prayer that the Anniversary proceedings may result in a large increase of zeal in the Society's cause.

Thanksgiving for the grace bestowed on the Native Church of Sierra Leone (p. 289). Prayer for its continued development within and extension without. Also for Fourah Bay College, the Grammar School, and the Female Institution (p. 293).

Thanksgiving for progress in the Telugu Mission (p. 295). Prayer especially for the Native agents preparing for ordination.

Thanksgiving for the uninterrupted blessing vouchsafed in Fuh-Kien (p. 309). Prayer for the growth and stability of the many young converts.

Prayer, as specially requested (p. 308), for the congregations in Palestine, Krishnagar, and the Meerut district.

Prayer for a more open door in Persia, and, as asked by Mr. Bruce, that the spiritual Church may be built up at Julfa (see above).

Special prayer at the present juncture for the missionaries and Native congregations in the Turkish Empire.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, March 12th.—The Report of the Ceylon Mission for 1876, drawn up by the Ceylon Conference, was read to the Committee, describing the year as one of blessing from God on the Mission. Despatches were also read from Lieut. Shergold Smith, of the Nyanza Mission party, dated Dec. 2nd, informing the Committee of their progress, and of the general good health of the party. The Committee then joined in thanksgiving for the blessing of God upon the Ceylon Mission during the past year, and for the good tidings from the Nyanza Mission party, and in special intercession on behalf of the brethren at Frere Town and at Mpwapwa, their devotions being led by the Rev. E. Auriol.

On the application of Mrs. H. Smith, a further grant of 50*l.* was made in aid of the work of the British Syrian Schools Society.

Committee of Correspondence, March 20th.—The Report of a Sub-Committee appointed to confer with Bishop Crowther and Messrs. Townsend and Hinderer on matters connected with the Yoruba Mission, and with Bishop Crowther on the Niger Missions, was presented and read, recommending, in the case of the Yoruba Mission, and in connexion with the appointment of the Rev. J. Johnson to Abeokuta, measures for consolidating, developing, and extending the work in and from Abeokuta by means of Native agency; and also providing for the occupation, at an early date, of certain important points in the interior by European missionaries; and that every encouragement be given to the Rev. V. Faulkner to extend evangelistic work in the direction of Ketu. In connexion with the Niger Mission, Bishop Crowther was requested to consider the advisability of stationing a missionary agent at Illorin; and in order to render the working of that Mission as efficiently as possible, and enable the Bishop to take opportunities of extending the same, that friends of the Mission should be asked to contribute for the purchase of a suitable steamer, which should be of such draught as to allow of its running up the river at all seasons of the year, and be at the disposal of Bishop Crowther for the service of the Mission; that an earnest Christian layman—a European—should be appointed to the charge of the steamer, and that he should relieve the Bishop of all the secularities of the Mission, and promote its highest interests by all means in his power.

The Committee thankfully accepted the offer of Mr. C. P. C. Nugent, of St. John's Hall, Highbury, for the work of the Society.

Mr. T. Clarke, who had been for fifteen months under training with the Rev. R. Bren, was accepted by the Committee as an agent of the Society, to be sent out to North-West America.

Mr. W. C. Tytherleigh, of New Swindon, a coachmaker and carpenter by trade, was accepted by the Committee as a carpenter for the Nyanza Mission.

Mr. E. J. Baxter, a medical student, was appointed to Mpwapwa.

On the application of Miss M. L. Whately, dated Cairo, the Committee made a further grant of 100*l.* in aid of the mission school at Damietta.

NOTES OF THE MONTH.

RETURN HOME OF MISSIONARIES.—*S. India*: Rev. R. B. and Mrs. Meadows, Rev. W. and Mrs. Johnson, Rev. W. P. and Mrs. Schaffter. *Japan*: Rev. W. Dening.

DEPARTURE OF MISSIONARIES.—*W. Africa*: The Rev. C. A. Reichardt and Miss Cartman.

The Rev. Dr. Sargent was consecrated a Suffragan Bishop to the Bishop of Madras, at Calcutta, on March 11th.

Contribution List.

In the following list of receipts from March 12th to April 10th, 1876, are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Bedford	154	13	2	Penwerris	7	16	0
Barton-le-Cley	6	2	0	Penzance	66	11	7
Bimham	5	19	5	Quethiock	3	10	6
Dunstable	24	13	9	Redruth	16	16	10
Hamlo	7	0	4	Truro: St. John's	23	4	6
Houghton Regis	2	1	3	Cumberland: Aikton: St. Andrew's	27	13	9
Luton	39	15	0	Carlisle	718	18	1
Pullboxhill	2	3	3	Cockermouth	35	19	6
Sandy	69	7	0	Crosthwaite	68	6	11
Woburn	65	14	8	Maryport	2	19	5
Berkshire: North Berkshire	4	3	0	Penrith	140	4	7
Childrey	4	6	0	Silloth: Parish Church	15	11	0
Choley	7	0	0	Whitehaven	191	15	8
Faringdon and Little Coxwell	115	16	11	Wigton	78	9	2
West Hendred	12	2	6	Workington	7	7	0
Hungerford	14	10	0	Derbyshire:			
Maidenhead	28	2	1	Derby and South Derbyshire	650	11	9
Newbury	135	13	7	Derbyshire County Fund	300	0	0
Wallingford	95	4	2	Bakewell and High Peak	41	14	4
Winkfield	53	5	5	Buxton: Trinity Church	40	6	6
Bristol	911	4	0	Chesterfield, &c.	329	4	9
Buckinghamshire: Aylesbury	30	6	5	Curbar	11	16	0
Bledlow Ridge	19	8		Dove Valley	171	7	4
Buckingham	61	1	4	Edlauston	14	12	2
Chesham	70	14	6	Eyam	11	7	1
Datchet	14	5	4	Mayfield	85	2	0
Gerrard's Cross	10	18	4	Osaston, &c.	52	11	7
Milton Keynes	14	9	6	Whitfield	29	7	0
Great Missenden	26	14	2	Winkill	27	0	0
Penn	5	15	0	Devonshire: Devon and Exeter	1040	0	0
Hamerton	1	18	7	Burrington	18	19	8
Slough and Langley	110	1	7	Devonport and Stoke	68	18	0
Stoke Mandeville	4	7	1	Hatherleigh	1	16	6
Wendover	22	11	7	South Molton	9	9	9
Winslow	17	3	4	Pilton	4	11	0
Wootton	17	3	7	Plymouth and South-West Devonshire	41	17	7
Cambridgeshire:				Shillingford	5	0	0
Cambridge Town, County and University	791	0	0	Silverton	2	18	0
Whitney	9	16	11	East Stonehouse	2	12	6
Cheshire:				Westleigh	5	0	0
Altrincham: St. John the Evangelist's	40	4	6	Dorsetshire: Allington, &c.	19	7	7
Ashton-upon-Mersey	7	16	4	Blandford	43	10	7
Baddley	9	8	6	Long Bredy, &c.	72	11	0
Birkenhead	207	8	0	Burton Bradstock	7	14	0
Bromborough	2	3	0	Cerne Abbas	3	5	9
Great Budworth	31	11	3	Compton Valence	2	12	4
Chester	16	12	8	Dorchester, &c.	277	2	7
City and County of Chester	376	2	5	Hampreston	8	6	2
Cloughton: Christ Church	73	11	2	Melcombe Bingham, &c.	26	10	1
Crewe	3	0	0	Pentridge	5	0	0
Hahon	5	16	7	Poole	57	2	0
High Lane	9	11	0	Portland	18	14	2
Lockock Graham	37	2	2	St. John's	13	6	0
Macclesfield	22	17	0	Shaftesbury: Holy Trinity	4	8	9
Mobberley	4	0	0	Sherborne	55	13	8
Newton, &c.	48	6	8	Stalbridge	27	17	3
Northwich	10	9	6	Wareham, &c.	17	12	5
Shrigley	24	19	6	Weymouth and Melcombe Regis	88	13	11
Stockport	11	16	2	Wimborne	79	5	7
Stockton Heath	1	0	0	Wotton Fitzpaine	8	10	0
Ton	26	13	11	Durham	1938	1	1
Higher Tranmere: St. Catherine's	14	10	0	Darlington: Parish Church	50	4	0
Weston	2	15	0	Trinity Church	68	6	6
Wharfedale	21	6	8	Gateshead	303	9	10
Wimford	7	7	0	Sadberge	3	12	6
Woodford	7	9	0	Shildon, &c.	45	4	3
Cornwall: East Cornwall	35	11	10	Borough of Sunderland	321	15	7
Bodmin	47	12	1	Essex: Chelmsford, &c.	658	5	9
Fowey	20	8	0	Grays	16	4	5
Liskeard	2	10	2	Colchester and East Essex	628	9	8
St. Mawgan	18	6	4	East Ham	4	10	0
Radnor	15	10	3	West Ham, &c.	200	0	0
				East Hanningfield	3	13	5
				High Beech	4	14	0

Leyton: Parish Church.....	22 11 0	Lee.....	181 12
Saffron Walden.....	237 5 1	Juvenile Association.....	3 6
Theydon Bois.....	11 11 11	Orpington.....	13 3 1
East Thurrock.....	12 12 0	Ramsgate: Christ Church.....	5 7 0
Walthamstow.....	97 16 10	Sevenoaks and Neighbourhood.....	81 18 9
Wanstead.....	61 10 5	Chevening.....	1 1 0
Woodford: All Saints.....	30 19 1	Shortlands.....	43 9 11
Gloucestershire: Alvington.....	1 14 4	Sidcup.....	37 0 5
Cinderford: St. John's.....	4 4 1	Sittingbourne.....	56 2 3
Cirencester.....	35 6 9	St. Michael's.....	17 6 9
Gloucester, &c.....	380 5 6	Sydenham: Holy Trinity.....	158 4 9
Lechlade.....	10 1 8	Tonbridge.....	97 11 6
Leckhampton: St. Philip and St. James.....	17 3 5	St. Stephen's Juvenile Association.....	4 6 0
Longborough.....	10 19 7	Tong.....	4 4 3
Naunton.....	22 8 0	Westerham.....	27 0 11
Uley and Vicinity.....	178 8 10	Woolwich, &c.....	97 19 8
Hampshire: East Hampshire.....	75 3 0	Ladies' Association.....	39 0 9
North Hampshire.....	18 18 0	Lancashire: Liverpool, &c.....	620 10 6
Winchester and Central Hampshire.....	455 9 1	St. Mary Magdalene.....	41 10 0
Alverstoke.....	13 5 0	Manchester, &c.....	3918 12 8
Bishop's Waltham.....	125 0 9	Barrowford.....	29 11 11
Bransgore.....	4 2 0	Blackburn.....	377 12 6
Buriton.....	4 0 0	Parish Church.....	2 6 6
Bushbury.....	14 10 6	Bolton: St. George's.....	50 9 0
Corhampton.....	10 16 7	Immanuel Church.....	13 7 0
Eastney.....	5 0 7	St. Paul's.....	23 19 11
Gosport: St. Matthew's.....	28 2 8	Bolton-le-Moors.....	273 13 11
Holybourne.....	8 5 0	Cartmel.....	53 13 10
Lymington.....	7 3 0	Chorley.....	20 16 0
Overton.....	35 3 3	Colne.....	11 9 6
Penton.....	4 7 3	Darwen.....	157 3 3
Petersfield.....	13 16 4	Douglas.....	9 12 1
Portsmouth: Christ Church.....	10 0 0	Farnworth.....	38 16 2
Portsmouth and Portsea.....	20 3 10	Fulwood.....	1 0 0
Southampton, &c.....	539 8 11	Habergham Eaves: Holy Trinity.....	34 12 3
Southsea.....	84 15 0	St. Helen's.....	72 17 0
East Tisted.....	30 1 7	Hindley: All Saints.....	10 16 3
Upham.....	2 3 0	St. Peter's.....	23 17 4
Whitchurch.....	12 6 4	Hulme: St. Mark's.....	4 1 1
Woolton Hill.....	2 13 0	Lancaster, &c.....	102 14 1
Wykeham.....	4 2 0	Leyland.....	29 4 7
Isle of Wight: West Cowes: Holy Trinity.....	19 10 2	Marton.....	5 10 0
St. Lawrence.....	80 14 0	Newbarns and Hawcoat.....	39 5 5
Newport.....	13 19 5	Oldham.....	3 11 10
Ryde and Vicinity.....	96 12 2	St. Mark's.....	20 12 8
St. James'.....	25 11 8	Over Kollett.....	4 7 0
Sandown.....	59 15 8	Preston.....	680 0 0
Shanklin: St. Saviour's.....	18 3 0	Slaidburn.....	19 11 11
Shorwell.....	2 9 3	The Fylde.....	339 18 10
Ventnor.....	20 5 0	Bispham.....	15 19 8
Channel Islands: Jersey.....	2 17 7	Ulverston and Vicinity.....	114 13 8
Herefordshire.....	238 4 10	Waterhead.....	11 11 10
Hertfordshire.....	491 18 10	Wigan: St. Thomas.....	3 6 0
East Herts: Cheshunt.....	2 2 0	Leicestershire:	
St. Alban's.....	127 1 8	Leicester and Leicestershire.....	690 0 7
Christ Church.....	1 0 0	Appleby.....	3 18 0
Boxmoor.....	7 1 0	Ashby-de-la-Zouch.....	171 8 1
Broxbourne.....	15 15 3	Bottesford.....	13 1 5
Watford District.....	88 2 10	Hinckley and Neighbourhood.....	84 10 0
Huntingdonshire.....	406 3 3	Melton Mowbray.....	67 13 2
Holme.....	31 5 10	Juvenile Association.....	8 17 0
Isle of Man.....	210 0 0	Wymeswold.....	6 12 4
Kent: East Kent.....	1292 2 7	Lincolnshire: Alford.....	66 13 6
Canterbury.....	7 3 0	Barton-upon-Humber.....	56 18 8
South Kent.....	337 4 8	Boston.....	77 11 0
Rochester and North Kent.....	269 18 10	Cabourne.....	4 10 2
Appledore.....	1 17 0	Gainsborough.....	32 2 6
Beckenham: Christ Church.....	17 12 0	Grantham.....	73 8 0
New Beckenham: St. Paul's.....	25 10 0	Holbeach and Fleet.....	15 17 2
Belvedere: Ladies' Association.....	18 4 0	Lincoln.....	385 14 11
Bexley Heath.....	12 17 3	Louth.....	261 18 10
Blackheath.....	231 18 10	Market Rasen.....	23 2 4
Chatham: St. Paul's.....	20 6 7	Redbourne.....	12 4 8
Chislehurst: Christ Church.....	61 7 7	Sleaford.....	45 0 0
Dartford.....	23 15 1	Spilsby.....	6 12 0
Deptford: St. Paul's.....	11 0 0	Stamford.....	3 1 9
Egerton.....	8 10 3	Long Sutton and Vicinity.....	13 11 0
Eythorne.....	10 17 6	Waltham.....	3 4 9
Greenwich: Parish Church and St. Mary's.....	24 1 1	Wainfleet.....	7 0 6
St. Paul's.....	368 8 0	Middlesex: City of London:	
Hadlow.....	6 10 0	Allhallows the Great and Lees.....	5 0 0
Knowlton.....	1 0 0	St. Andrew's-by-the-Wardrobe and St. Ann, Blackfriars.....	22 7 10
		St. Dunstan's in the West & St. Thos. 27 12 1	

St. Mary Aldermary	7	0	6	Uak (inc. 11. for Kurrachee)	16	18	4
St. Stephen's, Coleman Street	33	0	1	Norfolk	2168	17	10
St. Stephen's, Walbrook	4	0	7	Narburgh	2	7	5
North East London	146	1	5	Pulham	1	10	1
Ashford	6	17	1	Northamptonshire: Long Buckby	17	11	4
Friern Barnet	10	14	3	Burton Latimer	30	3	3
Bethnal Green: St. Jude's	3	12	3	Eye	26	9	6
Bow: Parish Church	14	17	3	Hazelbeach	9	4	5
North Bow: St. Stephen's	1	1	0	Higham Ferrers	21	17	1
Easton Chapel, Pimlico	9	5	10	Kettering and Neighbourhood	45	7	4
Edmonton, Lower	29	4	11	Northampton	204	15	10
Felham	2	17	4	Oundle	94	13	0
Finchley: Christ Church	10	4	4	Peterborough	335	14	11
Fulham: St. John's	67	5	8	Towcester	6	0	0
Hammersmith: St. Matthew's	34	18	9	Wellington	12	15	11
Hampstead	352	5	11	Northumberland: S. Northumberland	830	0	0
St. John's, Downshire Hill	8	14	0	Lee: St. John's	6	2	7
Hanwell	9	6	9	Lindisfarne	20	0	0
Harefield	21	11	7	Nottinghamshire: Nottingham, &c	944	9	9
Harrow	52	7	0	Bawtry	6	13	5
Heston	44	2	10	Newark	75	15	11
Highgate: St. Anne's	5	12	10	Ossington	5	14	11
Hornsey: Christ Church	26	12	4	Retford	100	0	0
Ironmongers' Alms Houses	4	11	0	Sibthorpe	4	4	0
Isleworth	27	2	9	Southwell	63	13	2
Islington	826	1	4	Morton	2	2	0
St. Clement's, Barnsbury	20	19	0	Workshop	17	6	7
St. David's, Holloway	9	8	6	Oxfordshire:			
St. Jude's, Mildmay Park	1	4	6	Banbury and North Oxfordshire	114	4	4
St. Paul's, Upper Holloway	38	14	8	Chipping Norton	30	0	0
St. John's Wood, &c	5	17	5	Eynsham	8	15	2
Carlton Hill Juvenile Association	34	15	3	Henley-on-Thames	32	0	0
St. Mark's, Hamilton Terrace	60	11	10	Oxford and Vicinity	933	3	7
Kensington: St. Mary Abbott's	120	13	6	Rutlandshire: Caldecote	1	3	7
South Kensington: St. Paul's	68	15	6	Oakham	130	15	6
Kilburn: Holy Trinity Juvenile Assoc.	12	12	6	Shropshire: N. W. Shropshire	24	16	11
Kingsbridge: All Saints'	22	10	4	Bolas Magna	3	10	0
Limehouse: St. Anne's	11	15	10	The Clive Church	4	2	0
Littleton	5	0	0	Hinstock	18	11	4
London, South West	15	10	0	Ludlow	35	2	6
Chelsea: St. John's	8	11	8	Neen Savage	6	8	7
Chelsea: St. Jude's	15	16	9	Oswestry	84	14	2
Chelsea Old Church	24	4	4	Shropshire, &c	337	17	1
Chelsea Park Chapel	40	11	2	Silvinton	2	0	0
Chelsea: St. Saviour's	74	10	2	Wellington, &c	119	11	8
Maida Hill: Emmanuel Church	74	13	5	Christ Church	17	13	0
Mayfair: Christ Church	5	10	7	Wem	93	1	0
Curzon Chapel	19	7	6	Somersetshire: North Somerset	48	4	7
Notting Hill: St. Andrew's Mission	1	0	0	Bath and Vicinity	822	13	0
Old Ford: St. Paul's	14	16	11	Berrow	10	0	0
Paddington: St. Saviour's	1	1	0	Blackford	8	3	10
St. Pancras: Parish Church	65	1	9	Bridgwater	5	14	4
St. John's, Fitzroy Square	12	1	0	Burnham	2	14	6
Pentonville: St. James'	14	12	4	Cheddar	4	6	0
Pinner	18	18	7	Chipstable	3	2	11
Portman Chapel	156	14	4	Clevedon	125	17	11
St. George's, Bloomsbury	47	0	9	Compton Bishop, &c	11	2	4
St. Giles-in-the-Fields: Parish Church	53	13	10	Crewkerne and Ilminster	102	10	1
St. Marylebone	19	1	3	Elworthy	15	0	0
Brunswick Chapel	20	4	0	Evercreech	9	14	4
St. Mary's and Quebec Chapel, &c	16	13	6	Frome	75	18	11
Trinity Church	54	6	8	Glastonbury: St. Benedict	10	6	7
Somers Town: Christ Church	5	18	0	Huish Champflower	7	18	0
Southgate	49	18	3	Luccombe	4	1	6
New Southgate: St. Paul's	32	14	10	Martock	11	9	3
Southall Green: St. John's	10	18	0	Midsomer Norton	50	2	4
Spitalfields: Christ Church	55	8	2	Oakhill	17	9	3
Spital Square: St. Mary's	9	11	2	Polden Hill	48	2	3
Staines	12	14	9	Queen Camel and Vicinity	21	2	8
Stanwell	10	12	3	Somerton, Kingsdon, and Neighbourhood	51	1	10
Tottenham: St. Paul's	7	17	6	Taunton, &c	158	7	5
Trinity Church, Little Queen Street	12	9	11	Watchet	5	0	0
East Twickenham: St. Stephen's	48	11	6	Wellington	35	9	4
Westminster: St. Andrew's	17	2	5	Yarlington	2	17	5
St. Matthew's	12	15	0	Yeovil	77	5	5
Whitechapel: St. Mary's	2	10	0	Staffordshire: Biddulph	32	17	1
Monmouthshire: Chepstow	20	2	9	Birchfield: Trinity Church	63	19	0
Goytre	4	10	6	Bramshall	1	4	3
Llanthwy-Skirrid	2	12	0	West Bromwich: St. Peter's	2	10	0
Monmouth	35	13	11	Trinity Church	47	17	11
Newport: St. Paul's	21	3	6	Burslem: St. Paul's	31	7	6
Pontypool	5	12	6	Burton-on-Trent	25	10	0
Portskewett	4	6	10	Christ Church	43	7	8
Raglan	9	17	11				

Cannock.....	27	10	0	Thames Ditton.....	10	10	0
Darlaston.....	70	2	8	Tooting.....	11	17	6
St. George's.....	10	0	0	Virginia Water: Christ Church.....	13	11	5
Elkstone.....	5	6	0	Wallington.....	62	12	8
Borough of Hanley: St. John's.....	9	9	5	Walton-on-Thames.....	19	0	8
Hoar Cross.....	3	1	1	Wandsworth: St. Mary's, Summer's Town.....	6	5	3
Horniglow.....	5	14	2	Yorktown.....	29	10	6
Kingswinford.....	19	0	7	Sussex: Brighton, &c.....	2151	3	3
Lichfield.....	110	14	7	Broadwater and Worthing.....	293	0	0
Newcastle-under-Lyme: St. George's.....	23	2	9	Chichester, &c.....	160	17	0
St. Giles's.....	14	19	5	Crowhurst.....	7	0	0
Penkhull.....	4	10	0	Eastbourne.....	1	0	0
Penn: St. Phillip's.....	40	0	0	Hastings, &c.....	704	8	8
Rolleston.....	31	10	4	Horsted Keynes.....	10	6	1
Sheriff Hales with Woodcote.....	37	14	4	Lewes.....	224	12	2
Shelton.....	12	14	8	Linch.....	1	10	0
Stafford.....	77	0	3	Littlehampton.....	11	2	1
Stoke-on-Trent.....	20	18	9	Midhurst.....	3	5	0
Tunstall.....	47	15	6	Petworth.....	50	8	8
Uttoxeter.....	12	8	4	Warwickshire: Acock's Green.....	10	0	0
Walsall.....	228	17	7	Arrow.....	19	18	7
Warslow.....	18	16	0	Astley.....	10	13	11
Wolverhampton: St. Paul's.....	65	2	7	Attleborough.....	12	9	0
St. George's.....	5	0	7	Bidford.....	21	17	8
St. James'.....	17	17	2	Birmingham.....	700	4	11
Suffolk: East Suffolk and Ipswich.....	1000	0	0	Brailes.....	37	5	1
West Suffolk.....	279	8	9	Church Lawford.....	3	14	6
Beccles, &c.....	138	5	8	Coventry.....	325	11	8
Bildeston.....	24	3	1	Exhall-cum-Wixford.....	6	1	3
Bungay.....	12	17	2	Kenilworth.....	57	5	3
North Dunwich District.....	280	0	0	Leamington.....	100	0	0
Hartismere.....	65	18	6	Newbold-on-Avon.....	3	2	10
Lowestoft District.....	167	10	11	Nuneaton.....	17	0	11
Sibton.....	3	10	0	Rugby.....	68	1	2
Sudbury.....	146	11	7	Salford Priors.....	12	13	0
Bures St. Mary.....	14	6	10	Stockingford.....	13	19	3
Wrentham.....	18	17	3	Temple Grafton.....	5	1	4
Surrey: Abinger.....	19	14	11	Warwick and Vicinity.....	51	13	9
Balham and Upper Tooting.....	11	18	6	Wolston.....	7	0	0
St. Mary's Juvenile Association.....	44	1	3	Westmoreland: Ambleside.....	69	5	6
Battersea: Christ Church.....	28	14	0	Bampton.....	8	4	9
St. George's.....	5	9	10	Burton.....	24	16	6
St. Mary's.....	45	4	2	Duffon.....	2	15	4
Beddington.....	63	11	2	Heversham.....	23	10	9
Bermondsey: St. James'.....	11	8	0	Kenial.....	226	16	11
Parish Church.....	11	10	0	Kirkby Lonsdale.....	22	10	5
St. Paul's.....	1	15	8	Levens.....	49	12	0
Brixton: Christ Church.....	158	2	0	North Windermere.....	71	13	0
St. Matthew's.....	207	16	10	Wiltshire: Malmesbury and North Wils.....	67	18	3
St. Paul's.....	23	14	8	West Ashton.....	9	3	6
Camberwell, &c.....	182	12	0	Caine.....	35	7	0
Christ Church.....	13	3	7	Devizes.....	69	9	9
St. Saviour's.....	22	16	8	Heytesbury.....	11	3	1
Carshalton.....	17	2	3	Marlborough.....	27	14	11
Cheam.....	64	9	6	Neston.....	5	2	6
Clapham.....	46	3	4	Purton.....	14	15	10
Dorking.....	115	18	10	Salisbury and South Wiltshire.....	261	12	2
Epsom.....	32	11	10	Shaw.....	1	12	0
Gipsy Hill: Christ Church.....	72	6	10	Trowbridge.....	93	13	8
Godstone.....	40	12	1	Winkfield.....	21	3	0
Guildford and Deanery of Stoke.....	247	13	5	Worcestershire: Abberley.....	26	18	8
Ham.....	4	0	0	Bewdley.....	26	14	5
Kew.....	20	0	3	Birta Morton.....	4	7	3
Kingston-on-Thames.....	79	12	1	Blackheath.....	19	15	6
Lambeth: St. Andrew's.....	9	13	2	Bromsgrove.....	62	0	7
St. Phillip's.....	21	2	7	Cleeve Prior.....	13	2	0
St. Stephen's.....	11	5	6	Clent.....	3	2	0
St. Thomas'.....	13	5	8	Cookley.....	14	14	0
Limpfield.....	19	9	7	Droitwich.....	2	12	0
Lingfield.....	20	0	0	Evesham.....	24	6	3
Merton.....	1	0	0	Kidderminster.....	24	5	9
Mortlake.....	59	7	5	Langley.....	6	3	9
Newington: St. Mark's, Walworth.....	5	11	8	Great Malvern.....	123	4	0
St. Matthew's.....	5	10	6	Rochford and Tenbury.....	8	4	6
Norbiton: St. Peter's.....	43	19	10	Romsley.....	8	17	4
Upper Norwood: St. Paul's.....	2	0	6	Stourbridge.....	110	0	4
South Norwood.....	25	3	0	Stourport.....	37	19	0
Penge.....	154	6	0	Yorkshire: Ardsley.....	13	20	3
Holy Trinity.....	64	14	9	Aston.....	10	3	6
Pryford and Wisley.....	23	14	8	Barnsley.....	56	16	9
Richmond.....	30	3	1	Battleyford.....	1	1	0
Southwark: St. Peter's.....	4	1	0	Beverley.....	120	15	8
St. Stephen's.....	8	12	5	St. Mary's.....	1	0	6
Stockwell: St. Michael's.....	228	2	0				

Bingley	10	1	7
Bolton-by-Bolland	2	17	0
Bradford	381	6	11
Bridlington Quay	84	17	11
North Cave, &c.	19	14	3
Chapelthorpe	3	0	0
Cherry Burton	11	7	1
Clapham	7	12	0
Cleveland	92	6	0
Doncaster	343	15	5
Driffield	50	10	11
General	7	18	6
Goolse and Vicinity	9	7	2
Grosmont and South Cleveland	39	17	5
Huddesley	20	17	0
Hahfar	488	8	4
Hampthwaite	19	0	7
High Harrogate	357	5	0
Low Harrogate: St. Mary's	8	13	1
Harshill	6	3	0
Heeley: Parish Church	10	17	5
Holderness	70	2	10
Hooton Pagnell	5	6	6
Horsforth	14	10	1
Great Horton	60	0	0
Huddersfield	844	18	0
Hull, &c.	743	14	4
Keighley	38	0	6
Kirby-in-Malhamdale	51	11	0
Knaresborough	177	4	5
Leeds	889	7	1
Malton and Ryedale	165	11	6
Morton	6	15	4
Northallerton	38	17	4
Oakworth	22	10	1
Osley	69	2	6
Yeadon	1	5	4
Pateley Bridge	31	18	0
Pocklington	7	18	4
Pontefract	149	2	2
Richmond	75	8	9
Ripon	191	17	3
Rotherham	377	15	3
Roundhay	18	18	2
Scarborough	113	16	4
Selby District	124	1	10
Settle	18	7	0
Sharrow: St. Andrew's	21	7	6
Sheffield	2397	17	6
Sowerby: St. Mary's	41	9	5
Sutton-in-Craven	11	7	10
Wakefield	105	6	3
St. Mary's	1	16	0
Warmfield	13	17	0
Whitby	248	1	10
Wombourne	4	18	6
York	500	0	0

ASSOCIATIONS IN WALES.

North Wales District	109	8	4
Bentham	7	14	2
Brecknockshire: Aberyiskir	1	11	10
Brecon	11	10	4
Builth	5	19	0
Llanelli	9	15	0
Llansaintffraid	1	1	3
Llywell and Rhydybrin	7	16	0
Merthyr Cynog and Upper Chapel	3	0	4
Cardiganshire: Llandewi-aber-arth	3	5	6
Llandysul	30	16	9
Cardiganshire: Carmarthen	63	19	1
Llandovery	31	0	0
Llanelli	3	1	8
Machre	1	1	8
Pembrey	2	11	0
Cardiganshire: Bangor	2	1	0
Cardiganshire	18	17	10
Llanwnda	2	0	0
Lleyn and Eifonydd Deaneries	5	16	11
Denbighshire: Chirk	36	14	0
Llanrhaidr-in-Kimmerch	7	16	7
Llanrhaidr-in-Mochant	12	14	0
Rhos-y-Medre	2	9	8
Rhyl	50	0	1

Rosset	10	8	0
Trefnant	6	11	0
Wrexham	25	13	3
Flintshire: St. Asaph	21	6	6
Connall's Quay: St. Mark's	14	4	4
Hope	11	0	6
Glamorganshire: Cardiff: St. John's	91	4	8
Cwm Avon	15	14	9
Llanhamlet	5	15	2
Neath Abbey: Skewen	3	8	0
Pont-ar-dawe and Llanquick	5	6	8
Swansea	86	6	9
Monmouthshire: Shirenewton	9	11	4
Montgomeryshire: Guilsfield	1	0	0
Kerry	19	2	6
Machynlleth	14	15	1
Trelystan	1	10	0
Welshpool	91	18	0
Pembrokeshire: Haverfordwest	50	5	0
Narberth	6	14	6
Newport	3	8	0
Penally	4	5	8
Rhosmarket	1	9	2
Rudbaxton	5	7	0
Tenby	15	12	9
Radnorshire: Knighton	9	11	2
Llangunllo	4	17	0

SCOTLAND.

Aberdeen: St. James'	5	18	11
St. Paul's	12	12	9
Annan: St. John's	50	0	8
Edinburgh Auxiliary	146	16	8
Glasgow: St. Jude's	71	18	3
St. Silas	92	7	9
Kirkcudbright: Cally	15	0	0
Portobello: Board of Missions, Scottish Episcopal Church	2	7	6

BENEFACTIONS.

A. A., St. Leonard's-on-Sea	5	0	0
A. D.	20	0	0
A Friend by Rev. John Teague	20	0	0
Allan, R. M., Esq., Newcastle-on-Tyne	10	0	0
Atkinson, Mrs. 63, Cadogan Place, S.W.	5	0	0
Bagnall, Mrs. H. Leamington	10	0	0
Brown, Messrs. W. & Co., 40, Old Broad Street, E.C.	10	10	0
Chapman, Rev. W. E.	25	0	0
Crabb, R. H., Esq., Baddow Place, Chelmsford (including 50 <i>l.</i> for <i>Metakatala</i>)	100	0	0
Crossley, Clement, Esq., Bursledon, Gervin Road, Bournemouth	50	0	0
Cundy, Jas., Esq., Norbury House, Kingston-on-Thames	33	0	0
Dennis, Miss A., Bath House, 17, London Road, Tunbridge Wells	10	0	0
E. G. P.	141	0	0
F. A. L.	100	0	0
"From Miss Sarah Hamman, of Bishop's Castle, Shropshire, at the wish and desire of her late Sister, Miss Martha Anne Hamman"	20	0	0
Gould, Rev. Joseph, Repton, Burton-on-Trent	100	0	0
Granger, Miss, Weston-super-Mare	10	0	0
Hathornthwaite, Rev. R., Bowdon	10	10	0
Hawes, Mrs., Auchinroath	10	10	0
H. F. S.	5	0	0
"In Memory of a Brother"	105	0	0
Lady M.	21	0	0
Latham, Capt. Hugh, Sangor, Central Provinces, India	20	0	0
M. S.	38	13	10
Orton, J. S., Esq., 2, Chelmsford Villas, Hastings	10	0	0
Paine, W. Dunkley, Esq., Reigate	25	0	0
Vale, W. Esq., Edington, Bridgewater	100	0	0
Welch, John Kemp, Esq., Clapham Common, S.W. (for <i>African Missions</i>)	21	10	0
Whidborne, Mrs., Chester House, Weston-super-Mare	10	3	0

COLLECTIONS.			Young Women's Christian Association, 55, Welbeck Street, by Miss O'Malley...		
"A Box"	10	0			
Barleston, Leicestershire, by Miss C. M. Power	2	3	0		
Barrough, Miss, 34, Camden Sq., N.W.	1	0	0		
Burton-on-Trent Sunday-schools, by Rev. C. F. Thornehill	4	5	0		
Camden Road Presbyterian Sunday-school, by E. Myers, Esq.	1	10	7		
Clerkenwell: Parochial Sunday-schools, by Mr. J. F. Taylor	7	18	6		
Martyrs' Memorial Sunday-school, by Rev. B. O. Sharp	6	0	9		
Clowes, Miss A., 67, Oxford Terrace, Hyde Park, W.	2	10	6		
Contents of Missionary Box, 24, Portland Place, W., by G. F. H.	9	19	9		
Cranham Boyd School Collecting Box, by Miss Boyd	17	0			
Cushion, E., Esq., 5, King Street, Regent's Street	10	6			
Fisher, 15, Alma St., New North Road, N. Home and Colonial Church Missionary Association, by Rev. J. J. Evans	20	6	7		
Hounslow Heath: St. Paul's Sunday-school, by Miss C. Shearman	3	17	0		
Hyde: St. George's Sunday-schools, by Mr. W. Boardman	3	5	3		
Middlesbrough: St. Hilda's Schools	1	8	6		
Mould, Miss, Great Easton	2	2	1		
Nunn, Miss A., Stansted, Kent (Contents of Missionary Box)	2	0	0		
Pownall, Misses, 63, Russell Sq., W.C.	1	8	0		
Rees, Miss, Llanwern, Newport, Monmouthshire (Missionary Box)	19	0			
St. John's Sunday-school, Wembley, by W. P. Arkwright, Esq.	11	6			
St. Paul's, Lisson Grove, Sunday-school, by Mr. G. H. Pinn	13	0	0		
St. Peter's, Birkenhead, Sunday-school, by H. Hargreave, Esq.	1	14	4		
St. Stephen's Sunday-schools, Westbourne Park, by H. Caldwell, Esq.	4	3	3		
St. Thomas, Charterhouse Sunday-school, by Mr. W. Rogerson	2	1	7		
Some of the Boarders of the Weymouth Collegiate School, by Rev. John Ellis ..	2	2	2		
Stanford, Miss, The Ash, Steetham, Midhurst (Family Collection)	4	2	7		
Stepney: St. Dunstan's Sunday-schools, by Rev. A. Love	6	2	0		
Stintle, Mr. J. W., 10, Miles Street, South Lambeth	15	6			
Tottenham: Church Road Bible Class, by Mr. John Ripsher	2	8	6		
Watson, Miss, 31, Finborough Road, South Kensington	4	6	8		
Whatmore, Miss Emily L. (Miss. Box)	14	3			
Wigan: St. Thomas: Clayton Street Sunday-schools, by Mr. Geo. Haslam ..	1	0	0		
Wilson, Miss Sarah	11	5			
Winifred and Claude (Missionary Box) ..	2	11	6		
Wootton, Miss F. M., 33, Liverpool Road, N. (Class Missionary Box)	11	6			
Young Men's Missionary Society at Messrs. Hitchcock, Williams and Co., St. Paul's Chyrd. by Henry Bone, Esq.	9	4	0		
			FOREIGN CONTRIBUTIONS.		
			North America: New Brunswick: St. John		
			Board of Foreign Missions for Diocese of Fredericton		
			Cape Town: Trinity Church (including 21. 13s. 1d. for Victoria Nyanza Mission) ..		
			France: Arcachon		
			Bordeaux		
			Boulogne-sur-Mer: Rue du Temple Church		
			Trinity Church		
			New Zealand		
			Switzerland: Davos am Platz		
			LEGACIES.		
			Clay, late Miss Mary, of Clifton, Bristol: Exor., Rev. R. E. Trefusis, per Messrs. Osborne, Warde, Vassall & Co. 500 0 0		
			Davenport, late Miss E., of Malvern Wells: Exors. A. Brown, Esq., and J. Newall, Esq., per J. H. Whatley, Esq.		
			Howell, late Mrs. M. B., of Woolverton, Wilts: Exors. C. Highett, Esq., M.D., and R. H. Taylor, Esq.		
			Newbald, late Chas. Esq., of Brighton: Exors. J. Newbald, Esq., S. Williams, Esq., and C. Dorey, Esq. (200 <i>l.</i> less duty), per C. C. Hamilton, Esq.		
			Tolson, late Miss, of Bingley, per Messrs. Taylor, Jeffery and Little		
			Unthank, late John, Esq., per J. C. Toppin, Esq.		
			EAST AFRICA FUND.		
			A Thankofferg. for Family Mercies in 1876. 500 0 0		
			From a Friend for the Mombasa Mission 50 0 0		
			Lady M.		
			JERUSALEM DIOCESAN SCHOOL FUND.		
			Bagnall, Mrs. H., Leamington		
			France-Hayhurst, Rev. T., Davenham Rectory, Northwich		
			PUNJAUB GIRLS' SCHOOL.		
			Fitzpatrick, Mrs.		
			RUGBY FOX MEMORIAL FUND.		
			Bedfordshire: Sandy		
			Per Rev. P. B. Smith		
			HENRY VENN NATIVE CHURCH FUND.		
			Gunnery, Rev. R., Carlsruhe, Crouch Hill, N.		
			Linton, Rev. H., Northbourne, Oxford ..		
			Manchester and East Lancashire ..		
			Perowne, Rev. T. T., Redenhall Rectory, Harleston, Norfolk		
			VICTORIA NYANZA FUND.		
			Osmaston, John, Esq., per Rev. Henry Wright		
			Wright, Rev. Henry (Subscription)		

The Secretaries thankfully acknowledge the receipt of—

Parcels of clothing for the N. W. America Mission from the Blind, Deaf, and Dumb Institute, Bath; Working Party, St. Cuthbert's Vicarage, Bedford, per Mrs. Kempton; Mrs. Wightman, Shrewsbury; The Friesland Sewing Party, per Miss Green; Miss Thompson, Nottingham; Rev. A. J. C. Hunt, Midway Park (2); and Mrs. Cleaver, per ditto (1); Miss Smith, Rose Hill, Dorking; Misses Wainwright and Davies, Coleham, Shrewsbury; Mrs. Fisher, Chelsea. And for the E. Africa Mission, from the Children's Missionary Association, Brighton, per Rev. J. Vaughan.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 30, Birch Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

THE SEVENTY-EIGHTH ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.



NCE again, "by the good hand of our God upon us," another most successful Anniversary of the Church Missionary Society has been brought to a most satisfactory conclusion. Seldom, if ever, has there been more unmistakable enthusiasm manifested by the supporters of the Society, or more hearty determination evinced to carry on with unflinching vigour the blessed work in which their heartiest sympathies have been bound up, than on the recent occasion. The rude and wanton assaults which have lately been made upon the Society's work have braced the energies of its true friends, and have led them to rally with fresh fervour to its cause. At the same time, there has been little loss sustained amongst those whose adherence has ever been more uncertain, who have helped the Society as a means of promoting missionary work without marked preference for its distinctive principles. The amount received from Associations, which is the true thermometer of the Society, has been above the average of the last five years, though it has not reached the amount reported last year. The period through which these contributions have been raised has been one of serious pressure upon the resources of England. Commerce and agriculture have both suffered severely. Probably few who will peruse this statement have not been conscious of diminished income and increased expenditure. The strain upon the ordinary resources of the Society has therefore been great; but there are fresh wells which can be dug from which abundant water may spring forth. The announcement made in Exeter Hall, that 5000*l.* was then and there contributed, proves that neither the sympathy nor the means of the friends of missions are exhausted, and that there are reasonable grounds for confidence that the work of the Lord will not languish on this score. A further sum of 15,000*l.* is needed at once to relieve all financial difficulty, and we do not doubt that it will be supplied. There are men now in abundance preparing to go forth into the missions, and there is, as compared with former years, a fair supply from our universities. Nine graduates have offered themselves for important work.

We trust, therefore, that the late assaults upon the Society have been overruled for good. The situation seems wonderfully portrayed in some of its main features in the sixth chapter of the Book of Nehemiah. Disclaiming most earnestly any insinuation that those who have created these difficulties intend to be adversaries; on the contrary, admitting

readily that they are acting conscientiously, and that they are actuated by an earnest but mistaken desire to build the Church of Christ more effectually still, after the fashion of their own fancies, the attitude of the Church Missionary Society should, we maintain, be that assumed by Nehemiah and his friends. We have no time "to go down into any of the villages in the plain of Ono" to meet together with anybody, whether friend or foe, to discuss afresh the mode or fashion of carrying on missionary work. We have, through the blessing of God, built according to our own principles, and the building is rising visibly upon the testimony of the most impartial and the most intelligent. We have no intention of pulling it to pieces in order to build it up afresh on what may be conceived to be principles more symmetrical or more æsthetic. If there are any who cannot satisfy themselves out of the Word of God as to how missions were carried on by the Lord Jesus Christ and His Apostles, it is reasonable that they should meet together and confer upon some mode which approves itself to their better judgment; but it is not our concern, and we have more important work to do—"the doors are to be set up upon the gates." Again, we are not to be disconcerted by any vague and unfounded rumours that we have any intention of rebelling against the law and order of our own beloved Church. It is our most unfeigned desire to work cordially, faithfully, and loyally, in all dutiful submission to bishops of the Church of England when requiring what is lawful from us, if they will allow us to work in subordination to them. As to other bishops who may prefer claims beyond those which the Church of England recognizes, we can give no place to them by subjection in what is illegal or extra legal, if a hindrance to the work. Again, we are not to be made afraid by any who, from whatever motive, are saying, "Their hands shall be weakened from the work that it is not done." While it is a right and proper thing at all appropriate seasons to meet in the house of God within the temple—even there we are not to shut ourselves up through any anxiety or fear of danger, but thence also we must come forth and work while it is yet day, for "the work is wrought of our God." The truest and best answer which can be made to all gainsayers and adversaries of the work of the Church Missionary Society is to be "in labours more abundant." It must be the business of all who love the Society during the ensuing year, without turning aside to needless controversy or discussion, to raise increased funds, to send forth more men, to be more earnest in prayer and supplication. We can thank God for the increased blessing which has been vouchsafed upon the labours of His servants in Ceylon, the missionaries of the Church Missionary Society. It would be a matter for evil report wherewith we might justly be reproached if we surceased from work till all is finished. "Now therefore, O God, strengthen our hands."

We proceed, as usual, to give some account of the Anniversary, extracting it from the report furnished in the *Record* newspaper. The Chair was taken by the Right Hon. the President. His Grace the Archbishop of Canterbury, the Bishops of Durham, St. Asaph, Gloucester

and Bristol, Bathurst, Bishops Alford, Perry, Ryan, and Crowther; the Deans of Ripon and Elphin; Archdeacons Prest and Hunter; Canons Ryle, Hoare, Wilkinson, Tristram, Garbett, &c.; Prebendaries Auriol, Cadman, &c.; Lord Northbrook, the Rev. Lord Dynevor, the Hon. T. Pelham, Hon. A. Kinnaid, M.P., Hon. Leslie Melville, Hon. R. Forbes, Hon. Capt. Maude, Sir J. Kennaway, M.P., Abel Smith, Esq., M.P., Sir C. Lowther, Sir W. Muir, Sir T. Fowell Buxton, Sir R. Montgomery, General Sir W. Hill, and many other clerical and lay friends crowded the platform.

After prayer and the reading of a portion of Scripture by the Rev. C. C. Fenn, the Report was read by the Hon. Secretary, the Rev. H. Wright. It was in its main features of a most encouraging character. There has been a steady influx of candidates into the Missionary College at Islington. While some difficulty has been experienced in Sierra Leone by the sudden withdrawal of the Government Grant of 500*L.*, the determined efforts of the Bishop and Native clergy are surmounting the difficulty. Intelligent and well-qualified Native clergy are taking the place of the well-tried veterans, Messrs. Townsend and Hinderer, in the missions radiating from Lagos. Encouraging news has reached us from the Nyanza Mission, which is making good progress into the interior. The missions in India were reviewed, and their present condition faithfully described. Unprecedented advance was reported from Ceylon. Favourable intelligence from China and Japan was communicated. Tokens for good were in many ways manifested in New Zealand. The inauguration of a mission to the Eskimos was announced. With rare exceptions, the intelligence from the missions was not only full of hope and promise, but fruitful in actual results. The details of all this will, in due course, be in the hands of subscribers and friends. We append a portion of the conclusion of the Report:—

The Committee would be false to their own consciences as well as to their constituents, and would therefore not be doing their duty in the sight of God, if they do not resolutely persevere in taking measures to ensure the faithful preaching of the full and unadulterated Gospel among the heathen, and to defend the Native Christian congregations connected with the Society from erroneous doctrine and superstitious ritual. It has been, and ever will be, the aim of the Committee to secure the distinct and emphatic utterance by the Society's agents of those great truths of the sole supremacy of Holy Scripture as the Rule of Doctrine, and of justification, "only for the merit of our Lord and Saviour Jesus Christ by faith," which have been so frequently assailed, and which are so indispensably necessary for an intelligent and vigorous piety. By the present mode of conducting the Society's operations this security exists.

If submission were made to claims recently advanced, it would exist no longer. That submission the Committee have declined to make; and in so doing they doubt not they have received, and still will receive, the firm and zealous support of those who subscribe to the Society's funds and remember it in their prayers, and who constitute, thanks be to God, an immense and powerful body. But God forbid that the Church Missionary Society should ever trust in its own strength, though it is a strength which He Himself has graciously given. As in former days of comparative weakness, so now when its strength is increased—the number of its supporters multiplied—and its work grown to be almost co-extensive with the world—surely its determination shall remain the same to look to Him alone for guidance and strength and blessing, and to Him alone to ascribe all the glory. "*Thine, O Lord, is the greatness*

and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as Head above all. Both riches and honour come of Thee, and

Thou reignest over all; and in Thine hand is power and might, and in Thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank Thee, and praise Thy glorious Name."

When the reading of the Report was concluded, the Meeting was first addressed by the Earl of Chichester from the Chair. After a touching allusion to the many years during which he had been a friend of the Society, his Lordship proceeded to say:—

But, my friends, during the long time which I have been connected with the Society I have known it pass through many trials and many difficulties; but the Lord has delivered us out of them all. And ought not we to accept that kind of happy inductive argument so common in the Psalms, and to say, "Therefore the Lord will deliver me again and again"? Now, my friends, in the midst of many proofs of prosperity and success which are recorded in the Reports which you have read, there are, even in the Report for this year, some facts of a somewhat melancholy character. There are difficulties, more or less removed, but to a certain degree actually present with us, which require the gravest consideration. I do not mean to allude more particularly to the very painful circumstances connected with the Mission to Ceylon, and the differences which have arisen between the Bishop of Colombo and the mission. I should like to express one word of sympathy with our dear brethren in Ceylon—I may add, of admiration for their patient and consistent and faithful conduct under great trials. But I will not say more, because that sympathy and that admiration were expressed in much more eloquent and touching words than I can command by my right rev. friend near me (the Bishop of Durham), in his admirable sermon last night. But, passing by the particulars of that controversy, I feel it my duty to allude to a project which is much talked of, and which has certainly a close connexion with what has been going on in Ceylon—I mean a project of the Church, in her corporate capacity, as it is termed, undertaking the work of missions instead of working through voluntary societies. Now I do not pretend to understand what is exactly meant by this plan. It is much talked of. It is no new plan. I heard a good deal of it thirty years

ago, but it came to nothing, and I don't think it will come to much now. But the fact of its coming forward at the present time reminds me of the words addressed to me by a venerable Bishop of Calcutta on his last visit to this country. I was taking leave of him at the house of a friend now present, and the last words he addressed to me were these:—"Now, my dear friend, whatever you do, don't give up your Committee. We Bishops, especially in a country like India, where there is no public opinion as there is at home, require the counsel and co-operation of such bodies of men as your Committee to keep us in order." My friends, I appeal to you, I appeal to my right rev. friends on the platform, and I would appeal to my noble friend the late Governor-General of India, whether the words of my late venerable friend are not words consistent with common sense, and also quite in accordance with the proper relations which have hitherto existed between the Society and the Colonial Bishops. Then, my friends, I ask you to listen to the names, which you will presently hear, of the men proposed to be appointed on the present Committee, and what manner of men they are. Consider also the names which many of you may know, if you choose to study the Reports of the men who act on your local Committees in India. I say, are the counsels and co-operation of men like these, whose long experience and service in that country—men knowing far more than a Bishop recently appointed can know, both of the Native population, the Native Churches, and the missionary work—I say, are the counsels of such men to be set at nought? Is it not wise—is it not common sense—to give due weight to the counsels and the opinions and the influence of such men, in order that these missions may be conducted wisely

and consistently with the Native views, the Native wants, and the Native prejudices of the people of that country? We should not very readily forget the help which we have derived from these many good and able men, who sacrifice their time to attend in the councils of the Parent Society in Salisbury Square, and those who in different parts of the British Empire give their counsel and help to the local Committees. I would only say one word in conclusion. The difficulties to which I have alluded are real difficulties, and we have to lay them before God in prayer. We have to ask of Him, each one for himself, counsel and wisdom and faithfulness, that we may act in submission to His will, and act wisely and patiently in this trial and difficulty. But we have also, I think, a duty laid upon us to pray very earnestly that God may give a still larger measure of wisdom and patience and Christian love to those who have really to conduct

the affairs of this great Society, and I feel quite sure that that prayer will be answered. Before sitting down, I have been asked to do an unusual thing for a chairman—to move a Resolution which will be seconded by a rev. friend of mine. It refers to my right rev. friend the Bishop of Durham. I have been requested to move this Resolution instead of its being placed in the hands of the Archbishop, simply for this reason—that for once in my life I have the advantage over his Grace in having heard that admirable sermon, and, therefore, I think it is quite proper that one who heard it should be the instrument of moving that the sermon should be printed and circulated. The Motion is that the warmest thanks of this Meeting be given to the Lord Bishop of Durham for his sermon before the Society last evening, and that it be forthwith printed and circulated.

The Resolution conveying the thanks of the assembly to the Bishop of Durham for his Sermon was seconded in a few words by the Dean of Ripon. We hope on a future occasion to call attention to this "admirable" Sermon in a more especial manner than the space at our command now admits.

The adoption of the Report was then moved by his Grace the Archbishop of Canterbury, who was most enthusiastically received by the Meeting. In his introductory remarks, the Archbishop expressed his regret that he had not been enabled this year to follow in the steps of his predecessor, and to be present at St. Bride's when the sermon for the Society was preached. He said further, in which many will sympathize, that when he had been present he had been struck with "religious awe." Adverting to the sermon, he went on to say that he felt confident that, whether he agreed with every word which the Bishop had said or not, he felt sure that every man who read it would be benefited by the honest and manly expression of the preacher's feelings. In continuation, he added,—

I say this, my Lord, because one subject to which you have alluded in your address to-day is a somewhat intricate subject, and if there is no one else in this room—and I don't suppose there is any one else—who is bound to be very cautious in all that he says on this and other intricate subjects in the present day, that person is myself. The Act of Parliament and the Letters Patent which constitute the Episcopate in India contain some words which are not over-pleasant for me to read. They are these—that the exercise of the metro-

political power of the Bishopric of Calcutta should be subject to the supervision of the Archbishop of Canterbury. What these words may mean I think it will be the business rather of lawyers than of divines to interpret; but this also I cannot help feeling—and my experience of the last eight years has warned me of it—that whether there be any legal right on the part of the occupant of my position to express opinions on controverted questions which arise in distant parts of our Church, somehow or other all these questions, either in a

judicial or semi-judicial way, find their course to Lambeth, and therefore, as a judge—even if he be only an arbitrator—is a man who ought to be perfectly impartial, you will excuse me for expressing no opinion whatever on this difficult question. My Lord, I think we have reason to be thankful to Almighty God for the progress which this Society has made and is still making. It is always refreshing to hear the Report of this Society—not an imaginary picture of imaginary triumphs, but a real, business-like statement of the exact degree of progress which is made year by year—not heeding the discouragements to which we may be exposed, but hopefully stating what they are, and what appear to be the remedies by which they may be surmounted. I am old enough to remember the time when it was a fashionable thing rather to sneer at missionary success and at missionary work. Thank God, I believe that time has greatly gone by. There was a time when our politicians shook their heads gravely when you spoke of any missionary efforts in our distant dependencies. With respect to India especially, it was almost part of a politician's creed that you ought to dissemble your Christianity and half leave the Natives to suppose that you were somewhat ashamed of it. Thank God, that state of things has gone by. It is no slight matter to have a late Governor-General of India present, and to know that the Resolution which I have to propose to the Meeting is to be seconded by that noble Lord. And it is no light matter to remember that another Governor-General of India has also stood on this platform; and if we do not see him here to-day, it is because we have, in common with all his countrymen, to regret that his health at present is such as to prevent him taking part in such a gathering as this. But there came a time when politicians changed their views, and those views as to the dangers of the consequences of avowing our Christianity have been altered by a sounder Christian opinion. Then there came a new danger to which the missionary cause was exposed. It was no longer the politician, but the philosopher who, in the wisdom of the nineteenth century, began to find out that, upon the whole, it was an open question whether Hinduism, or Buddhism, or

Mohammedanism were not quite as good as Christianity. Now, my Lord, we have heard a good deal of this sort of thing in lectures and in periodicals in the present day. Fortunately, with regard to Mohammedanism—and it is the only fortunate circumstance connected with that unfortunate history—a living commentary has been given during the past year as to the exceeding excellence and purity of that Mohammedan system which our philosophers admired. And so I suspect some grains of common sense, and some experience of the past history of the world, and of the aspect of its history in the present day, will dispel these philosophical visions, and teach us to understand that, after all, it was not for nothing that God sent His Incarnate Son into the world to rescue it by the pure Gospel of Christ from the dominion of those false religions which have never yet raised man to the point to which the Gospel, even imperfectly as it has been preached, has yet been able to raise him. If the general opinion of the world is more gravitating towards an acquiescence in the soundness of the work in which we are engaged, do not let us for a moment suppose that our difficulties are even approaching the end. That is a very cunning device which we see repeated over and over again in the history of the Church of Christ—that when it is making real progress and men are really in earnest for the Gospel of their Lord and Master, some evil influence sows amongst us the spirit of disunion, and we are unable heartily to co-operate in the good work in which we are engaged through the unhappy divisions which are stirred up by the exaggerations of truth or the intermixture of falsehood with truth. Very often the Church has seen this cunning device of the Church's enemy to cast the seeds of division amongst those who ought to be brethren. It increases the causes of quarrel even amongst those who desire earnestly to promote the cause of Christ, and makes those who ought to be brethren engaged not in a great strife against the enemies of their common Master, but discontented and disheartened one with the other. When men are in earnest and enter on their work in the spirit of prayer, even though they may be greatly mistaken in the views which they entertain, I have great hope that it will come right at last. I

cannot believe that the Lord whom we serve will allow our missionary work to be seriously interrupted by such difficulties as those which stand in our way at present. I feel confident that if we keep a calm mind and persevere in our work in a spirit of prayer, and if we do not allow ourselves to have our thoughts diverted from our great work of the conversion of the heathen by our own differences at home or abroad, those differences, by God's blessing, will disappear, and the work of the Church of Christ will go on every year to prosper. You are right in maintaining that you will not flinch from those great principles which you have announced, and from those doctrines which have not only been your watchword ever since this Society was founded, but which throughout the world, wherever there are pious souls, are the comfort and sustaining power that bears those souls throughout great emergencies, and enable them to face death with calmness. These great doctrines you will not hesitate to proclaim, and by God's blessing they will force their way into the hearts of thousands who either hesitate at present to accept them, or who openly reject the truths which you preach. As to Societies, I cannot conceive how the world could get on without them. What in the world should we do if there were no Societies? The Church of Rome I believe has its Societies, and knows the value of them. A Society! What in the world is there in a Society that makes people afraid of it? I presume a Society is an assembly of persons who are determined to give a great deal of time and to collect a great deal of money for the accomplishment of some purpose which they consider to be very important. What is the first thing that a clergyman who possesses any common sense does when he takes possession of a parish? Why, he endeavours to surround himself with laymen whom he tries to form into a similitude of some such Society. They endeavour to collect money for the relief of distress. They endeavour to assist him in the keeping of the parish accounts, which I presume he generally—if he is like most clergymen—finds it not very easy to manage without such assistance. And what difference is there, my Lord, between a great Society such as this, which has so wide a field as the Church of Christ, and those smaller Societies

which every clergyman so greatly appreciates in the parish which is the scene of his labours? One thing is absolutely certain—namely, that as long as Societies collect money—and Missions, like other things in this mixed existence, are dependent on money—so long Missions must be dependent upon Societies; and the general feeling of the human race in its most civilized form in these British islands is, that he who keeps the purse, whether he be the House of Commons, or be he what he may, will necessarily expect that he is to have some power. Therefore I consider this to be a mere question of words. Societies must have influence, and the Church Missionary Society must have very great influence. Otherwise I fear that that which keeps the whole machinery going in this transitory and inferior state of things will collapse, and there will be no funds by which the Missions could be supported. That is, perhaps, a low view of the matter, but I think it is a common-sense one. But, besides that, I would venture just to point out what your Lordship said about the Church in its corporate capacity exercising a control over Missions. The Church in its corporate capacity does a great deal for Missions. We Bishops at home are the representatives in most respects of the Church in its corporate capacity, and so are the various clergy who are labouring in their parishes; and does any one for a moment doubt that the Bishops of the present day and the clergy of the present day all acknowledge their responsibility in their official and corporate capacity to support Missions to the heathen? What else may be meant by the Church in its corporate capacity controlling our Missions in the present state of matters it is impossible for me to say. If I as a Bishop support Missions, my brethren who sit beside me, all support Missions, I suppose you do not object to all of us going into a room and talking over the subject of Missions, and giving you as much good advice on the subject as we possibly can? I think, then, we are carrying out the idea of the Church in its official and corporate capacity interesting itself—not only one individual interesting himself, and another interesting himself, but all coming forward to interest themselves—in considering the best mode in which missions

may be conducted, and giving such advice as they can, which advice, after all, those who practically do the work will either take or reject. Now, my Lord, I think that you will have no jealousy of the Bishops talking over with one another the subject of the best mode of conducting missionary effort. No one feels it more than myself, and I assure my brothers who are sitting near me that Bishops are all the better for having a little good advice from the laity; but I also think the laity are not at all the worse for having a little good advice from the Bishops. Therefore I do not think there need be any alarm lest the Church in its corporate capacity is going to supersede the Church Missionary Society. My Lord, I will not occupy the time of this Meeting more than just to say that it is indeed a refreshment in the midst of the difficulties which certainly do gather year after year over the Church of Christ, both at home and abroad, to hear of the practical steady progress of the Gospel of Christ throughout the world. We are apt to be too much taken up with the smaller matters which stir our feelings in our own immediate neighbourhood, and it is a great thing to have our thoughts elevated and expanded by thinking of the triumphs of the Gospel of Jesus Christ. My Lord, I think we have reason to be hopeful as to those triumphs. Things happen in the world in a way which man, with his finite view, cannot have expected. We have lived in our day to see great and extraordinary changes, and perhaps we are on the eve of dangers as great and as extraordinary as any that the world

has witnessed. A few years ago, was it not believed that negro slavery was established so surely in the domestic institutions of the United States of America that we should never live to see it removed? And where is it now? A few short years, under the superintendence of God's over-ruling providence, have sufficed to bring about results such as we might have thought were altogether unattainable. The presence of our respected Bishop from the Niger reminds me that there is a seat in the grounds of Holywood, overlooking the Vale of Keston, on which is inscribed a sentence from the diary of William Wilberforce, to the purport that it was on that spot, and under that tree, that almost in the memory of some of us here alive he determined to devote his energies to the abolition of negro slavery; and I possess, by the kindness of my friend, Mr. Hutchinson, a photograph of the seat, and on it is seated my friend Bishop Crowther, and another from the same climate as himself, also a clergyman of the Church of England, proclaiming by their presence on that spot how great a revolution had come into the world from the determined energy and the prayerful exertions of a few good men. And so it will be with all our work. Let us persevere in the midst of discouragements, steadily attached to our principles; let us persevere in the spirit of prayer, and the great empires of heathenism one after another will collapse, and the world will acknowledge that the work on which we are engaged is that which alone can avail for the perfection of men and for the glory of the Creator of the world.

The Archbishop's Resolution was seconded by the Earl of Northbrook, who said, —

In doing so I believe I should best consult your wishes if I state very shortly what impression I have received during my residence in India as to the correctness of that portion of the Report which refers to British India. The Archbishop of Canterbury has alluded to the position in regard to missionary effort that is now taken by those who are connected with the Government of India as contrasted with other days. Those days are very far back, for now for many years the principles upon

which the Government of India stands as regards the religious persuasions of the people are well known. The people of India know that there is perfect religious equality in that country, and they have no fear lest one man should be favoured more than another, or one race more than another, on account of the religious opinions which they entertain. At the same time, the people of India have been accustomed to see the officials of the British Government taking, as private individuals, their

part in regard to the religion which they profess; and I believe that they do not honour a man the less, or love him the less, because they see that he is earnest in his own religious convictions. If proof were wanted of this, it would be sufficient to recall to your recollection that some of the noblest deeds that had been done in British India had been done not only by earnest Christian men, but by earnest Christian men who never for a moment concealed their zeal in favour of the spread of Christianity. It is only necessary to mention the names of Herbert Edwardes and of Lord Lawrence to prove that what I have said is true. I will add one thing more. Among those whom I have known in high office in India there are none who have so conciliated the respect and affection of the people of India as those very men who have never concealed their desire to extend the Christian religion. I will mention Sir Donald McLeod, Lieutenant-Governor of the Punjab, Sir William Muir, who is now present, and my friend Sir Richard Temple, now Governor of Bombay, and one of the men who was foremost on all occasions to join in everything which he considered to be of advantage to the welfare of the Church of England, and the spread of the Christian religion in India. As regards my own knowledge of the work of the Society in India, I must say, in the first place, that I never had the advantage of visiting the South

of India, and therefore I am not cognizant of that most interesting and extensive field which is occupied by this and other Societies in the South of British India and Travancore. All that I have seen has been in the centre and North of India. I will say, then, that I think the Report which has been read to-day gives a fair and correct account of the condition of the Society's operations in that part of India. It is true, I fear, that the Christian religion has not as yet produced any sensible effect upon the great Mohammedan population in India; nor can I say that it has produced any very considerable effect upon the mass of the Hindus in India. It is useless to conceal that fact from ourselves, and it has been stated rightly and truly in the Report. At the same time, the prospect before us, I think not without hope, with respect at least to the Hindu population in India, for I must further express my concurrence with what has been stated in the Report that the prospect in regard to the propagation of the Gospel among the Mohammedans is less hopeful than it is among the Hindus. Large numbers of Hindus are receiving an excellent education, and it is almost impossible that their religion can remain the religion of men who have received a thorough education in the arts, the literature, and the science of the West. Already there are signs that the mind of the educated Hindu is moved.

After adverting to the Brahmo Somaj, his Lordship proceeded to say,—

What form in the future the religion of the Hindus may assume is a subject upon which very different opinions are entertained by those who have paid most attention to the matter. It seems, I think, not improbable that Indian Christianity may not adopt the precise doctrines of any Church which now exists in Europe. The people of India have had no share in the controversies which for 1800 years have excited the religious feelings of Europe and the neighbouring parts of Asia. Introduced into India, Christianity comes, therefore, without many of the disputes and difficulties which have given form to some at least of the doctrines of the Churches of Europe; and I should not myself be surprised—and I give this opinion, not

as my own, but as the result of many conversations with those who are far better able to judge than I can be—I should not be surprised to see some very simple form of Christianity getting hold of the minds of the Hindus of India, and forming a Christian Church of great solidity and strength in that country. There is one subject, I think, upon which this Society is to be congratulated. I refer to the cordial manner in which those connected with it in India have co-operated with other Societies who are also engaged in this great work. I am not precisely aware to what difficulties in British India allusion has been made by those who have addressed you to-day. For my own part, during the four years that I was in

British India—and Ceylon, I may observe, is not part of British India—I heard of no difficulties such as those which had been indicated, and I am glad to have the opportunity of saying that the Church of England in India owes a deep debt of gratitude to my friend the late Bishop of Calcutta, Dr. Milman, than whom there was no man more earnest in his duty. He was a man of great ability and large sympathies, and he gave his assistance to all missionary work, whether belonging to the Church or not, with which he was thrown in connexion during the time that he was Bishop of Calcutta. And from all that I know and have heard of the present Bishop, I entertain the full belief that his Lordship will follow the same course that has been followed by his predecessors in that diocese. Therefore his Grace the Archbishop of Canterbury will not have the disagreeable duty thrown upon him of endeavouring to carry into effect the powers which were described in the somewhat vague words which his Grace had read to us to-day. While, then, I fear that the description given in the Report of the progress of the Society among the Mohammedan and Hindu population in India is correct, I also believe that the sanguine hope expressed in the Report of great progress among the Native aboriginal races in India is true. My friend, Sir William Muir, will tell you of the progress which has already been made among them. These races do not present the same difficulties, social or otherwise, which are presented by the fixed Hindu population. On the whole, I feel that the work of the Society in India is entirely worthy of your hearty support; and, turning for a moment from the work to the workers—to those who are carrying on the preaching of the Gospel in India—I may say that they are worthy of all support, encouragement, and admiration. It is true that they are few in number, but what strikes an Englishman in India is how few in number any English are in that vast country. But, though few in number, their influence is great, and it is of great value to the people of India to have such men as the missionaries of the Church Missionary Society placed here and there throughout that vast country. I have known many of them, having taken every opportunity which naturally came in my way to visit

their institutions during the time that I was in India. I know of no single exception to the general esteem and respect in which the Church Missionary Society missionaries are held in India. I remember one day, at the end of a long ride in the Himalayas, coming to a small church and a house and a school in the town of Kotghur, where Mr. Rebsch, one of the Society's missionaries, was stationed; and the good that was done in the place and neighbourhood by Mr. Rebsch can hardly be understood here. Not only had he collected a small flock of Native Christians, and not only had he an excellent school there, but he was consulted upon all occasions by his neighbours, the Natives of every rank who lived within twenty or thirty miles of his house. He was stationed at a place between which and Thibet there was no European station, and perhaps only one or two British officers—one superintending the forests, and the other making a road between them and the vast deserts of Central Asia. There he was, a missionary belonging to this Society, spreading the Christian religion and using the influences of a good man over a large extent of country. And this is only a single accidental instance of the good work that is being done in India by the missionaries of this Society. I should like to say one thing more, namely, that my friend Mr. Welland, who is to address you to-day, was Secretary to the Society in Calcutta. He consulted in every respect the interests of the Society, and conciliated to himself the respect and affection of all those who were in communication with him. Before I sit down, I wish to observe that I have noticed with regret a paragraph which is to be found in the abstract of the Report, from which I gather that some difficulty has been found in India as regards the distribution of grants-in-aid to the missionary schools. I am not aware of any of the details in respect of this difficulty. All I can say is, that, as far as I know, the principle contained in the despatch to which reference has been made regarding education, and which was written by Lord Halifax in the year 1854, remains in force, and during the time that I was in India, in the course of the four years the Government in India on more than one occasion has repeated the adherence of the Government to the principles laid down in the

despatch. Therefore, if there has been any real departure from those principles,

I doubt not that, on proper representation being made, that will be corrected.

The speech of the noble Earl, so valuable from the exalted position which he had recently held in India, and forming another tribute to the many paid by distinguished statesmen to the labours of the Church Missionary Society, was ably supported by the following eloquent address from the Rev. J. Welland:—

My Lord,—The task of supporting the Resolution which has been moved and seconded has been entrusted to me. It is a difficult task to perform so superfluous a work as supporting the Resolution which has been proposed and seconded in the manner you have heard; but I suppose that, as a missionary, I represent the facts of the case in a far distant heathen land which are to be alleged in support of that Resolution. Some of those facts it is both unnecessary and impossible for me to lay before you in the presence of Lord Northbrook, who has just spoken to you. After his Lordship's kindly and generous mention of me, it would seem like collusion if I were to tell you how good a gift of God he has been, in the judgment of us missionaries, to India. We take the appointment of such men to high places in that land as an indication of God's good providence and tender care for India, and of His purpose to bless the country. He knew how to withhold from us, with careful judgment, those dangerous smiles of Cæsar that would only hurt the cause of Christ, while he gave us the generous help of a Christian man's heart and hand in the missions he visited. I am reminded that, while addressing you on a former occasion, some seven years ago, the great topic of interest connected with North India, to which I belong, was what was called the great Brahmo movement, and you then had the pleasure of welcoming on the platform the leader of that movement, Baboo Keshub Chunder Sen. Lord Northbrook has already alluded to the movement now taking place, known under the word "Brahmo," as evidently, in its widest signification, meaning simply a Deist, and as embracing a large number of those who are departing from Hindu superstition without altogether accepting Christian truth—embracing every variety of belief, and one of the merest Deism. Others follow Socinianism, which is scarcely to be separated from a belief in Christianity; and I entirely concur with Lord Northbrook in

saying that that is spreading, and that there is hope in it. But, in regard to that special movement which was connected with that particular person who was present in England seven years ago, and created so much interest wherever he went, the movement is scarcely spreading, but appears to be losing its influence over the minds of educated persons in Bengal. Certain persons looked upon the movement as being associated with the Church, and fraught with very great hope. This Society scarcely looked upon the movement with much hope. The leaders of the movement buried in their temples in Bengal the doctrines of Jesus Christ and of Holy Scripture, and are evidently aiming that every plant which our Heavenly Father has there planted shall be rooted up. There is not in that system any power to supply the wants of mankind. Hearts that are hungering after Christ cannot be satisfied with the empty promises that the Brahmins give, and the power of it has greatly diminished in Calcutta. Year by year the Brahmo goes down to his temple and delivers an oration, and year by year a public procession goes through the street, and year by year conspicuous among them is an American minister, who is proud to be numbered amongst them. Yet the Brahmo is less constantly found among the students of the Hindu University. Every week the Hindu appears more the Brahmo's enemy, and the name is less and less to be met in the homes of the educated. It appears as if a child was searching for his father through the halls of a great palace; and as long as they hoped they would find their Father, the Brahmo would be followed eagerly. Each promise he made would be received with applause; but, as they found they passed through chamber after chamber and never approached to their Father's presence, their hopes were weakened, and they followed less eagerly. When they had gone through all the rooms and found them empty, they saw a mirror in which only them-

selves were shown, and in that way the Brahmo tired them out, and now they are reluctant to follow him. It is a curious fact—and there is an irony in it, if only they would see it—that the organ of the Brahmo Somaj is called the *Indian Mirror*. It can show them their own face, but it cannot show them Christ. What, then, we may ask, what is it that is occupying the minds of educated men in Bengal who have not yet found Christ? For a time there was amongst them an inclination for this spiritualism, and it seemed as if they would command the popular force amongst them. I attended once at a *séance*, as it is called, where a young Bengal student was said to be in communication with the spirit of a departed Brahmin. He held forth in loud and emphatic language, but when I asked him a few questions in the way of chaff, I found that this spirit used very unspiritual language, and it only convinced those who assisted at the *séance* that there was something very silly in the whole business. Something far more important than this that is increasing in the minds of educated people is what is called “Comteism,” or “Positivism,” and this it is said, and truly said, is an imported movement likewise. There was a time when a Christian gentleman in Calcutta imported a whole cargo of Thomas Paine’s *Age of Reason*, and these were sold in the bazaars. Now, it is through the aid of a well-educated Christian gentleman that the doctrines of Positivism are proclaimed in Bengal. Men who formerly were proud to be Brahmins now proclaim themselves as followers of the French philosopher. I may mention that on one occasion, when the highly-accomplished Bishop Milman, to whom Lord Northbrook has alluded in terms of just encomium, gave an address to Bengalee students, at the solicitations of a gentleman who had asked him to do so, the Bishop, after his manner, in his own powerful and highly-trained style, and with the eloquence with which he was gifted, set before his audience what it was that human philosophy could give them. He showed how miserably that fell short, how utterly inadequate this form was to supply their wants, and what their soul needed; but this gentleman, who had with such liberality invited him to attend, replied to him, and pressed on the students

what he called the prejudices of the Bishop, and how comfortable it was to a man to have prejudices. In other words, he was putting into their lips and into their minds arguments that should shield them against all the eloquence the Bishop had used. You see the evils of this. But this is not altogether singular. There are other missionaries at work besides yours, and if you do not put your shoulder to the wheel you will be more vigorously opposed by others who have different purposes in view. An enemy has gone forth, not alone, but with much of the force of England to assist him in the cause of secular teachings. There are other agencies at work which we welcome, and ought never to forget. Methods of civilization have been pushed forward by the noble Christian men who, in God’s providence, have been appointed to rule over that country. We know what railways are doing in bringing together different portions of the population, and in promoting social intercourse. These things are powerful disintegrating influences, and are a powerful means of overthrowing caste obstructiveness. Whenever a Brahmin is shoved in a third-class carriage and compelled to rub shoulders with a low-caste coolie, he may put his pride in his pocket; but when he takes it out it must be much reduced. A Brahmin’s pride, like a silk hat, when once sat upon, never takes its shape again. Besides this, there have been efforts to introduce more and more the use of the fine arts. In this respect I mention particularly our late Viceroy, who gave the use of his great name in pressing these things on the minds of the people. It should be remembered that in India music belongs to the lowest of the low. It is, therefore, of great use to the people when they see—and they are an imitative people—when they see the highest in the land assisting in an exhibition of paintings, and it has an effect in the right direction; for when it is found that the skill and arts developed in the lower caste are found equal, if not superior, to those of the higher, the power of caste is beginning to be broken, and that will be a very great blessing indeed to the people of the land. But then, my friends, we should not be here to-day if we were not to use all our efforts, or if there was no use in fighting for Christ, who has given us salvation and pro-

mised to support us. All those other efforts that I have referred to have no power to revive the dead. They have no power to give what God has given us. They cannot give eternal life. Let me give an illustration—true and singular, and yet striking—of the great good we may, with God's blessing, confer. There is, in the neighbourhood of Calcutta, a celebrated temple to the tutelary deity of that heathen city. Around its neck are beads of skulls; on its arms are borne the emblems of destruction; the tongue, lolling out of the mouth, is red with the blood of the victims it has devoured. The right foot is on the neck of an enemy. I present this to philosophers who are pleased to see in Hinduism something equivalent to God's grace. This is the manner in which the goddess is put forward in the celebration of Hindu worship. In front is a platform where worshippers may come for contemplation, and a short time ago an M.A. from the University of Calcutta was found sitting for hours in silent contemplation of this deity. An M.A. of Calcutta obtains his degree, not by length of time or fees, but by passing a most difficult examination. He must be conversant with modern philosophy and literature; he must be capable of understanding the scope of Western teaching. Well, a man so trained, so endowed, has to descend to this miserable superstition. Is not that a proof that education, with all its advantages, cannot give what the soul of man is longing for, and what, with God's grace, we can give? If these things are insufficient, we must turn to what Christianity is doing. You have heard in the Report, and Lord Northbrook has not concealed from you, what the condition of things is. That is to say, that there is no such plain and manifest

progress of Christianity in that country as to make any change in the outside aspect of society there. There are times when a missionary's heart sinks within him—when, by some momentary rebuff he has received, he begins to despair of the progress of the Gospel. But there are times when, with more courage, he is able to look forward with sure confidence in God's Word and to go on. Christianity is everywhere advancing. Amongst the less instructed the Christians may be counted by hundreds, and even thousands; amongst the more instructed, who do not with the like simplicity receive the truths of the Gospel, by tens and units; but everywhere the question is causing inquiry, and when one looks upon this and considers these various indications, one cannot but be encouraged. When I was living at Agra, I heard of a village near the town which was known as the Village of Christians. The Gospel had percolated to them in their remote recesses, and the truths of the Gospel had so gladdened their hearts that they gained for themselves the name of the Christian Village. Such things come from time to time, until it appears as if the whole country were on the eve of some great movement. It is something like that curious chemical mixture, in which, dull and characterless as it seems to be, if but a pin's point is put in, the whole suddenly changes into a crystal solid. So it seems, if the Master would give the impulse, the whole of India would crystallize into a gorgeous solid, by which would be revealed the life as it is in Jesus. Perhaps the form of such a Church may not be on our lines, but I do believe the doctrines of such a Church will be the grand old doctrines that have stood so long. I have much pleasure, my Lord, in supporting the Resolution.

The next Resolution, which was one expressive of thanks to God for the increased supply of missionaries, and the new openings presented in Africa, China, India, and elsewhere, and recognizing the duty of humiliation for past lukewarmness and of call to earnest prayer, was entrusted to the venerable Bishop Crowther. His description of his own work was so graphic that we quote from it especially in the hope that his pleadings may procure him a small steamer, as he does "not want to be captured again":—

I have no speech to make, but I have information to give, and because the time is very short I must begin at once

to ask whether my friends in this room remember that in 1841 a great expedition was sent up the river Niger from

this country? The motto of that expedition was "the Gospel and the plough." These two objects I did not realize at the time, but now I thank God for that expedition, for it seems that the meanings of that motto are being accomplished now on the banks of the Niger. By the Gospel and plough I understand Christianity and industry, and surely without these two things no country can prosper. I am happy to say in this last day that Christianity and commerce are now found hand in hand, and we are progressing as far as we can. We have gone 350 miles up the Niger, the distance the expedition tried to go. At this point is our last station put up. Our last station, 350 miles up the Niger, is amongst the Mohammedans. These people, in 1857, when I was wrecked in the *Dayspring*, were very suspicious, and ordered me to put my huts that I had built further away from them. But after more constant intercourse we are now on more friendly terms, and they have a very good opinion of Englishmen and English subjects. One of the Native kings was very anxious for me to go and tell the merchants to take all their things and bring their iron houses and come and establish themselves in his country. I told the king that the iron houses are not so easily moved as Native huts, which can be put into a canoe and carried readily from place to place. I asked one of the Native kings for a piece of land for my station, and he readily granted it, giving me, in addition, one hundred pieces of scantling, and ordering his chiefs to help me as well as they could. I went with this king to visit his chiefs, and, knowing the custom of giving presents, I got a few lengths of cloth and tied them in a bundle. The king saw this parcel and asked me to show it him. There were only a few pieces of cloth in it to make caps, and, when he saw them, he called a servant, who went away and came back with four pieces of twenty-four yards of printed calico. "Now," he said, "come here; I have known you for many years. I know you have nothing. You are going to visit my chiefs—they do not know you as I do, so give them these pieces—this to that chief, and that to another chief—and say nothing that I have given it to you." I then said to my European friends, "There, you see what this king has

done!" I have told you a secret, but it is a secret which I could not keep. I spread it abroad in order that other chiefs might be led to follow the example thus set. I have brought this forward as an illustration of what is going on all along the coast. It has been said that we make friendship with the heathen kings and Mohammedan potentates because we give them presents. You now see what truth there is in this. I say that these people have shown that they appreciate the introduction of commerce and Christianity into their country. Within the limit of 300 miles we have frequent contact with the ivory traders from the coast country. At one period some Arabs and other people who were with them brought camels across the country, and it happened that some naval gentlemen who were present, on examining, saw broad arrows on two of those animals, upon which they immediately remarked that they must have been camels which were used in the Abyssinian war. This shows that there must be communication eastward with places where we are now seeking to establish our missions. One person belonging to these Housa tribes told me that he had seen a white man, describing him as an old man with a white beard and a red shirt. Thinking it was probably Dr. Livingstone, I wrote on a piece of paper, and told him to give it to that white man if he saw him again. That was in 1872 or 1873, and last year this man sent word to me through his son that the white man was dead, and I then concluded that it was the great doctor who had been seen. If the communications with the east and the north are judiciously managed, the result may be that we shall meet our friends from those quarters in the very centre of Africa. There is a river named Tshadda which runs eastward. I was with an expedition which explored that river 300 miles some years ago. We did not come to the limit of that river, and I think that, if it were sufficiently explored, it would open a still wider door for the extension of English commerce and science, and for the spread of Christianity. . . . I have been invited to establish stations in the interior, but there is one great difficulty in the way. I used to get a passage on a gunboat for the purpose of forming and visiting stations, but of late years I have been obliged to have

recourse to trading steamers, which bring cargoes to the coast and are only employed for a few months in the year. As the number of the stations and of the missionary agents increase, there is a greater necessity for my watching over the mission-work. I have tried in former years to get to the stations in an open boat, but I was always exposed to the danger of capture, the price of my release being 1000*l*. Now, what I desire is that my Christian friends in Eng-

land would aid me in this matter by providing a small steamer in which I might move up and down the river, and, with God's help, visit existing mission stations and establish new ones up and down the river. This is the object which has brought me to this country, and for nothing else would I have come. I hope I shall not return without having obtained a small steamer, for I don't want to be captured again.

In concluding his address, the Bishop adduced some most touching instances of endurance on the part of the converts when exposed to persecution, and of the renunciation of idolatry by influential chiefs. The Bishop's Resolution was seconded in an important speech from another of India's most distinguished rulers, Sir W. Muir, K.C.S.I., who said,—

My Lord, and Ladies and Gentlemen, —It affords me the highest degree of satisfaction, in returning home after a long residence in India, to see the cause of Missions so warmly supported in a great Meeting like this, and I am sure it must cheer the hearts of missionary labourers to perceive that so great an interest is taken by the people of England in missionary enterprises. It is a source of gratification to me to follow on this platform my honoured chief, Lord Northbrook, and I may add my witness to what has been said by him, that in his private capacity he unflinchingly supported the cause of Christianity in India. The length of my experience in India exceeds that of his Lordship. It is now some thirty or forty years since I first landed in India. My first experience there with regard to mission-work was in connexion with the Society for the Propagation of the Gospel; but, as many of you are aware, in North India there is only a small station belonging to that Society, and my experience for some time lay chiefly among the missions of the Presbyterian and the Methodist Episcopal bodies of America. It is now about thirty-five years since I first had the pleasure of becoming acquainted with any of the agents of this Society. The first missionary that I knew is a man whose name is honoured throughout Protestant Christendom—Dr. Pfander. It may, perhaps, surprise some of you to hear that your Society was indebted for him and some other missionaries to Russia. Forty years ago, at least,

Russia would not tolerate Protestant missionaries in Georgia, and hence she expelled them. The Russians are very fond of Christianity, but it must be a Christianity of their own type. The missionaries of this Society whom I have met with in India have all been men of ability and devotedness to their work, and men of high character, and amongst those who have become most eminent in these respects I may mention Dr. Pfander, one of the most venerable missionaries at Benares, Mr. Smith, and Mr. Leupolt. It is an honour for any Society to possess agents like these. It is very much the fashion to say that the missions in India had made no real converts; but those who say that cannot have inquired into the facts or visited the mission stations as I have done. I have visited the stations at Agra, Meerut, Umballa, Simla, Allahabad, and Benares, and have seen a great many of the converts at those places. Let me tell you, by way of example, what style of convert I have seen at Agra and Allahabad. There are gathered together at each of these places about four or five hundred Natives who are converts from heathenism to Christianity; and if I am asked what is their character, I reply that they would compare very favourably indeed with a village with the same population in this country. The Native Christians there are, on the whole, temperate, moral, and respectable, and I believe that a large proportion of them have in their hearts the essence and the principles of true Christianity. While

I was in the North-West Provinces I had the pleasure of giving a grant of land for a village of Native Christians, and when I left they had for their minister David Mohun, who conducts regular services, and who is much respected. I know another Native Christian who, during the Mutiny in 1857, when a young European officer had a sword pointed at him by the rebels, encouraged him in his distress, he himself being at the same time exposed to great peril on account of the sympathy which he manifested for a brother Christian. I might also allude to Ram Chunder of Delhi, who wrote a very interesting work on the Atonement, and whose abilities obtained for him the post of Education Inspector of Puttiala. At the court of the king of that part of India, he was exposed to great temptations, which are purposely thrown in the way of Native Christians at Native courts, but God enabled him to pass through them all unscathed, like Daniel at the Court of Babylon. When I last saw him he had been in the service of a Native rajah, and had lost his post, not through any misconduct, but because his Christian principles led him to urge his master to abandon a vice, through continuance in which he ultimately lost his life. I say that of such men any Missionary Society might well be proud, and that nothing but the real principles of Christianity could sustain the mind under such circumstances. The success of missions is as yet small in the plains of India, but when we think of the obstacles which lie in the way of conversion to Christianity, when we think of the chains which bind Hindus and Mohammedans to their religion, we cannot feel surprised. The position of matters is far less discouraging among the hill-tribes, where caste and the pride of race are not predominant. In visiting the country of the Santhals, I found thousands of people who had embraced Christianity. There

I saw in one place a beautiful church, with a congregation of from 800 to 1000. The minister was a German missionary, and although the mission in that part of India had not been in existence more than twelve or thirteen years, there were 7000 converts, 2000 communicants, and about the same number of children attending the schools. The children in those schools were found by my daughter playing just like English children, being in this respect very unlike ordinary Native children. I see nothing to prevent the whole of the Santhal community from coming over to Christianity. But what is done to bring about that result should be done quickly, because the country bordering on that of the hill-tribes is occupied by Hindus, who are gradually creeping up; and if the Santhals should become like the Hindus, the difficulties connected with caste will render mission-work far more difficult than it is at present. Lord Northbrook, after visiting the country of the Santhals and the Kols, came back with a most glowing idea of the prospects of Christianity there; and there can be no doubt that, if the Natives generally were converted, they would form, as it were, the backbone of Bengal, and stand us in good stead in times of danger. I earnestly entreat you, therefore, my friends, to send forth more labourers to that part of the mission-field. His Grace the Archbishop spoke of the improvement which has recently taken place in Indian society. That improvement is not, I think, due solely to the presence of an increased number of Christian ladies, but in a great degree also to the improved position of missions. If we forget the great spiritual weapon with which God has entrusted us, He will cast us off in disgrace; but I pray that that spiritual weapon may be more and more wielded by this Society, and with greater and greater success.

This was supported in a speech, only too brief, from the Rev. G. E. Moule, missionary from China. It was utterly impossible for him, in the limited space necessarily allotted to him, to do more than advert to the vast field in which he has so devotedly laboured, and of which he is so admirable a representative. It is a proof of the overwhelming extent of the operations of the Society, that work like that of which Mr. Moule could tell had in the midst of pressing emergencies almost to be postponed. China was but alluded to; Japan not even mentioned by any speaker at the morning meeting; many other large and

important fields, similarly, had only short notice in the Abstract of the Report.

Fervet opus, redolentque thymo fragrantia mella.

The last Resolution—"That in view of certain tendencies in the Church at home, the growth of the Native Christian communities in the mission-field abroad renders it more than ever important that the Society and all its agents, in loyally adhering, as they have ever done, to the order and discipline of the Church of England, should hold fast and bring into rightful prominence its great doctrines of justification by faith only, and the authority of the Holy Scriptures as the sole standard and rule of faith"—was then moved by the Rev. J. Ireland Jones, missionary from Ceylon, who was received with loud cheers. He said, —

My Christian Friends,—I am quite sure that the applause with which you greeted me had in it nothing personal. I feel that there is nothing in myself or in what I have done to deserve that applause, but I am deeply thankful to God for it, because I recognize in it the warm sympathy of the Protestant heart of England. Most thankful am I, as a Ceylon missionary, that this Resolution is brought before the Meeting to-day, because I believe it will convince others that you have no idea of departing from the principles on which the Society has acted during the seventy years of its existence. This Society recognizes, as one of the greatest facts connected with modern missionary effort, the fact of the existence and growth of Christian communities. At the same time it deals with one of the most important questions that can be brought forward with regard to the well-being of those communities—how they can be kept pure in doctrine and sound in faith. I know that, at a Meeting such as this, a missionary who speaks is expected to deal chiefly with facts; but there are special circumstances connected with the position of the Ceylon Mission at the present time which makes me feel that, although there is a deep interest in the facts which may be brought forward, and although I can thank God we can point

to Christian communities which have been gathered out from among the heathen, and who are testifying to the value of their Christianity to the world, yet that, if those communities are to promote God's glory, and are to be safe, there must be a realization in their hearts and lives of the truths which are brought before us in the Resolution. They must have brought before them the great doctrine of justification by faith only, and Holy Scripture must be held up before them as the one standard of authority. Looking back to the state of things which has arisen since I first landed in Ceylon about twenty years ago, I think there are reasons which justify the Committee in pointing as they do in the Resolution to "the growth of Native Christian communities." At the time when I first landed in Ceylon, such a thing as a Native Christian community was scarcely known. At that time everything in the way of evangelistic effort was thrown upon the European missionaries. The Native contributions then amounted to only about 300*l.* a year, and one-tenth of that sum came from one man. At the present time there are ten Native congregations connected with the Church Missionary Society, and of these nine have Native pastors.

The speaker then traced the gradual extension of mission-work in the island of Ceylon, showing how Native Christian communities had grown up in different parts, and observing that the Society, under God, had been the means of gathering these communities from among the surrounding heathen. He then continued :—

The Resolution which I hold in my hand shows that we are under a great

responsibility with regard to those whom God has thus given to us. We have no

idea of those Native communities being handed over to those who would lead them away from the simplicity of the truth. We have had, as you must be aware, great difficulties to contend against in Ceylon during the last year. It has been a year of terrible trial, a year of deep sorrow; but at the same time we have been heartily thankful to God that we have been able to make you understand the facts of the case, and to show you that Native as well as European Christians appreciate the difference between truth and error. A document is about to be laid before the Committee which shows the extent of the confidence which is felt in them in reference to this question. It is signed by men who understand and appreciate the principles which are set forth in the Resolution; and I believe that, when it is received by the Committee, it will be found to contain between three or four thousand signatures. Some persons appear to have thought that we have departed from the doctrines and principles of our Church in reference to this matter. I am sure that that is not the

desire of the Society. So long as the Church of England holds the truths which are now set forth in her Articles, and so long as these Articles are embodied in the Prayer-book, so long will this Society rejoice to be, as it has always been, a "Church" Missionary Society. The Society has asked for its missionaries no exceptional treatment—it has asked for them nothing more than has been granted, and granted willingly, in more favoured countries; it has asked that they may have that liberty which the laws of England and the laws of our Church have given to them. I have myself no fears either for the Church Missionary Society or for its little mission in Ceylon. That mission has been called upon to stand in a most important position. The controversy which has been there excited is important, not merely to Ceylon, but to every other mission-field; for on the result of that controversy, whatever it may be, must depend the stand which henceforth missions will take, and the work which henceforth they will do.

The Meeting was brought to a close by a stirring address from the Rev. F. F. Goe, Rector of St. George's, Bloomsbury. In seconding the Resolution, he said, —

There are two things which our missionaries in distant lands have a right to expect when the next mail from England carries to them the Report of the proceedings of the Annual Meeting of the Church Missionary Society. Those two things are sympathy and guidance. They have had sympathy. As I listened to the kind appreciation and the generous declarations concerning the self-denial and devotion and single-heartedness of our missionaries expressed by the speakers and endorsed by the manner in which the Resolutions were received by a sympathizing audience, I imagined to myself, with what trembling eagerness and what intense delight our missionaries in the wintry snows of North America, amid the terrible heats of India, and on the burning sands of Africa, would open the next budget of news and read the Report of what has been said this morning. But, on the other hand, besides sympathy, we have to give the missionaries guidance as respects the future. If you adopt the Resolution moved by Mr. Jones, it will be known to all your missionaries that

you are hoisting again the old flag "*Semper Eadem*," which the Church Missionary Society has hoisted from the beginning—everything the same, both as regards adhesion to the order and discipline of the Church of England as by law established, and also as regards the great Reformation doctrines which were adopted by the Church 300 years ago, and which was cemented into her whole system by the blood of the martyred saints. This is quite certain, and it cannot need any argument to prove or eloquence to show that if our friend—our late friend I must rather say—at Hatcham had been a supporter of the Church Missionary Society, he would never have got into any difficulty with his Bishop. At the same time I think it is only right, lest there should be any misapprehension in consequence of what it has been necessary to say this morning, both in the Report and in the speeches, because of a temporary difficulty with a Bishop in one corner of the vast area of our operations, we are not about to recede in any way from the

principles which we have hitherto maintained. There is authority and authority. There is authority which is constitutionally exercised with proper checks and safeguards, and there is authority which is exercised in an arbitrary and despotic manner. This last is a kind of authority to which the Church Missionary Society refuses to submit, but to the former kind of authority, the constitutional authority which our Church has given to the bishops, and which our Constitution has given to the Crown, the Church Missionary Society asserts its unfaltering allegiance. And then, to turn to what is more important, the great question of doctrine, there we hoist again the great flag of "Semper Eadem" as regards the doctrines of the Church of England. You observe that the Resolution speaks of "tendencies," of "certain tendencies of the Church at home," with regard, I presume, to those two great doctrines. Now, then, you are about to instruct the missionaries, that is, if you carry this Resolution, that they are to continue to preach the great doctrine of justification by faith alone as opposed to the "tendency" which would impose a human priesthood between the sinner and the Saviour, and would teach the sinner that it is necessary to make confession to, and to obtain absolution from, a human priest, in order to obtain remission of sins. If you carry this Resolution you will be telling the missionaries to con-

tinue to teach as they have ever done, that "to Christ give all the prophets witness that in His name, whosoever believeth in Him shall receive remission of sins." And with regard to that other great fundamental truth which lies at the foundation of our religion, the supreme authority of the Holy Scriptures as the sole standard and rule of faith, you are to instruct the missionaries to maintain and hold fast, and to place in its rightful prominence this great doctrine as on the one hand opposed to the tendency to add to human traditions, or the living voice of the Church, or what not, and as on the other hand opposed to the tendency that would substitute for it human philosophy, or the human conscience, or the verifying faculty of man's reason. In this way, then, you are to instruct the missionaries what to do for the time to come; and if the Resolution be carried, it will, I believe, send strength and firmness and courage and renewed life into the hearts of every one of our missionaries in distant lands. If the Church Missionary Society continues to maintain, as it has done, these great principles, it will still have the blessing of God, and enjoy the esteem of the Christian public. So long as this Society is known to be a steady, uncompromising adherent and a circulator of the great doctrines of the Reformation, God will be in the midst of her. "God will help her, and that right early."

The Resolution having been adopted, a hymn was sung, and the Meeting closed with the Benediction, by Bishop Perry. In the evening there was an overflowing Meeting, held under the presidency of Bishop Crowther. The great hall was crowded throughout. Addresses, full of interest, were made by the Rev. W. S. Price from East Africa, and the Rev. W. Dening from Japan, thus, as far as possible, supplying information about some of those fields of labour passed over in the morning.

BISHOP SARGENT ON OUR TINNEVELLY MISSIONS.

(Continued from p. 288.)

Pannikulam.

IN this district especially, if I cannot report large increase in numbers, I certainly can say that the condition of the congregations as regards their Chris-

tian profession is greatly improved, especially in the two places which have been occupied by pastors. The people are now more diligent and regular in attendance on the means of grace. Many of them have given up several of their

bad ways, especially Sabbath-breaking, and have shown more of a true desire after prayer and reading of the Bible than they have ever shown before; and this, as I have said, is in great part owing to the settling of ordained pastors in two portions of the district.

The minutes of the Church Council for 4th July, 1876, will have shown what are the weak points and drawbacks in this district. Our only hope is in faithful and persevering effort, and God's blessing thereon. Individual cases of conversion of an interesting character have not been wanting during the past year, but they lie wide apart among a vast rural population.

Generally speaking, our agents are now so fully occupied both with congregations and schools, that there is not that amount of labour bestowed in preaching to the heathen that we could wish to see. So much has been made to depend for salary to our agents upon money grants to be derived from Government aid to schools on the result system, that we cannot, in justice to these men, require their going to other villages for the purpose of preaching to the heathen. I think we must appoint a suitable man for this special purpose in these parts. I hope, in the next Church Council, to moot and carry this point. The fact is, also, that we must look to some other district for this itinerator, as, among our catechists and schoolmasters here, we have men of only very moderate ability, and they are generally inferior as regards force of character.

I will just mention a little incident that occurred only five days ago, and which will speak for itself—the good and the bad mixed together. A poor man came to me with a letter from the Native pastor to say that the bearer had become a Christian only lately, that the heathen neighbours were dealing unjustly by him, that his troubles commenced, however, before he became a Christian, and he knew there was no use in writing to me about him, and he had told the man so; but John, a truly good man, living in the same hamlet, and who had been the means of getting the man to give up idolatry, was interested in the poor man's case, and wished that I should hear his grievance. John came with the man, and as soon as I had read the letter, I said, "How is

it you have given yourself the trouble to come all this distance for a matter in which I can really render you no help?" John at once interceded, "Oh, sir, he has become a Christian!" "But," said I, "if that entitles a man to calculate on aid he supposes I can give him, thousands of Natives who are in difficulty would, perhaps, become Christians to-morrow. This would be bribing them to become Christians." "Oh, then," rejoined John, taking out the single Gospel of Matthew which he carried in the fold of his cloth, and opening it near the middle, "do you mean, sir, that, if I find a man in distress about worldly things, I must leave him to himself, and not tell him about the Gospel, and strive to lead him to Jesus? and, having won him to the truth, am I to leave him in his troubles without striving to help him out of them?" "No," I said, "do all the good you can, and, if you think the man sincere, help him to the best of your ability; but you must not expect me to interfere in such cases. The man must go to the cutchery, and there make his own representation. Now, John, here you have come all this distance. I like your effort to convert others, and your sympathy for this poor man, but I have no power to interfere. You have had a long journey, and you must go back again; here is something for you and the man to buy a good supper, and start home in the morning;" and, saying so, I presented him with half a rupee; but, to my surprise, John was almost indignant at my offering him money. "No, sir, I want no money, and, if I did, I have learnt before now how to suffer for the sake of Christ if needs be, and this poor man will learn, I hope in time, the same lesson; but now he is weak in the faith and sorry at heart;" and, making salam, he called the man after him and went away. Now this John is a really good man, an earnest Christian. Some think him over pious, because he always carries about a copy of a Gospel, and speaks to all he comes near to, without any kind of bashfulness. He is not an educated man, and where he finds persons willing to become Christians, he pours out the full sympathy of his heart upon them, takes them at once to be truly converted men, and thinks every one else must do the same. It seemed to me too evident, in this case, that the man had a merely worldly motive. I do

not mean to say that the poor man referred to can never rise above this low motive, for I have known many cases in which men have joined us from unworthy motives, who, nevertheless, coming in contact with truth and Christian principles, have become in time truly converted men. They were in quest of a mere worldly object, but they eventually fell on the field that possessed the rich treasure, and to possess that they became willing to part with all they had. But in the case before us, were I to do anything which might be thought a help to the man in gaining what he considered justice, I should be giving a wrong impression to the heathen around. On the other hand, when men, who have been Christians some time, subsequently get into trouble by the heathen persecuting them, and wishing to drive them back from their Christian profession, then, if they come to me, I can listen to their troubles, sympathize with them, and give them my opinion as to the best means they should employ to defend themselves, or recommend them to go to such and such a lawyer, and place the matter in his hands. Some who know India and the Natives will, at this point of my statement, say "Yes, but how often have you had to pay the lawyer yourself?" Well, this is a straightforward question, and I will give a straightforward answer—Never! I never paid the lawyer in any case. I have engaged a lawyer, and paid him too, when mission property had to be defended, not otherwise. Not only have I never paid a lawyer, in the private affair of any Native, but I have never written to a European or Native official any private letter about the suits in which our people may be engaged. The greatest help ever given is this:—We have an old fund called the Dharma-sangan or Philanthropic Association, to which our converts subscribed for several years in the commencement of the mission to help Christians by means of loans. Some men gave pieces of land on which to form Christian village settlements, the settlers paying so much a year. The property of this fund requires a Native accountant to look after it. His pay is eight rupees a month. I sometimes let him write a petition for a poor man who cannot afford to pay for it, and sometimes, but very, very rarely, in some very special case, I have

allowed him to go with the man to the Native cutchery, and help him there in any way he can, i.e. by advice, or, if allowed, plead for the man.

Panneivilei.

This district has remained much as it was last year. A better spirit seemed to be in exercise among a large body of backsliders who reside within a short distance of Panneivilei; but as yet it has issued in no practical result. Still matters are much more satisfactory than they used to be when these men used to be constantly stirring up strife against our congregations. I trust that, if spared to write another Report, I may be enabled to rejoice in the statement that they are not only almost, but altogether Christians.

In this district, as in others, I have handed over to Rev. A. H. Lash the girls' boarding-school. I have also transferred to Rev. V. Harcourt the Anglo-Vernacular School at Streevigundum.

A new post has been occupied by a pastor in the west of the district; but I am in doubt whether it is so suitable a place for an ordained man as some others in other parts of Tinnevely. However, its position is so much nearer to Palamcottah than to Panneivilei that by common consent it is intended to join it to the Palamcottah circle with the beginning of the new year. A better acquaintance with the place will enable me to decide whether it is as yet in a position to receive an ordained pastor.

The church at Kongarayakurichi has been opened, and the one at Kylasapuram is near its completion. The late Rev. J. T. Tucker and Rev. J. D. Simmons helped largely towards the buildings in question. At Kylasapuram, however, the head man has done nobly, and his contributions have been the largest of all.

At the opening of this year the Lord Bishop of the diocese visited Panneivilei, and held a confirmation. The same course was followed in Palamcottah, Nallur, and Pannikulam; and I believe the Bishop was pleased with what he witnessed. He questioned them on the great points of the Gospel in a way he had seldom done before, and was thus personally satisfied of their fitness for that rite—as far, at least, as know-

ledge of Christian truth is concerned. Before Mr. Simmons went home, he laid before the Committee a statement or review of seven years' work in the Panneivilei district. He showed how there had been a falling off begun before he took charge, and that the district had not recovered its numbers when he left. The following comparison of statistics will show that there has been a turn in the tide since then:—

	1871.	1876.
Adherents ...	2289 ...	2789
Baptized ...	1755 ...	2163
Communicants...	457 ...	565

The numbers for this year are not only greater than those of 1871, but greater also than those of 1864, the year with which Simmons made his comparison. This gradual increase is due, not personally to any measures of the missionary in charge, but to the general influence of the established Christian congregations. Many, who formerly backslided, have come back, and drawn others with them. Many are induced to become Christians, because so many of their relations are Christians. This is not a high motive; but it is one which we, as teachers, cannot disallow.

Nallamalpuram.

I like to occupy my mind for a while about this place, for it takes me back to the days of my youth, and so supplies ground of praise and thankfulness to the Hand that has thus far guided and blessed. Has the seed sown in by-gone days been lost? Certainly not! There are several unsatisfactory characters in this pastorate, and many who have only a decent exterior, attending the means of grace as convenience allows them; but there are not a few others who, by their consistent lives and love of prayer, love of Sabbath, of God's house, of the Sacrament, love of fellow-Christians and professed love of Christ, show that they are changed from what they were, and lead us to indulge the good hope that they are Christians in truth.

We have several good boys' schools, and two very good girls' schools here, and the people of the central village have contrived to get up an Anglo-Vernacular School, which has done very well under the master, without any con-

nexion with the mission. He also pays some attention to Bible lessons. The people are very wishful to get the school under the control of the Church Council. They are generally well-to-do in worldly matters, and I am not a party for allowing mission-money to be spent in English education, especially where the people can support such schools themselves. But in the present case it is supposed that the mission will not have any burden to sustain. I was much pleased to receive Rs. 70 from one of the leading men to purchase a stone font for the Palamcottah Church when it was being enlarged and renewed. He is the son of my old friend the Nadan, who gave the large brass candlestick to the Suviseshapuram Church.

I have every reason to believe that much true piety has been awakened in the minds of many in this neighbourhood who were indifferent to the concerns of their souls till Matthew, the Native preacher and revivalist, went there and spent some time among them, especially in a place where we have not a paid but an honorary catechist. The people about here are of a different caste from the preacher, but they receive him and honour him as if he were one of themselves. This same preacher is now here near me, and a great spirit of inquiry has by his means been stirred up among the caste people of Palamcottah, who themselves invite him to preach in their street and in their houses. Some of them have gone to his house and asked him to pray with them. I am not wishful to make more of this matter than it is worth, as, after all, it may be only a temporary excitement; but I wish all friends who read this paper to consider this an occasion deserving their devout prayers and intercessions for us, for who can tell whereunto this may grow?

It is an interesting fact that Nallamalpuram is the first circle in Tinnevely where a Native Vice-President has conducted the affairs of their Church Council. The minutes of proceedings were sent to the Corresponding Committee last month. The Rev. M. Savariroyan only regrets that this honour has come upon him at a time when all around looks threatening with scarcity and famine, and their means, but not their hearts, are so greatly contracted.

SKETCHES OF OUR NORTH-WEST FRONTIER.*

II.

The Akhund of Swāt.

ALTHOUGH it was not the intention of the founder of Islām to create any distinct order of religious teachers, or an hereditary priesthood, there are no religionists in the world so priest-ridden as Mohammedans. For, in addition to their Qazis, Muftis and Imams, which are their chief ecclesiastical and legal officers, and in addition to those titles which express the learning and attainments of the individual, such as Moulvie, Mujtahid, and Madarris, there are numerous titles which denote the supposed sanctity of Muslim saints:—Faqirs, Pirs, Walis, Ghauses, and Qutabs. There is some discussion amongst the learned as to which is the highest order of sanctity, Qutab or Ghaus; for whilst, according to vulgar tradition, a Ghaus is a devotee whose ardour of devotion is such that in the act of worship his head and limbs fall asunder (!), that of the Qutab is said to be a spiritual state which “reflects the heart of the Prophet.”

Of such is Abdul Ghafur, the Akhund of Swāt, now living at Sydu, a village about a day's journey from the Peshawur frontier.

Amongst the Mohammedans of these parts the Akhund is pre-eminently the man of the age. His sayings and doings are themes of interest to thousands of homes, where the great problems of life which agitate more educated minds have never gained entrance, nor have excited a moment's notice. What do the wild tribes of Bajour, Bonair, and Kunar know of *Darwin's Theory*, or of the *Depreciation of Silver*? But there is not a man, woman, or child who has not some vital interest in the opinions of the Akhund of Swāt; not a village in which his influence is not visibly felt, and not a mosque in which his opinions on theology and law are not discussed. Many an intelligent Moulvie, or village priest, has been removed from his position because the “Akhund Sahib” had pronounced him a heretic. Many an honest village farmer has come to unutterable grief for having dared to question the infallibility of the Pope of Sydu. And wherever the missionary of the cross attempts to distribute copies of Christian books, they are either rejected or returned unread, because the “Swāt Sahib” has warned the people against such “infidel” (?) publications.

On two occasions have the rulers of Cabul sought his favour and support—once when he was invited to join the standard of the late Amir Dost Mohammed Khan, and again when the present ruler of Cabul compiled, or rather caused to be compiled, a book in support of the Akhund's opinions, and in refutation of those of his opponents. In 1863 the Akhund's aid was sought by the Satāna fanatics in a war against the English at Umbeyla, and he remained with the army until the cam-

* Reprinted from the *Calcutta Christian Intelligencer* September 1876.

paign was over, giving them the threefold benefit of his presence, his advice, and his prayers. The Akhund's support of the Wahhabi fanatics was remarkable, because he is supposed to be a most unyielding opponent to their religious views.

Abdul Ghafur, Akhund of Swāt, is therefore an interesting study. He is one of those "simple minded Mohammedan missionaries" whom some English writers delight to honour; and as his success is great in influencing the minds of his fellow-men, it is of some importance that we should know how he has acquired his present reputation.

Abdul Ghafur is not an Afghan, but of the Gujar or Cowherd tribe. He is an old man of about eighty-six, of middle stature, with a countenance which cannot be considered either handsome or intelligent. For the last two years he has been partially blind, and has for a long time suffered from that troublesome cutaneous disease called by Native physicians *Hikka*, but in plain English the itch—a disease which has been doubtless generated by the severe asceticism of former years.

He was born about the year 1790, in a small shepherd's hamlet within the territory of Swāt, of poor and obscure parents, and, as soon as he was able to take care of himself, he was sent by his father to tend cattle on his native hills; but at the age of sixteen he left his rural occupation and became a pupil in a village mosque, where he learnt the rudiments of reading. In due time he became a student, or *Tālib-i-ilm* (a seeker after wisdom), under a learned man in the village of Gujar-garri, in the Peshawur valley.

He soon left this mosque for that of a celebrated Muslim divine in the village of Todheyr, not far from Dilawar Khān's native village of Jihangira. His teacher at Todheyr was then the most noted priest of the day, and one who carefully instructed his pupils in the Qurān and the elements of dogmatic theology; but it does not appear that Abdul Ghafur ever drank very deeply at the fountain of wisdom, although he must have acquired some knowledge of the Mohammedan faith.

It was whilst he was a student in the mosque of Mohammed Shwaib, at Todheyr that he decided to exchange the mosque for the "Takiya" (hermitage), and to enrol himself as a Darvesh of the Qādiria order. Having been initiated into this order by his teacher, who was also a Qadari Faqīr, Abdul Ghafur turned his back on the world, and took up his abode on the little island of Beyka in the River Indus (which has since been washed away), and for twelve long years did this solitary spot resound with the melancholy cry of the devotee: "Thou art the Guide! Thou art the Truth!" For twelve years did this poor deluded seeker after truth practise the severest austerities. He lived in a small hut made of "Camel's thorn," which left him exposed to the cold, chilling blast of winter; and many a lonely night did he pass, drenched to the skin, with no other food than *grass* and the milk of a buffalo.

Here he performed the ceremony of *Zikr*,* according to the rules of his order, whereby he hoped to obtain nearness to God and sanctifi-

* *Zikr* is the recital of the creed and the ninety names of God, &c.; a service performed by Darveshes.

cation of spirit. Sometimes he would sit for hours, and shout the word "*Allah*" (God), first from his left knee, then from his right, and, lastly, from the top of his head. Sometimes he would sit with his face towards Mecca, with his eyes closed, and cry out "*La*," drawing the sound as from his navel up to his left shoulder; then "*i-la-ha*," drawing the sound from his brain; and, lastly, "*il-lal-la-hu*,"* repeated with redoubled energy from his left side. Sometimes he would recite over and over again, with the help of his rosary, the ninety-nine names of God. Sometimes he would sit in solemn silence, and meditate upon a verse of the Kurān which would remind him of God's power, omniscience, and majesty. Thus did this poor devotee seek after God, and yet failed to obtain peace to his soul, for the bright beams of Gospel light had not shone into that heart, and the book before him spoke not reconciliation through the Cross of Jesus.

After this "devotional life," Abdul Ghafur was compelled by political circumstances (for the Sikhs then ruled the Peshawur valley) to leave his hermitage, and for a time he wandered about the surrounding hills unknown and uncared for. At last he settled down in a retired spot, near the village of Salimkhan, where he rose to notoriety on account of his well-known life of abstinence. Here he attached to himself a number of disciples, who soon spread his fame far and wide. The common people were unanimous in assigning to him the exalted position of a saint (a *Wali*), whilst the learned doctors, unable to stem the tide of popular favour, reluctantly dubbed him an Akhund or teacher. Nothing succeeds like success. Soon the poor despised ascetic of Beyka was sought of princes. The Sikhs and Afghans were then at war, and that sagacious Afghan ruler, Dost Mohammed Khān, thought it expedient to attach to his army a religious leader whose presence would excite the religious fervour of the hosts of Islām against the infidel Sikhs. The Akhund was invited to join the Afghan standard, and in 1835, having exchanged the rosary for the sword (or perhaps having taken both), Abdul Ghafur set out, with a motley group of students, and joined the Afghans at the Khaibar Pass. But neither the sanctity of his life nor the fervour of his prayers could secure victory, for the Afghans were defeated, and the Akhund fled, with his few followers, to the Bajour hills. From thence he went to Sydu in Swāt, where he now resides.

In Swāt his reputation gradually increased until he was at last raised to the position of a great religious leader. For a time he had to contend with formidable rivals in the persons of three celebrated scholars and doctors of Islām—the Mulla of Kotah, Gholām Jalani of Peshawur, and the Akhund of Qasabai in the Khaibar. Each of these three worthies were men not only of reputation for sanctity, but for eminent scholarship in Muslim law, and consequently the growing popularity of the Akhund of Swāt was often threatened with extinction. But a little skilful management on the part of the great Akhund and his followers

* This is the first part of the Mohammedan Creed. There is no deity but God, i.e. *la-i-la-ha-il-lal-la-hu*.

enabled them to use that most neutral of national institutions, the Indian Government, as an instrument for the direct suppression of unorthodox opinions. All the Akhund's opponents were charged with Wahhābyism. This excited the attention of Government. A special European officer was appointed to suppress the movement, and at one time not fewer than 300 persons were placed in the Peshawur jail, who were as innocent of any intention "to war against the Queen" as the unsuspecting European official who thought he was suppressing a rebellion. Most of the leading followers of the Mulla of Kotah, and of Gholām Jilani, who were released from jail (for no charge was made out against them), were placed under the surveillance of the police, and the only way of escape from suspicion was to declare themselves believers in the orthodox Akhund. The Akhund of Qasabai, however, living, as he did, beyond British territory, could not be managed by diplomatic skill, so his rival of Swāt hired men to ensure his quietus by the assassin's knife. He was killed whilst in the act of prostration in prayer.

The Akhund of Swāt now reigns supreme as the guide and director of the hearts of men, and crowds of people visit him daily from all parts of the Mohammedan world to hear his wisdom and to receive the benefit of his prayers. People from Arabia, Turkey, Persia, Hindustan, Afghanistan, and Bokhara, with an occasional Englishman and Russians partake of his hospitality, and obtain his blessing, and oftentimes not fewer than 300 people visit him in the course of a single day. There the old man sits day after day in the corner of his mosque, offering prayers for the faithful, uttering denunciations against infidelity and heresy, and deciding questions of law.

Abdul Qādir of K— presents himself and asks for the great teacher's prayers in behalf of a lawsuit pending in the English courts, and the Akhund raises his hands and prays for his success.

Amir Khān, of the same village, and defendant in the same suit, comes the next day for a prayer for his success, which the Akhund also grants!

Hassan, a notorious Wahhābi Moulvie, of the village of B—, having been excommunicated by the Akhund for teaching that "*God is in heaven*,"* writes a most humble and penitent letter, and requests that his sin may be forgiven. The Akhund is inexorable, and, giving vent to boundless rage, declares that Moulvie Hassan's case is beyond all hope.

Shekh Kamr Din, having come all the way from Allahabad, a distance of nearly a thousand miles, seeks an interview. The object of his visit, so he says, is to ascertain whether, in the opinion of the great Akhund, the Wahhābis are infidels, and whether, in case the Mussulmans of India unite with the British Government against the Wahhābis, the warfare will have all the merits of a religious war. The Akhund declares the man is a paid spy of the Indian Government (!), but decides

* This is a subject of dispute—some say God is without place, *lla maku*, whilst others say His special seat is in heaven.

that a war for the suppression of Wahhābyism would undoubtedly have all the merits of a Jihād or Crescentade.*

Khān Bahadoor, of Z——, a decrepit old man, with chronic rheumatism of twelve years' standing, applies for a charm to remove the pain. The Akhund takes a piece of dirty string, blows upon it, and instructs the poor old cripple to tie it round the affected limb.

Sharif Khān, a respectable village farmer, wants to know if it will be right for him to send his son to a mission school to learn English. "Most decidedly not," says the Akhund, "for the language of the infidels is the seed of infidelity!"

And so the day passes on, whilst the Akhund decides questions of theology and law to the satisfaction of the crowds who visit him, although they are not always in accordance with the principles of orthodox Mohammedanism; the only interruptions being the mid-day *siesta* and the five stated periods of prayer.

Every visitor, of course, presents a *nazr*, or offering. These are received by one of the attendants, and form a fund wherewith to feed the crowd of visitors, although the unsophisticated are assured that the food for the numerous guests is supplied from heaven by a miracle!

Although the Akhund no longer practises the strict discipline of his religious order, he is still very abstemious in his habits. He eats little, if anything, during the day, and does not take snuff, nor smoke. But he has so far yielded to the advance of civilization as to indulge freely in the use of tea, of which he will drink as many as twenty or thirty cups daily. It is well known that the Arabian prophet encouraged matrimony both by example and precept: "He who enters upon marriage," said the prophet, "perfects his religion." There is, therefore, nothing monastic in the life of a Muslim saint. Stern asceticism is only a course of preparation for a life of ambition, when abstinence is merely put on by the Muslim priest as a sacerdotal robe for the service of the sanctuary. The Akhund of Swāt married soon after he left his solitary dwelling at Beyka, and he has now a family of grown-up sons and daughters, but he has taken another step in the scale of perfection. This weak, feeble old man, shrivelled and blind as he is, and eighty-six years withal, must needs add to his happiness by making another addition to his harem, and only last year he was married to a young lady of twenty summers, the daughter of a respectable farmer, who did not scruple to sacrifice the affections of his daughter to his own ambitious designs; for we must not forget to add that the Akhund, although a Darvesh, and one who is said to have renounced the world, is a man of considerable wealth, and in the possession of lands and numerous flocks and herds.

At one time there was a disposition on the part of his followers to attribute to him numerous miracles, and, although we have never yet met with an eye-witness of these wonders, it is likely that at least two miracles said to have been wrought by the Akhund will be transmitted

* It is hardly necessary to say that this decision is contrary to the Qurān and Traditions, although it has been actually given by the Akhund.

to posterity. They are as follows:—A few years ago, in consequence of the increased number of worshippers, instructions were given to a carpenter to enlarge the Akhund's mosque. A large beam was procured for the roof, but when brought into the mosque and measured, it was too short by nearly a yard. The Akhund gave instructions for it to be left on the ground for the night; when the carpenter measured the beam in the morning he found it two yards longer than was required. The beam had elongated itself some three yards during the night, under the influence of the miracle-working Akhund. We have never yet met with any one who was present on the occasion, but the sceptical reader may, if he wishes, visit Sydu and behold the very beam projecting a yard at each end.

A native of Turkey, having heard of the fame of the great Akhund of Swat, determined to visit so celebrated a saint and obtain his blessing. Before leaving his home the Turk made an agreement with his wife, that, in case he did not return within a period of three years, she should consider him dead, and herself divorced. After a tedious journey by sea and land, the devoted pilgrim arrived at Sydu, but not until the three years had nearly elapsed. To reach his home in time to prevent his devoted spouse from marrying another was an impossibility, and nothing could console the sorrow-stricken pilgrim, whose countenance was dejected, and whose heart was breaking with indescribable anguish. He could not eat his evening meal, and the attendants reported the circumstance to the Akhund. The Akhund then sent for the Turk, and reproved him for his want of submission to the inevitable laws of fate, and then beat the unfortunate pilgrim with such violence that he fell down in a state of insensibility. When the Turk came to his senses, he found himself once more in his house in Constantinople, just in time to prevent the second marriage of his disconsolate wife!

If such are the reported miracles of the wonder-working Akhund, we can imagine how great his influence must be over the minds of Mohammedans, even within British territory. Indeed, so great is his influence at the present time, that there is scarcely a single Muslim in these parts who would venture *openly* to call his authority in question, although we often meet with those who secretly ridicule his ignorance, and his assumption of the saintly office.

A Moulvie, of the village of T—, renowned for his scholarship, having imbibed some of the doctrines of the Wahhābis, had taught that it was wrong to pray either to prophets or saints. He soon received notice from the Akhund that, unless he would repent, he must give up his mosque and its revenues. For a time, the people of the village resisted, but, at last, the terrors of excommunication prevailed; the Moulvie was compelled to relinquish his lands and home. For some five or six years he tried to struggle against adversity, preferring the ban of excommunication to the sacrifice of freedom of thought. The Akhund, however, was more than a match for the refractory priest. Persecution increased. The poor Moulvie yielded to the cruel spirit of the age. He repented of his heresy, visited the Akhund at Sydu and obtained absolution, and was again put in possession of his mosque.

A man of the village of Pubbi was convicted of immorality. The Courts of Government were ignored, and the case was submitted to the Akhund. A *fatwah** was issued, the culprit was seized, his face blackened, and, seated on a donkey, he was paraded round the village, amidst the shouts of the people and the beating of drums.

About four years ago this orthodox teacher succeeded in raising a doctrinal question, which was worthy of the attention of a Lushington or a Phillimore. Indeed, it was just one of those questions which have excited the interest of ecclesiastical parties at home.

In the midst of the Khuttuk hills there is a shrine of a celebrated saint known as the Kāka Sahib. The descendants of the celebrated saint are treated with the greatest veneration and respect in all parts of Central Asia, and they have often been employed by Government as spies beyond the British frontier. In accordance with that dogma which asserts that a true Muslim never dies, the descendants of the Kāka Sahib saw no necessity for exchanging the blessings of a dead saint for the benedictions of a living Akhund. They refused to acknowledge the spiritual leadership of Abdul Ghafur, Akhund of Swāt, and thought themselves secure under the protection of their great ancestor. The audacity of these men was not to be tolerated, and so the crafty Akhund sought an occasion of quarrel.

The occasion presented itself. In the Mirāb of a small mosque, near the Kāka Sahib's shrine, his devoted descendants had placed a black stone, which had been valued by the saint, and had, consequently, become an heirloom of his tribe. For years "the faithful" assembling in this mosque had prostrated themselves towards the stone, without their orthodoxy having been once suspected. No one had ever raised the question whether the Kāka Kheyl prostrated themselves towards the Kāka's black stone, or the black stone at Mecca, or whether the adoration paid to it was *latría*, *dulia*, or *hyperdulia*. This, however, was the question raised by the Akhund, and the descendants of Kāka Sahib were charged with idolatry. The Pope of Swāt, not being troubled with the intricacies of ecclesiastical courts, sent instructions to another priest to break the stone, and this zealous man, in the true spirit of an iconoclast, took an iron bar and broke it to pieces. Thus the Akhund proved that his power and influence could penetrate even the sacred precincts of the Khuttuk sacred shrine.

We have given a brief and imperfect sketch of one whose history does not belong to the "curious myths of the middle ages," but to the living realities of the nineteenth century—a real Mohammedan saint, still living in the odour of sanctity, within a two days' journey of the civilized life of the British cantonment at Peshawur—a man whose name has become a household word to thousands, although comparatively unknown to Englishmen in India.

Like the founder of Islām, the Akhund of Swāt commenced his career as a recluse; but, when opportunity occurred, he exchanged the

* A *fatwah* is the written decision of a Muslim lawyer or judge.

life of the ascetic for that of an ambitious political and religious leader.

It has been said* that the result of an ascetic life is an accumulation of *force*, and that the withdrawal from the society of his fellow-men intensifies the individuality of the ascetic; and undoubtedly this was the case with the subject of our present sketch, for, whilst there was nothing in the devotional life of the devotee on the island of Beyka to produce mental activity, or to draw out the higher affections and the better sentiments of the soul, it all tended to produce that selfishness and love of power which have so marked his subsequent career. Those numerous recitations, those countless rehearsals, and those self-inflicted tortures, all circulated round the false and detestable principle that man, though fallen, can work out by his own unaided strength a title to Divine favour. The utter failure of such exercises to sanctify the soul and give unction to the life is but too evident in the example before us. Not one single benefit has the Akhund of Swât conferred upon his numerous followers. His whole life has been one of self-aggrandizement, all the more repulsive to honest minds because it has been carried on under the garb of the Darvesh, and a professed renunciation of the world.


We do not deny that the ascetic instinct is instinctively connected with the religious instinct, but they are not identical. We believe the Great Master-Teacher drew a very distinct and a very marked line of difference between what is generally understood by the monastic or ascetic life, and the Christian life of abstinence and self-denial. An intimate acquaintance with the false systems of the East and their boasted asceticism must convince any candid mind that there is little, if any, parallel between the ascetic life of the Darvesh and that *life in Christ* of those who are "kings and priests unto God." The one is a poor sickly flower which draws its life from the malarious atmosphere of earth, the other a strong, vigorous plant, fostered by the very breath of heaven.

T. P. HUGHES.

PLACES I HAVE VISITED IN JAPAN.

I.

TENNOJI—OSAKA.

T was in December, 1873, about a week after my arrival in Japan, when I first visited the "Temple of the Four Heavenly Kings," which stands in the south-east suburbs of Osaka. This temple dates from the sixth century, and was one of the first Buddhist temples built in Japan. It is said to have been founded by one of the sons of the Emperor Yome,

* *The Origin and Development of Religious Belief*, by Baring Gould, p. 343.

commonly known as Sho-toku-tai-shi, who is also regarded as the founder of Buddhism in this country.

When I first visited Tennoji, my family was at Kobe, and the object of my trip to Osaka was to assist me in deciding whether I should settle down at once in this city, which was to be my ultimate destination, or remain for a time at Kobe, which my instructions allowed me to do, if such a course seemed either necessary or desirable. I left Kobe in one of the small steamers plying between that port and Osaka, and, after a pleasant passage of a little more than two hours across the bay, and two or three miles up the river—the whole distance being about twenty miles—I found myself at the Custom-house wharf, a place within two or three hundred yards of the house which is now our home. I endeavoured to make my way to the house of one of the American Episcopal missionaries, of whose residence and labours in this city I had previously heard. I did my best to follow the directions given me by a foreign gentleman who was my fellow-passenger, but by some means the locality did not quite answer to his description, and I found myself in a strange city, amongst a strange people, with only an imperfect knowledge of a few stray words of their language. Jinrikisha coolies, perceiving that I was not quite certain of my whereabouts, rushed to my rescue, and motioned to me to get into one of their vehicles. But as I could only say, "*Morris san wa doko ni oru ka*" ("Where does Mr. Morris live?")—in attempting to give utterance to which, no doubt, I made several blunders in accent and pronunciation—I felt it would not be wise to trust myself in their hands lest, after being taken round the city, I should find myself as far as ever from the gentleman I was seeking. The coolies were, however, good-natured, and motioned to me to follow them into a neighbouring lane, where I saw the little chapel belonging to the American Episcopal Mission. Had I entered the compound, and pushed my way to the house at the back of the chapel, I should have found Mr. Morris. But appearances did not encourage me to look for his house there, and I began to seek it elsewhere. After a few minutes I found myself at the door, and was soon heartily welcomed under the hospitable roof of Mr. Miller, of the American Episcopal Mission. In due time I was introduced to Mr. Morris, and spent my first night in Osaka under his roof.

The next morning a trip to Tennoji was proposed, and I gladly assented, as I had been told that from the lofty pagoda in its grounds I should be able to get some idea of the extent of the city. Partly on foot and partly by jinrikisha we made our way thither, and I finally found myself on the uppermost story of the pagoda, from which we had an extensive view of the bay, with the I of Awaji in the distance, of the city and its suburbs, and the surrounding plain skirted by mountain ranges. I did not on that occasion enter the temple by the road by which it is approached from the south, but by the western gate, where there is a large stone *torii*, showing how that Shintoism formerly intruded on Buddhist ground.

I cannot here speak of the numerous buildings and tombs, of the

temple in which tablets of the deceased Shoguns of the Tokugawa dynasty—the great patrons of Buddhism in their day—are enshrined, or of the ponds where the tortoises and sacred fish are so diligently fed by visitors, but I will add a little about one building. It is the Bell Tower, which stands somewhat to the north-west of the pagoda. It is the contents of this building that give it more interest than it would otherwise possess. Here may be seen rich and gay-coloured children's clothes, suspended in every available place, and toys in great profusion, arranged on shelves made for the purpose. But for all the other surroundings, one might imagine oneself in a toy-shop, or a store where children's clothes are sold. What does this mean? These clothes and toys once belonged to little children who have died. These are the toys or clothes of which they were most fond, and they have been presented as offerings, by sorrowing parents, in the hope that the little ones may be benefited thereby in the unseen world, where they are supposed to be wandering.*

We next saw some women with one or more thin splinters of wood, say nine inches long, and between one and two inches broad. What was the object of their visit? They had been to another building in the temple grounds, and had received, on payment of a small sum, the splinters, on which was written the name of some deceased person, whom they hoped to benefit in the unseen world. The wooden tickets were handed to the attendant priest, and he, devoutly kneeling, muttered some form of prayer, at the conclusion of which he took the thick bell-rope, and, after striking the bell once or twice, touched the heads of those who sought his assistance with it. The women then received back the tickets, and proceeded to a well, where water perpetually flows from the mouth of a stone tortoise. Here they inserted the ticket in a ladle made of bamboo, about an inch in diameter, with a long handle, and placed it under the water running from the stone tortoise. This is called *Midzu segaki*, or the offering of water to the spirits of the departed.

What a contrast all this presents to the revelations of the blessed Gospel! The lambs of Christ's flock and the sheep of His pasture, when taken to the heavenly fold, are completely blessed in the presence of the great and good Shepherd. "They shall hunger no more, neither thirst any more. . . . For the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Shall not we who know and love the Lord Jesus do all in our power to make known to this people the sure and certain hope of life and immortality revealed in the Gospel?

C. F. WARREN.

* Any one who has visited Romish Churches on the Continent will have been familiar with sights precisely similar. There is great likeness in all superstitions, whether in Japan, in ancient Greece and Rome, or in countries under the dominion of Papal Infallibility.—Ed.

(To be continued.)

RECORDS OF THE MISSIONS.

WEST AFRICA MISSION.

Sierra Leone (continued).

THE MOHAMMEDAN MISSION.

WE have already given some account of the promising work begun by Mr. Schapira in pursuance of the plans formed by the Committee after the Conference on Missions to Mohammedans in October 1875. (See our numbers for March, April, and December, 1876; pp. 177, 248, 758.) We need only now add that in a recent letter Mr. Sunter says, "The Mohammedan Mission work progresses to our satisfaction. There are 78 children in the school, 40 girls and 38 boys. I decidedly think that the barriers raised here by Mohammedan pride and prejudice are being gradually broken down. I sincerely hope that ere long God will vouchsafe us some fruit in this quarter." Mr. Schapira asked one of the Mohammedans attending an evening school for adults which he had opened to suggest a text of Scripture to put upon the wall, and was not a little surprised to see the professor of Islam writing down in Arabic, "He that receiveth Me receiveth Him that sent Me." For some months he also held a Sunday evening Bible-class, and at times had as many as thirty present, mostly Mandingoes. This, however, has been suspended on account of his journeys into the interior, referred to below.

Port Lokkoh.

The objects of the Committee in determining again to occupy this important gate into the interior were explained in the *C.M. Record* for September 1875. Two missionaries were designated to the work, the Rev. H. K. Binns and Mr. J. H. M. Fraser; but the former was sent to East Africa, where the need was still more urgent, and the latter has retired from the Society's ranks. A Native teacher, however, has resided at Port Lokkoh, and Mr. Nicholson has earnestly begged that an English ordained missionary might be provided for it. Mr. Schapira has several times visited the place and been well received; and we believe he has lately taken up his permanent residence there. We trust that it may yet be the basis of extended missionary operations in the interior.

One of the results of the Conference on Missions to Mohammedans was an instruction to Mr. Sunter and Mr. Schapira to itinerate among the Mohammedan tribes in the interior. Mr. Sunter has been prevented by his College duties from making any extended journeys, but in October last a tour of some importance was made by Mr. Schapira, accompanied by a Fourah Bay student, Mr. Nathaniel Henry Boston, son of the late Rev. N. Boston, the Native missionary on the Bullom Shore. They travelled in a north-easterly direction, as far as Big Bounba, which will be observed, in the map of "Sierra Leone and Adjoining Territory," in the *C.M. Atlas*, in the valley of the Little Scarcies River, close to the 12th parallel of West Longitude. Of this tour we have two full journals from Mr. Schapira and from Mr. Boston. Our space will not admit of their insertion; but we append the remarks with which Mr. Boston introduces and concludes his very interesting narrative:—

From Mr. N. H. Boston's Journal.

The expedition, long since meditated by Professor Schapira, at length set out from Freetown on the 16th of October. It consisted of seventeen persons—namely, the Professor, myself, Mormordoo Walker (the interpreter), Mormordoo (Mr. Schapira's servant), George (the headman of the labourers, and who was the chief guide), Davies, Edward Pratt, Clary, John Pratt, Benjamin George, Johnson, Ali, and five Kroomen. It was intended to go from Port Lokkoh to Falaba, through the Timneh, Lokkoh, Limba, Koranko, and Soolima countries. It was the first of its kind into these parts of Africa; for, although some expeditions had gone from Sierra Leone to Falaba in years gone by—such as Major Laing's in 1823, Winwood Read's in 1868, and subsequently those under Blyden and Williams—yet these were merely exploratory in their nature, or political, i. e. sent out by the Sierra Leone Government for making treaties with the interior chiefs. But this was directly a missionary expedition, the object of which was to go through the land, proclaiming, in the towns and villages, the wretched condition of man by nature, and the good news of salvation by Christ. But whilst the preaching of the Word of God, and the endeavouring to make proposals for the spread of the Gospel in these parts, was the main object of the expedition, it was also intended that it should use all its influence for good, in promoting peace amongst the Native tribes, respect for the Sierra Leone Government, and the furtherance of trade and commerce for the good of the colony.

Such an expedition, therefore, could not but excite general interest. Government authorities requested Mr. Schapira to notice carefully, and report on his return the state of the countries and the disposition of the chiefs. Merchants complained that of late trade had been very dull; they were sure there were some hindrances in the interior, of which, however, they were at present ignorant; they therefore begged that Mr. Schapira should further on trade by using his endeavours in removing all obstacles, or reporting these obstacles on his return. Those interested in the progress of Messiah's kingdom gave us such words of encouragement as would serve to uphold our minds when surrounded by

difficulties and dangers amid savage and barbarous tribes. Many prayers were offered on our behalf that we might be conducted and brought back in peace and safety, and that the expedition would be blessed of God for the promotion of His glory and the benefit of many immortal souls.

* * * *

This expedition, though it was felt to be a difficult undertaking, chiefly on account of the early season in which it set out, yet, on the whole, was very interesting, and I trust profitable to many. As I stood amongst those Native interior tribes, and beheld their manners and customs, the very lands which they inhabit, their social, moral, and spiritual condition, the Lord's word to Joshua of old came forcibly to my mind—"There remaineth yet very much land to be possessed" (Joshua xiii. 1).

The face of the countries through which we passed is on the whole very beautiful, and the soil appears to be exceedingly rich from the luxuriance of vegetation that abounds. To some small extent rice, cassava, Indian corn, Guinea corn, and fundie are cultivated by the Natives; and in one or two places I saw fields of cotton, from which the Natives themselves manufacture cloth. Slaves and the women are the cultivators of the soil; the gentlemen or free-born remaining at home to idle away the day in talking over some long palaver, or are engaged in war. Every free-born must be a krubar (or warrior).

From the abundance of palm-trees, there are plenty of palm-oil, nut-oil, and palm-kernels, which are taken to Sierra Leone for sale.

Cattle is reared to some extent, particularly at Big Boumba, where were a great number of cows, mostly the property of King Suluku.

The inhabitants are very simple in their mode of living. They build small, circular mud-huts, with conical-shaped roofs, having only one apartment, where all the family lodge. In almost all the towns after Port Lokkoh, these huts are very wretched, and this may be accounted for by the warlike habits of the people and the constant unsettled state of the countries; the inhabitants, therefore, build such habitations, the destroying of which can be of no great loss to them. A charm is always placed on top

of the door of every house to keep off witches. Slavery is practised to a fearful extent, and might rules over right.

Wars are chiefly undertaken for the sake of plunder, and troops for war are collected by a system of "cursing war," as it is called. For instance, if a chief happens to have a quarrel with another, and wishes to go to fight, he sends to a third chief or king, and "curses" him to go to war, i. e., he sends him some presents, with some abuses, telling him,—"You call yourself a strong man, and such a chief is troubling me; if you are indeed a strong man, come out and fight for me." This chief is to collect his troops, and fight for the man who "curses" him, and, should they be victorious, he is to have one-third of the spoils—chiefly slaves. By this means any petty quarrel can soon involve the whole country in war. Not only kings and chiefs, but private individuals, too, can "curse war."

The chief recreation of the Natives is dancing. The deafening sound of the tom-toms can be heard all night.

The Timnehs seem not to have any national worship; for the most part, they live as the inferior animals, without any thought of the future state. With few exceptions, who have embraced Mohammedanism, the mass of them seem to live without any direct object of worship. They, indeed, acknowledge in theory the existence of a supreme being, whom they call Krumasaba, but are indifferent whether he be served or no; their only concern is to get some amulet or charm about them to preserve them from witches. They acknowledge, also, the existence of some evil spirits, which they call Krifees, and they act out the stoical motto, "Let us eat and drink, for to-morrow we die." So that a missionary to the Timnehs must first labour to let them know that worship is necessary, and then, in the second place, point out who is the true object of worship.

The Limbas go beyond the Timnehs in this respect; they recognize the necessity of worship, although the honour due to the Creator is bestowed on the creature. Mount Casogodona, with her sisters Mounts Karainkarana and Lanconoina (mountains surrounding Big Boumba) are the objects of their national worship. Once in three years King Suluku and all the Limbas of Big

Boumba and neighbourhood repair to the top of Mount Casogodona to present their offerings of a black sheep or goat, and to implore the aid and direction of the mount in all their future undertakings.

One of the Limbas being asked, "Why do you worship the mountain? how can such a thing help you?" replied, "We worship the devil who resides in the mountain." "But the devil is not a good being; why, then, do you worship him?" "Oh," he said, "we worship him not because we love him, but because we fear if we do not worship him and try to appease him by sacrifice, he will molest and destroy us." What nobler motives lead the Christian to worship and adore his God! whom he serves not from fear but from love; not from fear of the harm which God may do to him, but from His worthiness in Himself to be served, and from His deservedness to be loved. "I love Him because He first loved me," is the language of each Christian soul, and the motive of his worship.

There remaineth yet truly in Africa very much land to be possessed—to be possessed by the explorer—by the agriculturist—by the trader—by the man of science and the promoter of civilization—by the Christian missionary.

LIST OF PLACES VISITED.

Timneh.—Port Lokkoh, Wea-re, Tower, Tombo, Ro-Macha, Ro-Bat-polon, Maranka, Ro-Biss, Melicourie, Matinka, Ro-Mambo, Ro-Masele, Kambia, Ro-Bat, Ro-Magbema, Ro-Makir, Ro-Bunkor, Ro-Masembe, Kamasundoe, Maronko, Ro-Tofofoo, Ro-Bonk-lee, Ro-Maka-nu, Mabembe, Nomakone, Ro-Bonny.

Lokkoh and Bombalee.—Maberebunda, Toncoba, Bendugu, Tambaya or Matamba, Mafane, Magumbu, Matamtamne, Ro-Krifee, Marainka, Madumbu, Masapre, Ro-Makai, Ro-Konso, Maban-kane, Makuro.

Limba.—Ro-Bobana, Co-Masele, Ma-Keta, Ma-Dantale, Ma-Kede, Boumbadi or Little Boumba, Camero, Kadabane, Big Boumba.

PLACES VISITED ON THE HOMEWARD JOURNEY.

Ro-Fransa, Mayafa, Ro-Mankane, Ro-Cint, Bombe, Matantu, Mabane, and Katamba.

We must add a short extract from Mr. Schapira's report, illustrating the cruelty of the Mohammedan slave-owners :—

I cannot avoid mentioning to you the cruel slave traffic there. The Foulahs are the principal traders, and they treat their slaves most cruelly.

On one occasion, one of my carriers came to me, telling in his broken English, "Massa, come gib pity, a woman and pikin go perish." I followed, and soon saw before me a most miserable object. Several young boys in heavy chains and sticks, but the most cruel of all was the sight of a young woman tied hand and feet, with a little baby on her back, both of them half-starved. The child was crying, but the poor mother had no power to help it. Tears came to my eyes, and I began to beg the cruel man not to tie her so tight, but all my entreaties were in vain; he had one reply, he paid for her and he could do what he pleased. I could not leave the spot without giving that poor creature some relief, but my endeavours were of no use. I then asked him to let me redeem her, but he said that he was going with the slaves to Fula, and he would make much profit in carrying her there. He may get for her six cows. I then asked the woman how she came into such cruel hands, and her story is as follows :—

She went with her mother to visit some of her relations, for she is free-born, and her father is head man of a certain place, Bycollie by name. On their return, they had to cross a river, and were met by some men. Her mother remarked to her that one of those men resembled her son who was dead. The

man, on hearing this, told her that she is a witch, and wishes to bring death on him. This was only a pretence to catch them. They were soon caught, and she was sold to this man. He treats her very badly, and does not give them enough to eat. She managed to escape one morning, but was frightened by a leopard and began to hallo, and was discovered. Her sufferings since that time are unbearable. If they would have pity on the little baby only!

I could not stand it any longer, and even the landlord's heart was moved. He took my part, and asked the man to let me return the woman. The monster could not refuse any longer, but put a very heavy price, viz. 8*l.* 10*s.*, that is, 7*l.* for the woman and 1*l.* 10*s.* for the child. I told him that I will not pay so much, and it lasted from two till seven p.m. before I brought him down to 5*l.* 10*s.* My interpreter took up her bonds, and the woman nearly lost her senses on being told that she was free. She prostrated herself before me, and I was obliged to leave the room. The difficulty was, what is to be done with her? To let her go she may be sold again. So I left her with Conditto till we will find a place for her in town, and then make inquiry about her parents. She says that she has another child at home. We have found already a woman who is willing to keep her for some time, but I must provide her with cloths. This I promised, and the Almighty Father will show me how to proceed further with that poor woman.

Sherbro Mission.

The Rev. A. Menzies has been in charge of this Mission during the last two years, but we much regret to say that failure of health has just brought him home again. The stations which have been under his superintendence are Bonthe and Victoria, on Sherbro Island; Bendoo, on the mainland; and York Island. At each of these places there is a congregation of English-speaking Natives, mostly traders and clerks from Sierra Leone, ministered to by a Native catechist. They number together about 500, of whom nearly 200 are communicants. There are also schools, attended by some 300 children. The principal language of this part of Africa is Mende, and some of the agents are learning it, with a view to greater usefulness among the general population, which is chiefly heathen, though many of the chiefs are Mohammedan.

The reports of the catechists are generally, and with some deductions, of an

encouraging character. At the chief station, Bonthe (one syllable, final *e* mute), daily morning prayers, week-night services, prayer-meetings, and monthly missionary meetings, are mentioned as being well-attended. This congregation contributed 80% to religious objects last year. A Native trader, Mr. J. A. Williams, who had been presented with a gold watch by Government for services rendered by him in connexion with a military expedition sent to quiet certain turbulent tribes, has given to the Mission 20% as a thank-offering for commercial success. The catechist at Victoria mentions the hearty observance, by the congregation there, of the Day of Intercession for Missions. More than one of the reports refers gratefully to the kind interest of Miss Shoard, of the Sierra Leone Female Institution, who had visited Sherbro, and made many presents of books and illuminated texts.

The Sherbro Mission has always been intended as a base for evangelistic efforts in the interior. It may be remembered that, in 1870, Mr. Henry Johnson spent some time at Mo Tappan, a Mende town four days' journey up the Boom river. Mr. Menzies has made several trips up the numerous rivers and creeks of this coast, in the *Pearl*, a little steamer belonging to the Mission, which, in the last seven months of 1876, accomplished journeys amounting to an aggregate distance of 2200 miles. Of one or two of these trips we now proceed to give interesting accounts, taken from Mr. Menzies' journals. The first, in April 1876, was up the Bompey river, which, in the map of "Sierra Leone and Adjoining Territory," in the *C.M. Atlas*, is called the Karamanka. Apparently the town called in that map Bompey is the Senuchoo mentioned by Mr. Menzies. Tiamma, or Teyamah, which he hoped to reach, but did not, is some fifty miles higher up the river.

A JOURNEY UP THE BOMPEH RIVER.

Journal of Rev. A. Menzies.

April 8th, 1876.

You will be interested to hear of some attempts I have been making lately to carry the Gospel of our blessed Saviour to the people of inland towns in the Mendi country. In the month of February, I left Freetown to meet Mr. Gomez, a missionary of an American Society, with whom I had arranged to visit Tiamma-wah, the largest Mendi town anywhere near the coast. I estimate it to be about eighty or ninety miles from the sea, or from the mouth of the Bompeh river, which a glance at the map will show you empties itself into Yawry bay, midway between the Banana and Plantain islands. It was a great disappointment to us both that, after all our exertions, we were not permitted to reach Tiamma; but you shall hear how this came to pass, and what was done.

I may as well, however, first put down a few particulars respecting this large and important place that I gathered from a man whom I accidentally met in my journeying the other day. He was born

at Bananas, enlisted, served many years in the West Indies in the 1st West India regiment, was stationed in Jamaica during the first epidemic of cholera in that island, when I also was there; returned to Africa, and, after his discharge, paid a visit to Tiamma, which he liked so well that he has lived there five years, working as a carpenter for one of the chiefs, Mr. Bowen's uncle. He represents Tiamma as very large and populous. It consists of nine good-sized towns, each enclosed by three barricades, and situated quite close to one another. There are, besides, four or five smaller unwall'd towns close by. The place stands in a fine open plain, and upon the banks of the long, or the river Ta, as it is called there. He compares it to Waterloo, both for size and population. The town has been attacked and taken but once, but never permanently occupied. War in the neighbourhood of Tiamma is not known. At present there is no crowned king, and this state of things may last some time, as parties are of divers opinions and wishes. Sierra

Leone Christians in considerable numbers are resident there, but their light shines but feebly, if at all. It is very striking how Sierra Leone people have penetrated into the interior, and I cannot but hope that God has merciful designs towards the heathen in directing their steps thither. For hitherto I have found in my visits that they flock round me and welcome me as an old friend, doubtless being reminded of happier days in the past when they enjoyed the means of grace and the peace of a Christian Sabbath rest.

In setting off for Tiamma Mr. Gomez and I took Senuchoo, at the head of the Bompeh, as our first good resting-place. It is easily reached by water, the river being navigable for forty miles. Going in a small boat, we reached a friendly factory about two o'clock in the morning, and were glad to stretch our limbs upon a country bed of grass, after sitting for eight hours cramped up in the boat. I certainly know of no more fatiguing mode of travelling in this country than boating; and when it is necessary to travel in the sun, the discomfort is greatly aggravated. In the morning, after prayers with the people of the house, and breakfast, we resumed our seats, and with a good tide swept rapidly up the river. Mangroves, those most uninteresting trees, were soon left behind, and graceful trees and shrubs, with luxuriant foliage, began to appear. This change always marks the transition from salt to fresh water. The dull monotony of the mangrove gives place to a pleasing diversity of magnificent trees, green grass, and graceful creepers of infinite variety. And as you get further from the influence of the salt water, beautiful water-lilies crowd the sides of the stream. The eye is never weary of beholding so fair a scene, especially in the early morning sunlight.

Senuchoo was reached about mid-day, and we found our way to a large wooden-frame building which the chief, G. Bauyah, had erected for the lodging of strangers; and, while waiting for breakfast to appear, I heard some one strike up Sankey's hymn, "Come to Jesus." Where have not these touching hymns travelled? It was soon apparent that, though a heathen town, Senuchoo was already well stocked by Sierra Leone people, and upon inquiry I afterwards found the number to be over 120.

The chief, G. Bauyah, was some distance away, and did not make his appearance at all, though we sent to request the favour of an interview. It is always usual for the chief of one place to send one forward accredited to another town, and, as we wished to reach Tiamma, it was of some consequence that we should first be presented to G. Bauyah. The first evening of our stay at Senuchoo, orders were given that the horn should be sounded to call the people together for service, and by 7 p.m. the house was quite crowded, and we had quite a hearty service. Mr. Gomez addressed the heathen portion of our congregation, and his words were interpreted to them; and as the greater number were Sierra Leone settlers, I directed my remarks to them, and exhorted them to consider from whence they had come and what they had been taught, and the holy name they bore, and besought them to live good earnest lives that the heathen might learn of Jesus through them. They seemed to enjoy the service greatly, and next morning, after morning prayer, several of the leading traders invited me to send a teacher to Senuchoo, and, upon talking the matter over with them, it appeared for many reasons to be a very desirable locality. But I could not then promise them any one, not knowing where I could find a suitable man.

After waiting all day for G. Bauyah, we decided to push forward at once and see the chiefs of Tiamma, who were assembled at Yawooyema, about twelve miles off, and we hoped to obtain permission from them to proceed to Tiamma. Having obtained carriers to help me on the way, and got a few necessaries together, with bearers to carry the baggage, we left in the afternoon, and, by hard walking, reached the end of the journey as night was closing in. We passed through several small villages and a rich rice country; and yet, as held by these people, it was but a wilderness of uncultivated land. Again and again the question rises in the mind—What is to be the future of this vast continent? Can it ever improve in the hands of such degraded inhabitants? The land indeed is but the type of the people who dwell on it, and traces are visible on every hand of the power of Him who blinds their eyes and holds them in cruel bondage.

We were kindly received by the chiefs, and a lodging, such as the town could afford, was given to us, and one for our attendants. By this time it was quite dark, and while we rested and waited for supper we listened to wondrous tales of the dread of the white man that the Governor's late visit had inspired. It was in this town he had stayed for some days during the expedition, and here, too, the chiefs of Tiamma had met him and signed a treaty of peace—a treaty which, I am sorry to observe, makes no provision for Christian teachers; they are not even named, whereas, in Governor Kortright's treaty, there was a special clause inserted guaranteeing protection to Christian teachers, and granting permission to exercise their calling for the good of the people. It is a lamentable spectacle when representatives of our Christian country seek only the commercial interests of a barbarous people. Has England no higher vocation than this?

In the morning, the chiefs being assembled, we prepared to meet them. We divided our presents into two parts, one small and the other much larger. The first was designed to meet the usual custom of the country, the second to pay for permission to go on to Tiamma. This latter was brought and placed upon a mat near the chief, Karbekkah, while I was speaking and declaring the purport of our visit. When I had sat down, Karbekkah replied. He was glad to see us, and sorry he could not entertain us properly; the country around was bare, the town empty, neither goats nor cows; at Tiamma these were abundant, and he hoped some day to entertain us in a fitting manner. In the meantime the country was disturbed. They were trying their best to fulfil their word and send back the captives, but the people were greatly terrified. On my arrival at Senuchoo, the rumour flew everywhere, "Red-trowsers (the Governor's nickname among them) has come back!" If they permitted me to go further, every one would hide in the bush, and they would never be able to get the captives delivered to the Governor. Therefore they could not allow me to pass at present; but, before the dry season was ended, the road would be opened.

The present was returned, as they could accept nothing till the way was free.

Karbekkah was very friendly all the time we remained at Yawooyema, and promised to permit a teacher to reside at Tiamma when the war palaver was all settled. That same evening we retraced our steps, going about half way, and resting for the night at a village. At break of day the kettle was singing on the fire, and, after partaking of a refreshing cup of tea, we resumed the march and got back to Senuchoo before the sun's rays were too powerful.

Senuchoo is not a large place. The population may number 250 Natives and about 120 Sierra Leone settlers. It is an unwallled town, but it occupies an important position at the head of the Bompeh river, which is the natural outlet for the trade of the Tiamma country. There is a good road direct to Tiammawah, distant between forty and fifty miles. Moreover, it seems to me important to provide the means of grace for so many Christians who have gone out from us, to aid them to live up to their profession, that they may give light to those around. To neglect them is a suicidal policy. While our chief efforts should be directed to reach the heathen, we must not refuse to care for those who, at so much labour and cost, have been taught and trained in Christian virtue up to a certain point. Doubtless they should be cared for by the Native Church, and I hope the day is not far off when they will, but this cannot be now. The Pastorate Fund could not provide the requisite means, neither are suitable men to be found. Again, it is very evident to me that the strengthening of Native Christians at Sherbro is doing good for the heathen in the adjacent parts of the country. The Sierra Leone Christians, trading in the rivers, in some instances get the people together on Sundays, hold a service, and teach the people from the Word of God. They promote the observance of the Lord's-day, and discountenance polygamy. They encourage a desire for education and the benefits of civilized life. Would we multiply this power, then it is all-important to provide the means of grace for them, and gather them together wherever we find them.

The accounts of other journeys must stand over till next month.

SOUTH INDIA MISSION.

IV. TELUGU MISSION (*Continued.*)

Ellore.



FOR twenty years the Rev. F. W. N. Alexander, who is now the senior missionary in the Telugu Mission, has been in charge of this station, and the 846 Native Christian adherents whom he now reports as on the roll are for the most part the fruits of his own work. Ellore has been highly favoured lately by the accession to the ranks of its missionary staff of two labourers from Australia. Two years ago, Mr. Alexander visited the Colony of Victoria for the benefit of his health, and had the privilege of taking back with him to India a lady missionary, Miss Davies, a member of the congregation of Caulfield, near Melbourne, the incumbent of which is the Rev. H. B. Macartney, through whose exertions much help is given to our Indian Missions. Within the past few months, this lady's brother, Mr. Henry Davies, has also joined Mr. Alexander. Miss Davies's letters in Mr. Macartney's magazine, *The Missionary at Home and Abroad*, give our Australian friends very pleasant accounts of the work at Ellore. Mr. Alexander's daughter, also, has lately joined her father, and is diligently studying Hindustani, to qualify herself for work among Mohammedan women and girls—a most important sphere.

We gave an extract from Mr. Alexander's Report for 1875 in our number for May last year (p. 309), and the extracts we now present from his Report for 1876 will be read with interest:—

From Report of Rev. F. W. N. Alexander.

Considerable progress is still being made in the Ellore district. The total "Adherents" have advanced from 733 in A.D. 1875 to 846 in the present year, and the baptized persons from 392 to 528. There were 163 persons baptized this year, and of these 77 persons are adults. As contrasted with a total of 56 baptisms last year, this is a satisfactory increase.

There are still 318 candidates for baptism on the rolls, and as most of these are really hopeful in their profession, we may expect again to see, by the favour and help of God, a large number of souls admitted to the Christian Church.

It is satisfactory to find that the net gain of the year, as to the total adherents, is accounted for by growth within the Church. The fact that 163 persons were baptized this year gives the clearest proof of growth within the district. A considerable percentage of the inquirers first enrolled fall away after a time, when they see they cannot get the worldly advantages they

expected when joining us; but it is happily a thing of rare occurrence in the Telugu Mission for baptized persons to relapse. We may, then, regard these persons as a satisfactory increase to the kingdom of our Lord. In other respects the work shows satisfactory signs of progress. The communicants have increased from 76 to 103, and the number of persons who can read, from 196 to 230. The instruction of the converts is systematically carried out. Progress in this respect is slow, partly from interruptions caused by field work, and partly from want of intelligence in the bulk of our male converts. It takes a long time to teach them a few verses of the Bible, or to give them the outlines of a Scripture story: but still they do learn, "here a little and there a little," words which make wise unto salvation, and I do trust that a large proportion of the converts have received it to the saving of their souls.

Three new villages were occupied this year. One of these is a Chuckler village, and as there have been little or no ac-

cessions from this caste in our mission as yet, I am specially glad to have fruit from amongst them as from among other Gentiles. The Chuckler converts have had to give up their enam (i.e. glebe) fields, and other remunerations connected with their village service as Vetty men. I have no doubt this will prove advantageous afterwards, but at first it is no small trial to them to give up their ancestral fields. Their accession is sure to bring up the caste question in time, but it must be faced some time or other, and better now, while the fathers of the mission are present to meet it, than afterwards when new and younger men are to the fore.

As regards the principle of self-support from the very first in every new congregation, you will be glad to hear that this is most carefully attended to. As soon as Sunday services begin in any place, we commence an offertory. The inquirers bring their grain in a wicker measure or earthen pot, and this is afterwards sold and applied to the purposes of the Native Church Fund.

Besides this, every Christian and inquirer is called upon to give an annual contribution. Some of the older Christians give eight annas, but the average is about four annas per man. The collection of this money is a most difficult task. The people are not unwilling to give, but they are, for the most part, very poor, and depend for their bread on daily labour. A large number do not earn more than two annas a day, and I should say that the majority do not get more than four

annas for their day's work. On this account I do believe it is really hard for them to give, and hence the difficulty of making the collection. But at last we generally succeed in getting most of what has been promised, and this now amounts to about Rs. 350 a year, with the interest of the endowment. I feel very disheartened at this result. I do not think the Christians give liberally or freely, but I am content to wait and pray till the Lord, who is "the Giver of all grace," cause them to abound in this gift also.

We are also attending to the question of self-government. The unit of organization with us is the village panchyat. A certain number of elders are appointed in each congregation, and these, with the teacher and catechist of the circle, take care of the discipline of the members. Weightier matters are decided by sub-committees of the district council meeting in each centre, and appeals go up from these to the district council itself, which meets, on an average, twice a year in Ellore, to settle all money matters and judge cases of excommunication which are sent up to the Bishop, and other cases which may happen to occur. I think this is quite enough of self-government. We must not forget that we are working among converts of Mala origin, and that the work is still recent. A dozen years ago, most of the present Christians were in heathen darkness.

I do not see any stir whatever among the caste people. It would seem to me that the time of their salvation has not yet come round.

We also append some extracts from an interesting journal of a tour taken by Mr. and Mrs. Alexander and Miss Davies at the beginning of last year:—

A TOUR IN THE ELLORE DISTRICT.

From Journal of Rev. F. W. N. Alexander.

Miss Davies and I travel on horseback, and Mrs. Alexander in her palanquin. We take out with us four pariah bearers and our own servants; they carry one end of the palanquin, and four more washermen-bearers, who are Sudras, take the other end. They would by no means carry together, as that would be contrary to caste rule—they must have the length of the palanquin between them. The day of moving is a busy one. On the day before, a tent and the bulk of

the things are sent on in country carts; the cart is drawn by two bullocks, and is long and narrow—eight feet by four—with very high wheels. It is no uncommon occurrence for the cart to turn over with all its freight, when one wheel gets on to high ground, and the other is in a rut; then comes a smash of furniture and crockery, if it is not very well packed. This twice happened to us on our last tour, and on each occasion one of our cots was completely broken.

On the morning of our departure we have to rise very early indeed. The stage is generally from eight to ten miles, and, as the tent Lascar goes with the forward bandy, it remains with me to take down the tent. Then the morning sun has to be kept in mind; it rises about 6 a.m., and no lady should be out after 7 a.m.; so, if the stage be long, we generally get up at four, or earlier, and then the walls of our tent are taken down by the active hands of our bearers and horse-boys working under me, and in half an hour the whole thing is packed on the bandy. Then a hasty cup of coffee follows, we mount our horses, and gallop off as hard as we can to escape our enemy, the sun, before he emerges with power from behind the horizon. . . .

In the matter of baptisms the tour was a fruitful one. We were out altogether nine Sundays, and on six of these we had baptisms, in which eighty-two persons in all received the sacred rite.

I generally spent a week in each village, and every morning and every evening, at half-past seven o'clock, I went into the village to hold evening prayers and test the knowledge of the catechumens, the ladies very often accompanying me. It was an interesting, and yet unartificial, scene at these evening prayers, which borrowed nothing from sacerdotalism or worldly show. On a Native cot, covered only by a cloth, sat the missionary and the two ladies; before him, on a basket turned upside down, was a Native lantern and candle; gathered round him in a circle, seated on the ground, was a group of men, women, and children. A hymn (one of their own lyrics) was sung, then prayer and the examination of the candidates. We required of all to know by heart the Lord's Prayer, the Creed, and Ten Commandments, and the questions in the Catechism relating to baptism, also the Bible history of the birth and death of Christ, and any not up to this standard were rejected.

At Narasinghapalam there were three old women among the candidates. Very seldom or ever do the women come in at first; it takes longer to win them over than the men. But old women, as a rule, never believe; they are too hardened in superstition, and their influence, which is great, is always dead against us. "But the grace of God which

bringeth salvation to all men" did on this occasion snatch three old women as "brands plucked from the burning," and I trust they are now "safe in the arms of Jesus." There, too, several of our school-girls were baptized; they were home for the Christmas holidays, and very joyfully did they come up with their relatives to be baptized in the name of the Lord Jesus. One of our girls belonging to that village has heathen parents, and I did not feel inclined to baptize her yet, as she is only about thirteen years old, but she begged very hard not to be rejected, and my wife, who was by, said she did not think it right to repel one who was ready and a good girl; then I remembered our Lord's words, "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven," and I did not turn her away, but baptized her with the other candidates. . . .

On one occasion the inquirers gave up their idols of their own accord; the young men and boys went to the receptacles where these were kept in, among the rafters of the house, and brought them out. They were contained in little wicker-baskets about six inches square, and, as from fear these baskets are never touched, the dust of many years lay accumulating on them. The boys flung them to the ground from these primitive rood-lofts, and thus the filth was knocked off; then we opened and saw what was within. In each basket there was an image rudely graven on a thin plate of copper or silver, and lying along with it were certain implements, some fashioned like tridents, some like swords. The deluded people believe that, when the dreaded demon enters the house to kill them, the good spirits inhabiting these images go forth and attack the intrusive devils with these implements, and so protect them from injury.

It was curious to see the faces of the old men and women as these awful symbols were exposed to the light of day. One old man said, "For twenty years I have worshipped and feared these images, and now they are nothing at all." I said, "Yes! let us go and thank God, who has called you out of this darkness into His marvellous light." So we all went into the school-room and thanked the Lord for having turned this people's heart from idols to serve the living and true God. The filthy baskets we threw

away into the hedge, and the ladies took the images into their tents; and there, having polished them brightly with soap and lime-juice, we sent them by post, some to England and some to Australia, to show the friends of missions a tangible proof that their work is not in vain in the Lord.

But it was not to inquirers and Christians only that our efforts were directed; at the same time we carried on evangelistic work among the upper castes in all the towns through which we passed. Having tents with us, and a large establishment, greatly facilitated this work. When I go alone on my tours of pastoral supervision, I almost always put up in the Christian school-room or church, and this is generally near the pariah hamlet, if not actually within it, so the caste people will not come. And I have often and often thought that our work amongst the Malas, hopeful and fruitful though it be, weights us most distressingly when we seek to evangelize the caste Hindus. But when we go out with our families we have large tents, and we are always pitched in topos near the caste village, so numbers of men and women come out of curiosity to see the novel sight of European ladies, and to behold the wonderful things of European workmanship which we have to show. Day after day we have had the caste women in our tents by dozens together; I have seen as many as thirty, and even fifty, respectable caste women in the tent at a time, drawn thither by the fame of the curiosities we had to show. Chief among these attractions was a very good musical box,

kindly lent us by Mr. Morgan; its sweet tunes were very attractive to the Natives. . . . But it was not in our tent only that we had opportunities of seeing the caste people and telling them about Jesus. The ladies in nearly every village where we halted were gladly welcomed in the houses of the Vellama land-holders and the Brahmin scribes. I have never before known such a readiness to receive visits from European ladies in the country parts. . . . For the last few years Government has given me quinine and other fever medicines to distribute, and this has been the means of doing much good: many healed of their bodily plagues have "followed Jesus in the way." In the late tour our fame as physicians always preceded us. At all times of the day persons came for medicine, and we had our hands full. At last it became so burdensome that we had to appoint certain hours in the day for our patients to come to us, and even so it required the help of the ladies to dispense the medicines, or it would not have been done. Many a person had to be sent "unhealed away," for I grieve to say I have very little medical knowledge. The groups seated round our tent, and the earnest entreaty of those afflicted with divers diseases, brought home to us like scenes in our Lord's life, when "there went a virtue out of Him and healed them all." So faithful to its first character is the Gospel of the Lord Jesus; it is sent abroad "for the healing of the nations," to cure their bodily diseases, and to save their immortal souls.

The educational machinery at Ellore is particularly efficient and complete. Mr. David Fenn, who has been lately visiting the Telugu Mission, writes, "A feature of interest in Ellore is the large number of boys and girls under instruction in our mission schools. In the A. V. School, in its branch, and in the Church School for boys, under Mr. Morgan, in the Fort Caste Girls' School under Mrs. Morgan, and in two girls' schools for Mohammedans (one including a few Hindus) under Mrs. Alexander, there are in all 600 Hindu and Mohammedan pupils. Mr. Morgan has succeeded in winning the confidence of the Native population, and they have contributed very largely to a Girls' School which he wants to build for the hundred and more caste girls in Mrs. M.'s school." In the *Anglo-Vernacular School*, which educates up to the matriculation standard of the Madras University, the Rev. A. Morgan is assisted by the Rev. G. Krishnayya, Native pastor. Mr. Morgan's Report is highly encouraging:—

From Report of Rev. A. Morgan.

The chief point of interest within the last year has been the introduction of

two more Christian boys into the Anglo-Vernacular Schools. You may remember that a little more than three years ago (Oct. 1873), two Christian boys were passed up from one of the preparatory schools to the A. V. School, when one of the teachers and all the Hindu boys, with the exception of one or two, left our school, and formed themselves into a school of their own. Since that time my predecessors gradually worked up our school again to its former standing in numbers; and it has been my privilege to see the downfall of the rival school, and the return to us of many more boys. Now, after the inspector's last examination, two other Christian boys requested admission to our A. V. School. I was a little afraid that a similar result as in 1873 *might* follow their admission. But such was not the case. The principle of non-recognition of caste in our schools appears to be understood, and now the four Christian boys in different classes are sitting side by side with those heathen boys who three years ago turned their backs upon us and left us. They look over the same books, lend each other their pens, &c., if wanted, and sit close to each other. This latter point, the heathen boys sitting near them, is one gained only within the last few months. Formerly there was always a space left above and below each Christian boy, and if they had to change places in class, great care was taken by the heathen boys that their clothes did not touch them. It is a matter of great thankfulness to me that this has entirely changed. The four Christian boys are very intelligent, standing high in their classes; while one of them has gained the second scholarship, although the class numbers twenty boys.

The A. V. School now numbers 144 boys, including both Hindus and Mohammedans—the Hindus being a little superior in numbers. I have sent up for the Matriculation Examination six boys, concerning three or four of whom I feel sanguine. There were more than six boys in the class, but some I kept back as I did not judge them fit. Of these latter, one had previously professed to have received a revelation from the god Venkatesvarulu, while in school. I was visiting one of the branch schools and was not a witness to what happened at the time of the stated

visitation of the god. But the Rev. G. Krishnayya, our Native pastor, who assists me in the school, was on the spot; and therefore I have asked him to write down an account of it, which I now copy for you:—

"An Account of a Possession by Venkatesvarulu.—A Brahmin lad of about eighteen years of age, studying in the Matriculation class, was apparently seized by a kind of convulsive fit, while answering an examination paper in the school. He suddenly got off from his bench, sat on his feet on the ground, and set up a constant and painful screaming, not unlike the yelling of a jackal; and simultaneously with the screaming there was a convulsive action of the hands towards the head. Attempts were made to rouse him, and sprinkling of cold water was tried, but all in vain. The boy, with his eyes half closed, appeared to be unconscious of what was passing around him. After continuing for half an hour, with some intermissions, the actions mentioned above, he lay down on the ground. At last his uncle and guardian—an able pleader of the District Moonsiff's Court—was sent for. When the news of the uncle's arrival was communicated to the boy, and when the uncle addressed him, he was wonderfully roused from his apparent lethargy, got up, and began to talk and to answer questions put to him. The uncle said, 'My lord, who are you?' The young man replied screaming, and in tones of grief and disappointment, 'You fellow, do you not know who I am? Need I tell you that?' 'Yes, my lord, I know, I know who you are.' ('He is Venkatesvarulu,' said he, in a lower tone, and looking at the bystanders.) 'What do you want, my lord?' continued the pleader. 'Let my lord say it and I will do it.' The young man answered, 'Is it right for you to commence the worship of others (i.e. other gods), while I am neglected (referring to an annual worship of the goddess Kali, just commenced in the house), and you have not yet performed your vows to me?' The uncle said, 'Let not my lord be angry about this. I shall soon perform your worship, and also my vows. You will see how soon I shall do it. Please let my lord cease to be troubled about this any further.' This answer put the young man to silence; and after a few minutes he got

up as from a swoon, and went home with his uncle. The guardian of the lad explained afterwards that the boy had a vow to perform to the god Venkatesvarulu, of Peda Tirupati, and as the vows had not as yet been performed, the god possessed him at times in the manner described above."

The boy here spoken of by the Rev. G. Krishnayya subsequently left the school when he found I would not send him up for matriculation, and made application himself. After he left school he again professed to have had a revelation telling him what propositions of Euclid would be given in the coming examination. He therefore read those propositions only, and I need not say he entirely failed, for none of those questions revealed to him by the god were any portions of the examination. His failure will be no disgrace to the school, as he was not sent up by me.

I regret to say we have had no conversions in our schools, and at times there is but little to encourage one. But we know the promise that God's Word

shall not return to Him void; and on this only can we rest in all our work.

For the last few Sundays I have been most pleased to see some eight or ten young men from my highest class, and from the Government offices, attending our English service in the church. They appeared to be very attentive, and remained throughout the whole service.

Besides our Anglo-Vernacular School there are, under my charge, two branch schools, containing 160 and 110 boys respectively. All three schools show a large increase in numbers as compared with the past year.

Mrs. Morgan, in addition to her work among the women, has a Casto Girls' School, which has more than doubled its numbers within the year, the school now containing 95 girls, and there is every prospect of a larger increase.

Our high-school teachers and boys take great interest in cricket. They have a fund to supply bats and balls; and a young Christian teacher (a convert of this school) has the charge of collecting the monthly subscriptions.

Bezwarā.

The Rev. John Harrison is the missionary at this station, and the Rev. Manchala Ratnam conducts an Anglo-Vernacular School. We have no report from the latter this year. Bezwarā is the place at which the number of communicants has diminished, as mentioned in our last number. They are now forty-two, the number of adherents being 762.

From Report of Rev. J. Harrison.

During the last two years there has been much progress and some disappointment. The number of adherents has increased from 603 to 762, and the baptisms have been 58. Had there been no going back, the number of catechumens would have been 91 more. In 1874, whole villages became Christians, and when I enrolled their names, all insisted on being put down. I always do this with reluctance, knowing that, in a year or so, many will cool down and become careless, and that their names will have to be struck off. In a large village it seems too much to hope that every one will prove steadfast; but when all press to have their names down, and one seems as earnest as another, I feel obliged to do it, though some must necessarily be struck off. Some months ago I struck off 101 names from the

various villages. This weeding process makes a more beautiful garden, and, in process of time, is advantageous. Already ten of those whose names were struck off have returned. Of course I strike off with sorrow, and only the apparently dead branches, i.e. those who cease trying to learn and neglect coming to daily prayers.

Glancing at the whole work, however, there is great cause for thankfulness. The religion of Christ has taken a firmer hold, and has spread into many new villages. Indeed, there are eight villages containing many families desirous of enrolling their names, of which I have taken no account in the above figures. They are all to the northward. The most northward town, Nuthypand, you will see on the ordnance maps just on the border and within half

a mile of the Nizam's territory. I promised to write down their names in February. Hitherto a semicircle, with a radius of twenty miles, drawn on the north bank of the Kishna, having Bezwarah as a centre, included all the Christian villages. They were all in the Bezwarah and Gunaveram divisions (Talooks), but now the Tiroor and Visunapetta magistracies (Talooks) must be added, and these reach the limits of the Kishna district. From the bank of the Kishna there go northward two mountain ranges, for the most part covered with impassable jungle. The one starts from Bezwarah, and the other ten miles higher up the river, and stretch northward to the Nizam's terri-

tory in two diverging lines, enclosing a large plain which comprises the above-mentioned Tiroor and Visunapetta Talooks and a large portion of Bezwarah. Near Bezwarah there are Christian villages all about these hills, but a little northward the one range separates the Rajhapore district, and twenty miles further north the other range separates the Ellore district from mine, leaving me a tract of country between the two marked out by nature and stretching northward. From this you see what a large portion of the country is dotted over with Christian villages. Indeed, to travel over all my villages involves a journey of nearly 200 miles.

Raghapuram.

Since Mr. Darling's retirement, the Rev. W. Ellington has superintended this district as well as that of Masulipatam. The Native Christian adherents are returned as 729, an increase for the year of 64; the communicants as 210, a decrease of 18.

Dumagudem.

The Rev. John Cain and the Rev. I. Vencatarama Razu are still labouring at this station, amongst both the Hindu population and the aboriginal Kois. The Native Christian adherents are returned as 332, an increase of 33; the communicants as 62, an increase of 3.

From Report of Rev. John Cain.

Although we have had many disappointments, and a few cases of backsliding during the past year, yet, on the whole, there has been *quiet* progress. The seed has been again carefully sown in the surrounding villages, and though we cannot say that it has taken root in many fresh instances, yet we find, from conversation with the Kois, that it has not always been lost. Around here the Kois seldom worship in their peculiar way, as the Kois further off do, though, of course, like the Hindus, they are in continual dread of demons. They listen attentively when we talk to them, and generally agree with what we say, and frequently remind us of what they have heard before; but when we press upon them the duty of openly professing Christ, they stand still.

Amongst the Malas the work promises to extend, more especially as we now have Christians at Injiram, a village in the Nizam's country, forty miles further down the river. Some comparatively well-to-do Malas of that village had been long dissatisfied with

their religion, and were seeking peace when they heard of the Christian religion from a visitor, a Christian Mal from Dumagudem. During his stay he instructed them as much as he could, and on his departure left with them some Christian books, which one of them could just manage to read. By these means they learnt the elements of Christian truth, and were satisfied that Christ is "the Way, the Truth, and the Life." Some of them came to Dumagudem and asked for baptism: this, of course, was postponed, and we sent them away with a Christian teacher to instruct them more fully in "the faith." After some time longer, Razu Garu visited the village, and, finding that they had made good progress in Christian doctrine, and had withstood every temptation from their own village superiors and their caste people for miles around, baptized ten adults and four children in the Godavari, which flows close by their village. A Christian reader (supported by the Walter Jones Fund) and a young

teacher are now living in their midst, and the work promises to spread in the villages on the British side, lying between Dumagudem and Injiram.

The Nallapalli congregation (from four surrounding villages) is gradually increasing—the school-room, which was enlarged two years ago, frequently being too small to hold the number of Christians and heathens who assemble there to worship. This congregation and the (purely) Koi congregation of Juinela-gudem are under the pastoral care of Razu Garu, who visits them every Sunday, whilst I am responsible for the Dumagudem services.

The whole country has been well

itinerated, and the neighbouring villages more systematically visited. The schools are gradually improving, both in quality and in attendance.

I have asked Razu to write a separate letter, containing his own views on the work among the Kois, a translation of which I append. Of course there is no need of my saying how thoroughly I appreciate his work, and that there is the closest union between us two, and that whatever hindrances there may be in other parts of India of thorough unity between the European missionary and the Native pastor or missionary, none such exist here.

From Report of Rev. I. V. Razu (Translation).

MY DEAR FRIENDS,—A great many Kois in this part, after hearing the Gospel, have left off many of their former idolatrous practices, and so, to that extent, are Christians.

On Sundays, when I take the service at Nallapalli, very frequently over a hundred assemble, Christians and heathens. Then all, without hesitation, kneel, and outwardly, at least, there is no difference between the Christians and heathens. But many of the heathen Kois hesitate to receive baptism, for they know that Christians should leave off lying, and such like sins, and they fear that, if they commit sin after baptism, it will be so much worse for them. Others are hindered by caste prejudices, opposition of relations, &c. But when the Christian Kois pray more heartily, and follow Christ more earnestly, then I believe all the villages will be blessed. One difficulty for the Christian Kois is to know when they ought, and when they ought not, to mix with their heathen friends and relations. For instance, though they never join in their idolatrous practices, yet they assemble with them after their tribal fashion at their

marriages, &c., and they are naturally not anxious to break away from the tribe in which they were born, and in which all their relations are. But probably this difficulty will vanish as the number of Koi Christians increases.

As the Kois are most unlearned, they soon forget what they hear, so there is the greater need for frequent instruction, and for certain evangelists to confine themselves to a limited number of villages, and not going too far away.

Last cold season I went through part of the Rejji taluq, Baobar, to the banks of the Sabari, returning along the bank of the Godavari. At every Koi village where I stayed, most of the inhabitants assembled in the evening at the head man's house to hear what I had *again* to say to them. They were so pleased that they always rendered me every assistance, and it was with great difficulty that I could persuade them to take any money for the supplies which they brought me. In one village they expressed their willingness to have a teacher settled in their midst. We hope to take the same journey again this year.

The new station of AMALAPURAM, in the delta of the Godavery (see *C. M. Record*, Nov. 1875, p. 310), is occupied by an excellent Native teacher, Mr. Subburaydu, under the superintendence of the Rev. J. Sharp of the Noble High School. The Rev. W. Mitchell was designated to this work, and entered most zealously into it; but alas! only too zealously, for he exposed himself unmercifully to the sun, and worked a great deal harder than was prudent, the consequence of which has been an illness necessitating his return to England. A full report of the work, drawn up by Mr. Subburaydu, is promised, but has not yet come to hand.

THE MONTH.

The Deficit.



ANOTHER part of this number will be found a summary of the Society's financial statement for the year ending March 31st. It shows, as all our friends are aware ere this, a total excess of expenditure over income of more than 20,000*l.*; reduced, by a separation of ordinary and special funds, and by taking into account last year's balance in hand, to 13,917*l.* About 7000*l.* has already been promised towards this immediate deficiency, and we have not much fear regarding it. But we do trust that the Society's friends throughout the country are making, and will continue with all earnestness to make, strenuous efforts to raise the regular returns from Associations by *one-fourth*, or at least *one-fifth*. It is perfectly certain that in a very large proportion of those congregations which do support the C.M.S., the amount raised could, without the smallest difficulty, be doubled. Numbers would begin subscribing if only they were asked. Numbers would increase their existing subscriptions if the need were suggested to them. The "leaps and jumps" which do take place in the contributions of particular parishes when a new incumbent or a new lay secretary sets to work in good earnest, only show what might be done if a thorough and hearty interest in the Society and its missions were more general, even among those who avowedly uphold its principles.

But is there a real need for such an increase? Look first at the progress of the work in the last five years:—

(1.) During the year 1871-2, the average number of missionary candidates under training was 23. At the present time it is 81.

(2.) In that year, not one University graduate offered himself to the Society. This year there have been nine, besides one from St. John's Hall, Highbury.

(3.) In that year thirteen new labourers left England. Nine went to India, two to Africa, two to China. Even that number was a good one at the time: in the year before, only eight were sent forth; in the year after, only nine. This year, twenty-six have sailed: six to India, ten to Africa, two to China, one to Japan, one to Palestine, three to Ceylon, three to North America; besides whom we might add some, like Mr. Bilderbeck and Mr. Reichardt, who, returning to the field after so long an interval, are practically fresh labourers.

(4.) The total number of European labourers (clerical and lay) on the list on May 1st, 1872, was 225. It is now 259. The number of Native and country-born clergymen was then 131. It is now 184. The number of Native lay teachers of all kinds was then 2021. It is now 2592.

(5.) Take a few cases of increased staff. Palestine has eight Europeans on the list instead of three; East Africa (including the Nyanza Mission) fourteen instead of two; Mauritius six instead of three; Japan seven instead of two; North America (including North Pacific), 20 instead of 12. Of Native clergymen, India has 96 instead of 66, China 10 instead of 2, Yoruba and Niger 25 instead of 18, New Zealand 25 instead of 13. Of Native lay teachers, North India has 601 instead of 408, Ceylon 377 instead of 184, China 122 instead of 42, New Zealand 178 instead of 121.

(6.) Turning to educational machinery, in India alone 250 new schools

have been opened in the five years, with an increase in the number of scholars of about 10,000; and in Ceylon, 55 new schools, with an increase of 4700 scholars.

(7.) Nor is the advance less marked in the number of Native Christian adherents connected with the Society. They have risen from 100,282, to 117,020, an increase of one-sixth, notwithstanding the disappearance from the list of important congregations in West Africa and Madagascar. The relative increase is particularly large in Yoruba, from 3715 to 5362; on the Niger, from 120 to 716; in Mauritius, from 722 to 1136; in China, from 909 to 2362; on the North Pacific coast, from 433 to 900. The absolute increase includes 2000 in North India and 8000 in South India. The communicants' roll shows a still higher ratio of progress, being from 20,475 to 25,977, more than one-fourth.

(8.) Once more, think of the new work undertaken in the five years, not only accounting for the increased staff, but involving large outlay for necessary buildings. On the West African coast, Port Lokkoh, Leke, and four or five new stations on the Niger; in East Africa, Frere Town—and how much is suggested by that one name!—and the Nyanza expedition; the Seychelles Islands; Salt, Jaffa, Nablûs, the Haurân schools, and schools at other places, in Palestine; Persia; about fifty fresh out-stations in the Fuh-Kien province of China; Yedo, Osaka, Niigata, Hakodate, in Japan; several new stations among the Red Indians, the Eskimos, and the Hydahs, of North America.

Now if, as the Report for 1871-2 states, 154,000*l.* was the income required to carry on the Missions as they then were, the expenditure of the past year (192,000*l.* "ordinary" and 18,000*l.* "special") is easily accounted for, when we perceive how wide and how rapid the extension of the Society's operations has been.

But have the Committee been justified in permitting such an extension?

Consider what would have been the alternative. That year, 1872, was the year of the first Day of Intercession, the main object of which was to pray for *men*. We did pray for men; God answered those prayers; the men have come forward. Should they have been refused? When Government offered to hand over rescued African slaves to the Society's Mission at Mombasa, should they have been declined? Should Bishop Crowther have been desired to "abide in his creeks" at the mouths of the Niger instead of pushing his outposts up the river? Should the letter to King Mtesa have informed him that Christian England was too poor to send him a missionary? Should Japan have been permitted to take English civilization without English Christianity? Should Bishop Gobat's agencies in the Holy Land have been allowed to fall to the ground while the C.M.S., the *one* missionary society labouring there, shrank from strengthening its own operations by taking them over? Should we have repudiated the pioneer work done by our devoted brother Bruce during his six years' residence in Persia prior to its formal adoption by the Society? Should Mr. Lash have been forbidden to multiply his female schools in Tinnevely, or Mr. Wolfe to send forth his Native evangelists, or Bishops Horden and Bompas to organize more thoroughly the scanty machinery of their vast dioceses, or Mr. Duncan to promise the Hydahs a Christian teacher, or Mr. Chancellor to save the poor little Negro waifs and strays on the Seychelles Islands, or Dr. Sargent to present faithful Tamil brethren for ordination, or Mr. Hinderer to set Native teachers to work at and near Leke?

It would be difficult to answer these questions in the affirmative, even if the funds had shown no upward tendency during the five years. But, in fact,

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the upward tendency was so decided as to encourage the Committee to fresh enterprises. It sprang up 40,000*l.* in 1873-4; the next year one-half of that exceptional rise was maintained; and the following year more than one-half of the remainder. True, this was chiefly due to large legacies and benefactions; but still, so manifest was the livelier and more widely-spread interest in the Society's work, and so marked were the tokens of Divine blessing on the new missions, that it would have been unbelieving indeed to refrain from entering the doors of usefulness so invitingly opened.

And these doors have not yet all been entered. The Non-Aryan races of India are waiting for the Gospel; an opportunity of casting the good seed upon the virgin soil of Beluchistan has just come before the Committee; Lieut. Smith sends a list of places between the Victoria Nyanza and the coast suitable for industrial mission stations; Bishop Crowther is preparing for still further advance up both branches of the Niger; the Yoruba chiefs are bitterly complaining of the non-arrival of the teachers they are ready to welcome; Bishop Burdon and Mr. Wolfe want to push forward in China; Tinnevely, Agra, and the Punjab call for larger grants for female education; and numberless smaller applications for help are continually coming in.

Such is the case which the Church Missionary Society now submits to the country. Upon the response of the next few months will probably depend the policy of the Committee for some years to come. To cut down the estimates from every mission, and to withhold the new labourers who will ere long be prepared to go forth—this is what they must be driven to if the parochial associations generally content themselves with "not going back." God's purposes towards the heathen will assuredly be fulfilled: the question is, what share in the fulfilment of them shall be borne by the Church Missionary Society?

The Nyanza Expedition—Arrival at the Lake.

ON May 14th, by the kindness of Messrs. Gray, Dawes & Co., a telegram from Aden, whither it had been forwarded by steamer from the agents of that firm at Zanzibar, reached the Church Missionary House. It announced the welcome intelligence that the Rev. C. T. Wilson and Mr. O'Neill, with the first caravan, reached Kagehyi on the Victoria Nyanza on Jan. 29th, all well. This place, which is the point where Mr. Stanley first struck the southern end of the Lake, will be found marked on the map in our January number. It is an example of the rapid march of events, that from a place the name of which was never heard of in England till Oct. 15th, 1875, and then only by the instrumentality of a letter dated March 1st of that year, we should now get news only three months and a half old. Mr. Wilson, it may be remembered, left Bagamoyo on July 29th, so that his march occupied exactly six months; but this includes sixteen days' halt at Mpwapwa, many delays in Ugogo (see our March number, p. 151), and a stoppage of at least a month at Nguru, in Lat. 4° 11' S., and Long. 30° 20' E., apparently close to the "I" of "Unyamwezi" in the map in our January number. At this latter place Lieut. Smith and Dr. Smith still were (as the telegram states) on Feb. 9th.

A fortnight prior to the arrival of the telegram, we received a letter from Lieut. Smith dated Jan. 18th, written from Unyanyembe. From this it appears that on Dec. 10th he and Dr. Smith arrived at Nguru, where they found Mr. Wilson and Mr. O'Neill already encamped. At this point the majority of the porters engaged at Bagamoyo, who had now reached their own country,

put down their loads without notice and politely withdrew, which caused the long halt already mentioned. Lieut. Smith left the party encamped at Nguru, and walked to Unyanyembe, the Arab capital, ninety-six miles to the south-west, to engage fresh porters and lay in a further stock of the cloth-money. "Africa," he observes, "is a good school for learning to wait"; on Dec. 16th he reached Unyanyembe, and on Jan. 18th he was still occupied in the endless bargains and negotiations which Arab tardiness necessitates, and also, we are sorry to observe, in rather severe struggles with the *mukunguru*, the fever for which the place is so unhappily notorious. Just as he was dispatching his letter on the 18th, he heard from Dr. Smith, at Nguru, that Messrs. Wilson and O'Neill had gone forward on New Year's Day with twenty men, and that he (the doctor) was, for the first time, down with fever. Here our information by letter ends; and the telegram has been a great relief, implying as it does that both the Smiths were well three weeks later, and that the little pioneer party had succeeded in reaching the Lake.

We shall present the full despatches shortly. Meanwhile we may well praise the Lord for such continued providential leading and preservation, notwithstanding both the anticipated and the unanticipated difficulties of the way.

A Steamer for Bishop Crowther.

NOT until the twentieth year of his arduous and successful labours has the honoured leader of the Niger Mission appealed for what might well have been regarded from the first as essential for its proper working. East Africa has its *Highland Lassie*; the Nyanza expedition carries its *Daisy* with it; the Sherbro Mission has its *Pearl*; the Seychelles Mission its *Hope*; and in the Cheh-Kiang Province of China, with its intricate system of canals, the "mission-boat" is in constant use. Yet on the Niger, where the urgency of the need is far greater than anywhere else, Bishop Crowther has all this while been compelled to travel himself, and to send the necessary supplies for the various stations, by the trading steamers on the river; and the personal courtesy of many of the captains and agents has scarcely lessened the extreme inconvenience he has constantly suffered.

Lagos, two hundred miles and more from the mouths of the Niger, is the base of the Mission, as being the great centre of traffic and communication on the coast. Here, accordingly, the Bishop resides when at home; and hence he must sail to make his periodical visitations. Even when once in the delta, he can only move about between the stations by water—to walk across the intervening mangrove swamps would be impossible; and as for the inland posts higher up the river, he can only reach them at a particular time of the year when the trading steamers go up. He must move when they move, and stop when they stop. At an important station where he could well occupy a month, he may be able to stay but a few hours; at another place where there is little to be done, he may be detained many days. And the extension of the Mission up both the Quorra and Tshadda branches of the Niger, which he is so anxious to undertake, and for which the country is now ripe, is a simple impossibility under present conditions.

The appeal is irresistible; but it is clearly out of the question that either the Society's General Fund—especially just now!—or the Bishop's very useful auxiliary Niger Fund, which has produced in the last ten years an average of 600*l.* a year, should be burdened with an expense of 4500*l.* for a

special object. We cannot doubt, however, that some friends who may hear the Bishop's touching illustrations of the blessing so graciously vouchsafed to the Mission in the past year, and his accounts of the great and effectual doors now open to him, will esteem it a high privilege to devote that sum, and more if necessary, to the Lord's work on the Niger.

The Slave Trade in East Africa.

OUR letters from the East Coast by the March mail gave some incidental but significant evidence of the continued activity of the traffic in human flesh and blood, notwithstanding the proclamation of the Sultan of Zanzibar. Dr. Kirk had ascertained that two hundred slaves were being *daily* landed on the island of Pemba, whence they can be more conveniently shipped for the markets on the Red Sea and the Persian Gulf. Mr. Mackay, while visiting Saadani, a place at the mouth of the Wami, where Mr. Roger Price's new route to the interior begins, found slave caravans continually passing from south to north, conveying about a hundred children *per diem*. The Sultan's sincerity, however, had been unmistakably manifested by his imprisonment of the Wali of Kilwa for having a cargo of slaves consigned to him. Punishment, as we hear from Captain Russell, had also fallen upon the Wali of Takaungu, who stopped Mr. Lamb on the way to Giriama (see our March No., pp. 182—185). He refused to go to Zanzibar when summoned by the Sultan; but one day the Sultan, scanning the beach with his telescope, observed the recalcitrant governor, and instantly sent and seized him, and he is now in chains.

Native Census of Travancore.

THERE lies before us a very remarkable volume—the Report of the first census ever taken by a Native Indian Government. It is the Census of Travancore, which, as our readers are aware, is an independent Native State, though under British protection. The Maharajah and his family have on more occasions than one shown an enlightened appreciation of Western ways; and of this appreciation both the Census itself, and this very able Report upon it, are notable proofs. The Report, which is a volume of 330 pages, written in English and bristling with figures, is presented to the Travancore Government by “V. Nagam Aiyas, B.A.” (*i.e.*, we presume, of the Madras University), “a young officer of his Highness the Maharajah's own service, born and educated in the State.” It contains a minute and interesting account of the actual work of taking the Census, and then elaborate statistical tables accompanied by careful comments and summaries, under the heads of Area and Population, Houses, Sex, Religion, Age, Caste, Education, Occupation, Language, and Nationality.

This, of course, is not the place to give any of the details. Possibly room may be found in our pages hereafter for some fuller particulars. But we may just notice now one or two points of special interest to English Christians. For instance, we get a strange glimpse of the obstacles to missionary effort in Travancore when we read that in this little State, with a smaller area than Wales and a population only two-thirds that of Scotland, the people—*i.e.* the Hindu portion of them, about three-fourths of the whole—are divided into 420 castes. And although it is stated that the distinctions between some of

these are very minute, a list is given of *seventy-five* "which can be broadly distinguished from each other, and which serve to show the different strata in the formation of Hindu society." No information is given of the proportion of converts to Christianity furnished by different castes, as the Christians, having abjured caste distinctions, objected to being classified according to their status while they were yet heathen. Another fact worth noting is that in respect of female education, Travancore shows well by the side of other parts of India; but the absolute amount of it is sadly small, only 0.46 per cent. of the females being able to read and write, against 11.03 of the males.

But the Census of Religion has the greatest interest for us. In this respect Travancore is unlike every other part of India. Owing to the existence there of the ancient Syrian Church, the Christian population is one-fifth of the whole. The exact figures are, Hindus, 1,700,317; Mohammedans, 139,903; Native Christians, 466,874; European and Eurasian Christians, 1644; Jews, 151. The Native Christians comprise 295,770 Syrians, 109,820 Romanists, and 61,284 Protestants. The latter are not further subdivided, but we may add that nearly one-third belong to the C.M.S., and almost all the remainder to the London Missionary Society.

The comments on these figures are written from a Hindu standpoint, though with every profession of impartiality. "All religions," says the Report, "have existed side by side in Travancore from the remotest ages, under the wise and tolerant policy which has always characterized its Native Government. . . . The mild Hindu, the fanatic Mussulman, the wary Christian, and the cunning Jew have equally enjoyed the protection, the friendship, and the sympathy of the Government." But the compiler goes on to dilate on the "immaculate purity" of Hinduism, as it prevails in the country, and draws a *couleur de rose* picture of a pagoda and its worship, conveniently omitting any reference to the unblushing immorality connected with it.

Of the Mohammedans he has no particular admiration. "They understand very little of their religion, and do not care much to know of it. Attendance at mosques, and observance of religious rites, wears loose with them, though they still retain that fanaticism which distinguishes the votaries of that creed in the great centres of Mohammedan population. They seldom furnish converts to the Christian faith; nay, the catechists are afraid to preach to them." What foundation there may be for this latter statement we are unable to say. We may add that the statistics of education show that the Mohammedans are below both Christians and Hindus, although the two latter classes contain so large a proportion of the poorest non-caste people.

Of Christianity and the Christians the compiler, Laban-like, "speaks not either good or bad." A brief and colourless sketch is given of the history of the Syrian Church, Xavier's Mission, and the London and C.M.S. Missions. Of our own work it is simply said that "the earliest missionaries of this Society were Messrs. Bailey, Baker, and Fenn, who selected Cottayam as the centre of their operations. At first they laboured amongst the Syrian community, working zealously, and introducing useful reforms into the Syrian Church. But a change took place in 1838. A misunderstanding arising between the Church missionaries and the Syrian Metran, the friendly relation between them was breached; since then the two Churches have stood aloof." A warmer testimony is borne to the "highly satisfactory" relative position occupied by the Christians in the educational return. "By the indefatigable labours and self-denying earnestness," says this heathen

official, "of the learned body of the missionaries in the country, the large community of Native Christians are rapidly advancing in their *moral, intellectual, and material* condition." (The italics are the compiler's.)

It is for our grievously undermanned Mission in this interesting Native State that we appeal with the most earnest emphasis at the present time. The need of four or five new men, both for educational and for evangelistic work, is urgent beyond the urgency of the need in almost any other field. Will not Oxford and Cambridge come forward and heed the call?

First Letter from Queen Charlotte's Islands.

QUEEN CHARLOTTE'S ISLANDS are a group of three islands (two of them large ones) lying off the coast of British Columbia, between $54^{\circ}20'$ and $51^{\circ}55'$ north latitude. The Hydah Indians who inhabit them are a fine race physically, perhaps the finest of all the American Indians. They are a manly, tall, handsome people, and comparatively fair in their complexion. But they are a cruel and vindictive race, and the terror of the North Pacific coast; added to which, they have been fearfully demoralized by the drunkenness and immorality which "civilization" has introduced into Vancouver's Island. Their customs and superstitions are very similar to those of the Tsimsheans, with which Mr. Duncan's letters have made us familiar.

Fierce as the Hydahs are, and vicious as many of them have become, they have not failed to recognize the advantages that Christianity has conferred upon their neighbours on the mainland, and have long been asking for teachers. Three years ago, a large party of them visited Metlakahltla on a trading expedition, and were evidently greatly struck by all they saw and heard. From that time it has been the desire of our brethren there to occupy Queen Charlotte's Islands; and Mr. Collison's school-work having been provided for by the appointment of Mr. Schutt as his successor, he and Mrs. Collison left Metlakahltla for the Islands in October last. We give his first letter in full, and would earnestly commend the new Mission, begun in so true a missionary spirit and with such manifest tokens of the Lord's approval, to the sympathy and prayers of our readers:—

Letter from Mr. W. H. Collison.

*Massett, Queen Charlotte's Islands,
February, 1877.*

We arrived here on November 1st, 1876, and have now been here more than three months, during which time we have experienced many mercies and not a few trials.

On our arrival I had intended to have wintered in one of the Indian houses, as the winter season was too far advanced for building; but Mr. Offutt, the officer in charge of the H. B. Co.'s post on the island, kindly offered us a small house, in which goods had been stored, and as it was within 100 yards of the Indian encampment, I gladly accepted the offer. This I immediately put under repair, covering it with barks outside,

and putting up a stove inside. The house was very small, measuring eighteen feet by twelve; and in order to secure a little privacy, I partitioned off eight feet, leaving for all purposes an apartment ten feet by twelve. This has usually been well-filled with Indians, sitting almost on each other; and as we were loth to entertain such numbers at meals, we have often had to remain without food all day. Of course this, with many other difficulties, will be overcome by a command of their language; but any attempt to carry out order without a fair knowledge of their tongue might only insult and estrange them.

In the early part of the month of

December our little boy (the eldest) was attacked with fever, and for some weeks lay at the point of death. I used such suitable medicines as I had with me, and brought his case constantly before our God in prayer. At length one night we thought the solemn hour had arrived, as his eyes were fixed, and though we called him, yet he lay unconscious for some time; but whilst in this state a heavy perspiration arose upon him and he fell asleep, from which time he gradually recovered. We could not but recognize in this an answer to prayer, as shortly before leaving Metlakhtla we attended three children in the same disease, all of whom died when the same change came on, at which our child rallied. This trial, with the night watchings it involved, together with my anxiety for the work just then begun, and my close application to the language, had told upon me, and on Christmas Day I was attacked with fever also. I had felt it coming on me for several days previous, and had taken medicine, hoping to drive it off, but to no effect. It was with difficulty I conducted the services and school on the Sunday before Christmas Day, but as I had no one who could assist, I made the effort, and succeeded with the Divine help. For three weeks I was confined to bed, and I was brought so low that my departure was expected. It was a searching time, and with tears I cried to the Lord on behalf of His own work just begun on the islands. But my faith was upheld as to the work by many exceeding great and precious promises, such as "My word shall not return unto Me void," &c. — "But as truly as I live, all the earth shall be filled with the glory of the Lord," &c.; and I was assured that He which had begun the good work would perform it until the day of Jesus Christ. I felt as though nigh unto death, but our good and gracious God raised me up again, and I have gradually regained strength, so that I have been enabled to resume all my duties again.

I had proposed not to hold any meetings for instruction or worship until I first knew the language; but at the end of three weeks I was induced to change my mind, as many who understood the Chinook jargon, or trading language of the North Pacific (as it is sometimes termed), earnestly requested that I should instruct them through this

medium until I could speak to them in their own tongue. This I agreed to do through an interpreter, as I did not know the Chinook sufficiently to speak it myself; but several of them understood sufficient Tsimshian; and although this Chinook jargon is miserably defective in conveying Gospel truth, and very many do not understand it, yet some good has been done. A stronger spirit of inquiry has been stirred up, a greater longing to hear the Gospel in their own tongue excited; and the opposition, led on by the medicine-men (whose orgies while I write are ringing in my ears), now oppose the truth openly, and they are exhorting the people not to believe the Book. They have heard and seen how it fared with their brethren among the Tsimshians, when the Word of God came to them, and hence their fear and consequent opposition. But the truth must prevail.

There is yet another enemy, one not unknown to you who labour in the Gospel at home, but which, in the absence of law, and amongst uncivilized people, appears in its worst aspect—I refer to strong drink. These people have learned to manufacture it from molasses and other substances, and often drink it to excess. Some whom I had looked upon as the most worthy have debased themselves through it, and one chief had almost killed an old woman, which would have led to retaliation and bloodshed on the part of her husband and friends, had not a sober chief interfered just in time, and made peace by paying a number of blankets to the injured party.

I was the more grieved at this, because the offender, who ranks as head chief, has from the first been friendly to the work, and had kindly lent his house for our services, and also I had warned him more than once against this evil. He understands a little of the Tsimshian language. I am glad, however, to be able to add that he has been sober since, and appears anxious to recover his character. I trust and pray that under the teaching of God's holy Word, and by the influence of the Holy Spirit, he may yet learn to adorn the doctrine of God our Saviour in all things. This matter, and the necessity of speedily finding a suitable place in which to conduct school, decided my plan of action, and I purchased an old Indian dance-house, and proceeded

to repair it thoroughly, and prepare it for school use. It had no roof, and numerous bushes, &c., had grown up within its walls; but the beams and heavy timber of the roof and walls were in position, and this was what I wanted, as, owing to the almost continuous gales which blow here, it is impossible to procure and put up heavy timber in the winter. The house is now roofed with barks, kept on by some heavy green timber laid across them, and only awaits a stove to render it pretty comfortable for our religious service and school. It will meet our need *pro tem.* until I know the language thoroughly, and understand the wants of the community better in every respect.

And this consideration reminds me of an important fact, viz., the situation of the villages in the vicinity. There are four villages or encampments, three of which are within a radius of four miles, whilst the remaining village is situate some twelve or fifteen miles distant. Massett, which I have selected as the head-quarters of the mission, is the largest, with the exception of one named Yehu, which lies on the opposite shore of the inlet, and, though only some two miles and a half distant, is often unapproachable for days, and sometimes even for weeks at a time, owing to the gales, which blow here with great violence up and down the inlet for the greater part of the year. Hence the inhabitants of this village are practically cut off from us, though so near. I propose, however, visiting them regularly as soon as I know the language sufficiently to benefit them, and sometimes to remain over the Lord's-day with them, though in doing so I will be depriving Massett of the regular services. In due time God will, I trust, raise up faithful men to assist from amongst themselves, who will be able to teach others also. This I have set before me from the beginning, and will continue to ask the Lord to direct me in it, as I cannot see any other way by which to carry on a continuous ministration of the Word in all the villages north and south.

In many of their customs the Hydahs differ materially from all the other Indians on the coast, and in none more so than the way in which they dispose of their dead. These they place in trees selected, cut, and hollowed out, which they close up again and fix upright in

the ground around their houses, the corpse being generally elevated some ten feet from the ground. The remains of chiefs and persons of distinction are generally enclosed in large trees, specially chosen, and handsomely carved, prepared, and erected in the wall of the house adjacent to the entrance, one side of the timber being inside the house, whilst the other is seen from the outside. These receptacles of the dead are in many places from forty to fifty and sixty feet in height, and proportionately thick. In many of these there are whole families encased, and, as very many of them are old and decayed, they often fall to pieces, scattering the remains on the ground. I consider this practice injurious to the health of the people, and hope to induce them hereafter to inter their dead in ground set apart for the purpose. Indeed, so numerous are those relics and remains of the dead all around, that I have been compelled to select the site for my dwelling-house some 250 yards from the village, as the atmosphere is tainted with the smell.

In approaching a Hydah village from a distance, one is reminded of a harbour with a number of ships at anchor, owing to the great number of poles of all sizes erected in front of every house. These are carved very well with all kinds of figures, many of them unintelligible to visitors or strangers, but fraught with meaning to the people themselves. In fact, they have a legend in connexion with almost every figure. It is in the erection of these that so much property is given away. They value them very highly, as was instanced lately on the occasion of the Governor-General's visit. He was most anxious to purchase one, but they would not consent to it at any price.

I would request you to join with me in thanksgiving to Almighty God for having thus permitted us to convey the Gospel to the Hydahs, and for that He has been pleased to restore and spare His unworthy messenger. It appears to me that this mission is as the link uniting the East and West; for across the ocean, in Japan, our brethren are labouring in preparing the way of the Lord, whilst from Metlakhtla, on the shores of the Pacific, and across the Rocky Mountains to the waters of the Atlantic, the banner of the cross is being unfurled.

Death of another Tamil Pastor.

THE *Madras C. M. Record* for Jan. contains a notice of the late Rev. Vedomuttu Abraham, whose useful career was cut short by small-pox on Dec. 22nd:—

When a boy at the Sattankulam and Mengnanapuram Boarding Schools, Vedomuttu Abraham was remarkable for his good conduct, his diligence, and his natural abilities. He won the same character when studying at the Preparandi Institution under Dr. Sargent, where he distinguished himself at the annual examinations. After working as a catechist for some time, he was prepared for ordination with eleven others by the Rev. J. Thomas and the Rev. J. Davies Thomas, and was finally ordained deacon by the Bishop of Madras in January, 1869. At the ordination there were also candidates from other districts. Mr. Abraham was the youngest of all, and yet passed first in the examination, and was chosen by the Bishop to read the Gospel. It is believed that, when ordained priest, Mr. Abraham was in like manner first in the Bishop's examination. He was after ordination appointed to the pastorate of Pragasa-puram, and was subsequently removed to Arumuganeri, which is in some

respects the most important of all the pastorates in the Mengnanapuram district, the people being wealthier than elsewhere, and the numbers in the two or three congregations composing the pastorate being very large. Here Mr. Abraham was greatly beloved by his flock, and received substantial proofs of their affection and attachment. All classes attended his funeral, Roman Catholics and heathen as well as his own people.

As a preacher, Mr. Abraham's sermons were sound and practical. He had also a fair knowledge of English. His bearing towards unordained agents, some of them considerably older than himself, was always conciliatory. Ordination did not lift him up or make him less laborious than he had been before. Throughout his whole career from his school-days he earned the character of a consistent, conscientious, spiritually-minded Christian man, valued alike by the European missionary, by his brother ministers, and by the Native Christians.

The New Mission to the Eskimos.

OUR July number last year (p. 442) gave some particulars of the plan for stationing a missionary permanently at Little Whale River, the northernmost outpost of the Hudson's Bay Company on the east side of Hudson's Bay, to work among the Eskimos who frequent that coast. We are now glad to say that Mr. E. J. Peck, who left London on July 11th, and started from Moose Factory on Sept. 8th, in an open boat, reached Little Whale River safely, after nearly seven weeks of rather perilous travelling, on Oct. 24th. We have news of him up to Dec. 31st, by which time, with the help of an interpreter from the Moravian Mission in Labrador, and of a Moravian Eskimo Testament, he had learned some 3000 words of the language, and was already able to read and speak to the people. Some interesting extracts from his journal are printed in this month's *C.M. Gleaner*.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the Society's most encouraging Anniversary (p. 321).

Prayer that the Lord will provide the means to meet the last year's deficit, to carry on the existing Missions in the present year, and in the future to enter the open doors presenting themselves in so many parts of the world (p. 368).

Thanksgiving and prayer in behalf of the Nyanza Expedition (p. 370).

Prayer for the two solitary missionaries, one on Queen Charlotte's Islands, and the other at Little Whale River (pp. 374, 377).

Prayer for more inviting openings into the interior of West Africa (pp. 353, 356).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence March 27th.—The Rev. C. S. Cooke, having returned on medical certificate from the Western India Mission, was in attendance, and gave valuable information with regard to the varied work in Sharanpur, where he had himself been engaged in the training of Native Agents for work in the Mission.

General Committee, April 9th.—The Secretaries reported the death of Mr. John Fryer Thomas, in his 80th year, whose life for the past sixty years had been eminently a witnessing for Christ, both in India and in this country. Holding a very high official position in India, for which his strength of character, his catholic spirit, his sound judgment, and his Oriental scholarship rendered him peculiarly qualified, he was for many years an active member of the Madras Corresponding Committee. In the year 1855, on his return home, he was elected on the Committee of the Society, of which he became a leading member, and in 1856 was appointed a Honorary Life Governor. He regularly attended the Meetings of the Committee, taking the deepest interest in the operations of the Society, and contributing not a little by his ripened experience and his statesmanlike views to the Committee's deliberations. His undying attachment to the Society was exhibited by the fact that his last public act was to attend at the Conference held at the Church Missionary House on the 21st of February last, to consider the steps to be taken for the evangelization of the Non-Aryan races of India, from which he returned to his home never to leave it again, until he received the welcome summons of the Lord, whose grace had shone so brightly in him through a long consistent life, and whose kingdom he had sought above all things to promote. The Committee desired to record their deep sense of the high character and qualifications of their late beloved colleague, Mr. J. F. Thomas, and, while conscious of the loss the Society had sustained by his removal, to express their thanksgiving to God for the grace so richly vouchsafed to him through a long and honoured life, and directed that the assurance of their true sympathy be conveyed to the sorrowing members of his family.

The attention of the Committee having been called to the death of Mr. Benjamin Shaw, whose interest in the Society had been long so warmly manifested, not only by his frequent gifts, but still more by the hearty readiness with which his great legal knowledge, his experience and wise advice were ever placed at their disposal, the Committee, while feeling the loss which the Church at large had sustained, desired to put on record their sense of the special value of the services which Mr. Shaw thus rendered to the Missionary cause, and their sympathy with his widow in her deep sorrow.

The Rev. W. Johnson, having returned from the Travancore Mission, was in attendance, and conversation was held with him on the work at Allepie and its out-stations, where chiefly Mr. Johnson had been engaged in work for the last ten years, and where he was thankfully able to point to indications of the Divine blessing resting on the work.

The Rev. W. Denning, of Hakodati, having just returned from Japan on sick leave, was introduced to the Committee. He gave interesting information on the progress that Christianity was indirectly making in Japan, especially by means of education through the six or seven thousand schools, and more particularly the Imperial University at Tokei, stating that not a few of the European teachers were earnest Christians, and that the class-books used in the village schools were leavened with Christianity, so that

children left school with at least the idea impressed upon them that idols were nothing, and that there was one only true God; that there was opposition could not be denied, and not least from European sceptics; but on the whole he could not resist the conviction that the Japanese people were progressing towards Christianity. Mr. Dening also referred hopefully to the Ainos, among whom he had spent some weeks during the last summer.

Committee of Correspondence, April 9th.—The Report of the Sub-Committee appointed to draw up a Report of the Conference on the Non-Aryan races of India was presented and read, submitting the following recommendations to the Committee:—That the present state and prospect of the Santhal Mission constituted a strong call to the Rev. W. T. Storrs to return to that Mission, and that he be accordingly urged to go out in the ensuing autumn in the capacity of Superintending Missionary of the Santhal Mission, having a new Missionary associated with him:—that, as regards the Gonds, the Sub-Committee considered it to be most desirable that a distinct and direct effort should be made to reach this people, and that for this purpose the Rev. E. Champion, who for many years past had been interested in them, should be set entirely free from his present duties at Jabalpur and locate himself either at Mandla or some other central and convenient point in the heart of the Gond country, and that a new Missionary be appointed with him in this special sphere of labour;—and that with reference to the Bheels, Kois, and other aboriginal tribes of Western India, the Sub-Committee recommended that the attention of the Bombay Corresponding Committee be specially directed to these races, and that it be suggested whether the efforts of the Missionaries now labouring in the Deccan, and especially at Nasik, Junir, and Malligam, might not with advantage be directed to them as affording a much more hopeful field than the Hindu and Mohammedan populations of the towns. The Committee adopted the Report and recommendations.

Committee of Correspondence, April 17th.—The Rev. R. R. Meadows, having returned from the Tinnevely Mission, had an interview with the Committee. He gave an account how God had blessed the work of the Siragasi District (formerly better known as the North Tinnevely Itinerancy) since he had first joined it in company with the late Rev. T. G. Ragland and the Rev. D. Fenn, in 1853. He also spoke of the onward step in the organization of the Tinnevely Church Missionary Society Native Church, which his own departure from the Mission had given occasion to, a superior Native clergyman having been now appointed to the Chairmanship of the Native Church Council of the whole District. Mr. Meadows had discouraging circumstances to dwell upon, but on the whole the encouragement seemed in the Lord's goodness to abound much more.

The Rev. W. P. Schaffter, who had laboured in South India since 1861—first in Tinnevely, and afterwards in the Itinerating District in the neighbourhood of Madras—having returned on sick leave, also met the Committee. He was able to tell of decided progress in the work in which he had been more recently engaged. The itinerating field had now become the settled Palavaram District, with its fifteen congregations and 643 baptized persons. A Native Church Council had also been organized for the District, and the indications of still further progress were hopeful. Mr. Schaffter earnestly pleaded with the Committee for help for the still further development of the work of the District, and was assured by the Committee of their readiness to do what laid in their power.

Committee of Correspondence, April 24th.—The Committee took leave of Mr.

W. B. Ferris and Mr. J. Taylor, proceeding to Ceylon to assist as lay agents in the Tamil Cooly Mission, and of Mr. T. Clarke, proceeding to North-West America. The Instructions of the Committee were delivered to them by the Hon. Clerical Secretary, and they were then addressed by Mr. F. N. Maltby, and commended to the grace and protection of Almighty God by the Rev. E. H. Carr.

SEVENTY-EIGHTH ANNIVERSARY OF THE SOCIETY.

THE Annual Sermon was preached on April 30th, at St. Bride's, Fleet Street, by the Right Rev. the Lord Bishop of Durham, V.P. Text, Ezekiel xlvii. 12. Collection, 109*l.* 2*s.* 6*d.*

The Seventy-eighth Annual Meeting was held next day, Tuesday, May 1, in Exeter Hall, the Right Hon. the President being in the Chair. Prayer having been offered, and Scripture read by the Rev. C. C. Fenn, an Abstract of the Report was read by the Rev. H. Wright. The Meeting was then addressed by the President, and others, as follows:—

Moved by the Chairman, and seconded by the Dean of Ripon, V.P.,—

That the warmest thanks of this Meeting be given to the Bishop of Durham for his Sermon before the Society last evening, and that it be forthwith printed and circulated.

Moved by the Lord Archbishop of Canterbury, Vice-Patron; seconded by the Right. Hon. the Earl of Northbrook, V.P.; supported by the Rev. Joseph Welland, B.A., Missionary from Calcutta,—

That the Report, of which an Abstract has now been read, be received and printed under the direction of the Committee, and that the following gentlemen be appointed the Committee for the ensuing year, with power to fill up vacancies:—

General Alexander.	S. Gedge, Esq.	Chas. Pelly, Esq.
A. Beattie, Esq.	Major-Gen. Sir W. Hill.	J. G. Shepherd, Esq.
Colonel Channer.	Joseph Hoare, Esq.	H. Smith Bosanquet, Esq.
General Clarke.	Thos. J. Knox, Esq.	Colonel Smith.
Colonel Elliott.	Arthur Lang, Esq.	Philip V. Smith, Esq.
J. H. Ferguson, Esq.	Dr. Leslie.	Jas. Stuart, Esq.
C. Douglas Fox, Esq.	C. H. Lovell, Esq.	R. Williams, Esq., junr.
Lieut.-Col. Gabb.	F. N. Maltby, Esq.	C. Woolston, Esq.

Moved by the Right Rev. Bishop Crowther, D.D., V.P.; seconded by Sir William Muir, K.C.S.I., V.P.; supported by the Rev. G. E. Moule, M.A., Missionary from China,—

That this Meeting, while devoutly thanking God, as well for the increased supply of Missionary candidates as for the new openings presented in Africa, China, India, and elsewhere, would recognize the duty of humiliation before God for the lukewarmness of past years, and the call to earnest prayer for a large outpouring of the spirit of zeal and devotion.

Moved by the Rev. J. Ireland Jones, M.A., Missionary from Ceylon; seconded by the Rev. F. F. Goe, M.A., Rector of St. George's, Bloomsbury,—

That, in view of certain tendencies in the Church at home, the growth of the Native Christian communities in the Mission-field abroad renders it more than ever important that the Society and all its agents, in loyally adhering, as they have ever done, to the order and discipline of the Church of England, should hold fast and bring into rightful prominence its great doctrines of justification by faith only, and the authority of the Holy Scriptures as the sole standard and rule of faith.

The Benediction was pronounced by the Right Rev. Bishop Perry, V.P. Collection, 123*l.* 5*s.* 2*d.*

An Evening Meeting was held the same day at Exeter Hall. As at the Morning Meeting, the Hall was overflowing with a large attendance. Bishop Crowther took the Chair at seven p.m., and the Meeting was addressed by the Chairman; the Rev.

W. S. Price, Missionary from East Africa; Edward Hutchinson, Esq., Lay Secretary; the Rev. W. Dening, Missionary from Japan; and the Rev. J. W. Bardsley, M.A., Vicar of St. Saviour's, Liverpool. Collection, 29*l.* 3*s.* 5*d.*

EXTRACTS FROM THE REPORT.

FINANCIAL POSITION.

The amount from Associations, while above the average of the last five years, has fallen off from last year to the extent of 5142*l.* This diminution, the Committee are thankful to believe, is due rather to the depression of trade throughout the country, and not to any diminution of interest in Missions or of attachment to the spiritual principles of the Society, nor yet to any willingness that the Committee should abstain from further extension. . . .

While, therefore, it will be very carefully considered whether any reduction can be made without injuring the work, the Committee do not contemplate any reversal of their past policy of advance, or any serious retrenchments, until the mind of their friends and the will of God indicated thereby is more fully known. They must, however, place very clearly before their friends that the decision of this question rests—not with the Committee, but with each one of *them*.

The Committee cannot but fear there are not a few real friends of the Society who refrain from exerting themselves in promoting its interests or increasing its funds from the feeling that it can now, as it were, take care of itself, and that having, as it were, received a momentum from the self-denying earnestness of those who have gone before, the Society needs nothing more from them than the merest touch in order to keep it going forward. Such a misapprehension must be at once removed. That the Society has received a mighty momentum, even from the Hand of God, the Committee cannot for one moment doubt; but no less must it be borne in mind that there is also a mighty *vis inertiae* at work, which must necessarily lessen its speed, unless there be the constant putting forth of the same Divine Hand working through the zeal and energy of His servants. Let only the need of personal exertion in this matter be realized by each one—let only the resolve be made by each one who loves the Society and its work, that by the grace of God at least another 20,000*l.* shall at once be added to its permanent income, and the Committee are fully assured that, whatever may be the financial condition of the country, Christian self-denial and self-sacrifice will be equal to every emergency, and that when the next Anniversary comes round, they will have a more satisfactory balance-sheet to offer than they are able to report to-day. . . .

PATRONAGE.

The names of the Bishops of Truro, of Down and Connor and Dromore, and of Meath, have been added to the list of Vice-Presidents. The Earl of Northbrook and Sir William Muir have accepted the same post. The following, having rendered essential services to the Society, have been nominated as Honorary Governors for life:—The Rev. Edmund Davys, late Vicar of Holy Trinity, Leicester; the Rev. Dr. Dixon, Vicar of St. Matthew's, Rugby; the Rev. F. G. Lugard, Vicar of Norton, Worcester; the Rev. Josiah Pratt, Vicar of St. Stephen's, Coleman Street; the Rev. Edward Smart, Rector of Denbigh; J. B. Alexander, Esq., of Newcastle; Alexander Beattie, Esq., and Colonel Caldwell. The Committee have lost during the year one of their oldest and most honoured members, John Fryer Thomas, and many other friends, both at home and abroad. Among the home friends may be mentioned Charles Dallas Marston, E. B. Squire, Justice Archibald, Benjamin Shaw, and Thomas Clegg, of Manchester, whose earnest and liberal efforts for the development of useful trade on the coast of West Africa are well known to the friends of the Society. The list of European labourers who have been called to their rest contains some well-known and honoured names:—John Rebmann, of East Africa; Edward Roper, of the Yoruba country; Ashton Dibb, of Tinnevely; Thomas Chapman and Basil Taylor, of New Zealand; and James Robertson, of the Nyanza Mission, who had scarcely put on his armour when he was called to lay it down. "Blessed are the dead which die in the Lord, for they rest from their labours, and their works do follow them."

MISSIONARY CANDIDATES.

In respect to labourers, the Committee have again to give thanks to the great Lord of the Harvest. The steady flow of men that commenced three years ago has been more than sustained. The total number accepted during the year has been fifty-five, the exact number of the previous year; nineteen prepared to go forth at once, and thirty-six for training at Islington or elsewhere. Of the nineteen qualified labourers, six are already in holy orders, and four hope to be ordained before the end of the year; two are medical missionaries, five are educational agents, and two are industrial. Of this number Oxford contributes two, one of them, the late tutor of the Society's college, to be the Rugby Fox Master at the Noble High School, Masulipatam; Cambridge, four, one of them an old scholar of the same school; Dublin, three; and the London Divinity Hall, Highbury, one. The total number under training at the present time is eighty-one:—fifty-eight in connexion with the Society's college at Islington; fourteen in the preparatory class at Reading; two preparing to be medical missionaries; six at St. Paul's College, Hong Kong; and one preparing for the work elsewhere.

FINANCIAL STATEMENT.

Ordinary Income.				Ordinary Expenditure.			
Associations	.	.	.	£128,638	10	7	£192,631 10 2
Benefactions	.	.	.	14,242	10	4	
Legacies	.	.	.	24,688	15	5	
Other Sources	.	.	.	8,425	2	0	
				<hr/>			
				175,994 18 4			
				<hr/>			
Deficiency				16,636 11 10			
Balance in hand, April 1, 1876				2,719 5 4			
				<hr/>			
Total Deficit, March 31st, 1877				£13,917 6 6			
				<hr/>			
Gross Income.				Gross Expenditure.			
£175,994	14	8	Ordinary, as above	.	.	.	£192,631 10 2
1,961	8	5	East Africa Fund	.	.	.	4,267 0 0
9,433	4	7	Victoria Nyanza Fund	.	.	.	9,272 7 11
3,304	3	2	Other Special Funds	.	.	.	4,688 8 4
<hr/>				<hr/>			
£190,693	14	6	Total	.	.	.	£210,859 6 5
				<hr/>			
East Africa Mission Fund:—							
Dr. Balance, March 31, 1876				£1,220 10 10			
Expenditure of the year (as above)				4,267 0 0			
				<hr/>			
				5,487 10 10			
Less Receipts of the year (as above)				1,961 8 5			
				<hr/>			
Present Deficit				*£3,526 2 5			

* The above deficiency has been temporarily met from the General Fund of the Society. Application has been made to the Government for 2000*l.* towards this object, which, it is expected, will be granted.

NOTES OF THE MONTH.

ORDINATION.—*N. Zealand*: On Jan. 7th, Mr. Pineaha Te Mahauariki, Native, was admitted to deacon's orders at Otaki by the Bishop of Wellington.

RETURN HOME OF MISSIONARIES.—*N. India*: The Rev. J. and Mrs. Erhardt.—*Nyanza*: Mr. G. J. Clark.—*W. Africa*: Rev. A. and Mrs. Menzies.—*S. India*: Rev. H. and Mrs. Baker, and Rev. F. and Mrs. Bower.

DEPARTURE OF MISSIONARIES.—*Ceylon*: Mr. W. B. Ferris and Mr. J. Taylor.

Contribution List.

In the following list of receipts from April 11th to May 10th, 1876, are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Clifton	15	15	0
Berkshire: Childrey	13	6	
West Hendred	46	17	0
Winkfield	5	5	0
Buckinghamshire: Datchet	13	9	6
Gerrard's Cross	10	5	3
Cheshire: Crews	1	0	0
Cornwall: Boscawle	1	19	0
Cumberland:			
Keswick (including 10s. for Rupert's			
Land)	9	18	6
Workington	2	3	5
Derbyshire: Winhill	20	10	4
Devonshire: Tavistock	30	11	9
Durham: Penshaw	4	4	0
South Shields: St. Mark's	17	0	8
Borough of Sunderland	21	3	1
Essex: Epping	1	10	0
Saffron Walden, &c. (including 1l. for			
Tamil Cooly Mission)	5	19	4
Gloucestershire: Duntisbourne Abbots	11	3	
Gloucester: St. Nicholas	5	11	7
Hampshire: Emsworth	105	0	0
Fleet	12	0	
Mattingley	4	17	7
Ile of Wight: Newport: St. Thomas'	12	2	9
Sandown	1	0	0
Hertfordshire: Colney	2	0	0
Kent: Blackheath	7	0	0
Bromley	15	14	11
Lancashire: Liverpool, &c.	1156	14	10
Accrington Church and Altham	33	9	7
Bolton: St. James'	5	0	0
Leicestershire: Foxton	1	2	6
Lincolnshire: Legaby	1	0	0
Willoughton	1	13	0
Middlesex: City of London:			
St. Andrew Undershaft	2	14	7
Bethnal Green: St. Thomas'	1	1	0
Dalston: St. Paul's	3	14	6
Easton Square: St. Peter's (for Krishna-			
ghur Mission)	11	2	3
Fulham: St. John's	15	0	0
Islington: St. Jude's, Mildmay Park	54	15	0
St. Paul's, Ball's Pond	9	5	6
Kilburn: St. Mary's	33	13	0
Notting Hill: St. John's	4	13	0
St. John's Wood, &c.: Carlton Hill			
Church	5	18	4
St. Pancras: Parish Church	48	5	10
Staines	10	0	0
Westminster: St. Margaret's	47	15	3
Whitechapel: St. Mark's	1	1	0
St. Mary's	18	0	0
Anniversary Collections:			
St. Bride's: Sermon, Lord Bishop			
of Durham	109	2	6
Exeter Hall Meetings: Morning	123	5	2
Evening	29	3	5
Monmouthshire: Caerleon	2	14	0
Northumberland: Newcastle-upon-Tyne	9	0	11
Nottinghamshire: Carlton	20	17	8
Harworth	15	0	0
Scrofton	3	15	6
Southwell	8	0	0
Sturton-en-le-Steeple	4	3	6
Oxfordshire: Great Haseley	3	16	2
Somersetshire: Castle Cary	2	16	0
Wells	159	12	2

Staffordshire:

Burton-on-Trent: Holy Trinity Juve-			
nile Association	6	8	7
Coven	6	0	0
Hanford	3	15	0
Reaps Moor and New Town	4	5	0
Suffolk: East Suffolk and Ipswich	150	0	0
Farnham	2	0	0
Surrey: Bermondsey: Christ Church	17	11	2
Camberwell, &c.	10	0	0
Ham	1	9	1
Lambeth: Emmanuel Church	7	17	0
Mortlake	28	7	4
Nutfield	18	7	6
Surbiton: St. Mark's	3	17	0
Weybridge	15	12	9
Sussex: Lower Beeding	4	0	0
Frant	19	3	7
Stonegate	11	3	6
Warnham	7	15	6
Warwickshire: Anley	1	10	7
Solihull	2	10	0
Worcestershire: Kidderminster, &c.	50	5	8
Piedmore	7	10	6
Worcester	198	18	3
Yorkshire: Baildon	22	18	4
Beverley	2	1	0
Bishop Burton	1	18	4
Goole and Vicinity	9	0	0
North Cave, &c.	18	0	0
Rotherham	5	0	0
Staincliffe	10	0	0
Whensby	4	17	9
York	64	18	9

ASSOCIATIONS IN WALES.

Breconshire: Glasbury	4	6	0
Montgomeryshire: Welshpool	2	7	10

BENEFACTIONS.

A. A.	10	0	0
A. B., a Thankoffering	5	0	0
A Friend to the Church Missionary			
Society, by Rev. Wm. Hockin	500	0	0
A. M. G.	200	0	0
Anonymous	5	0	0
An Oxfordshire Clergyman	1000	0	0
A. Q.	100	0	0
Barton, Miss	10	0	0
Bazett, Lieut.-Col. C. Y., Springfield,			
Bath Road, Reading	20	0	0
Beattie, Alexander, Esq.	50	0	0
Brooke, Sir Wm. de Capell, Bart., Market			
Harborough	10	0	0
B. S.	100	0	0
Chichester, the Right Hon. the Earl of	100	0	0
C. J. C.	25	0	0
C. L. T.	5	0	0
Cope, Rev. W. B., Havering Vicarage,			
Romford	10	0	0
Dalton, Miss, by W. H. Dalton, Esq.	50	0	0
Farrer, Miss Georgiana, Stoke Ferry,			
Norfolk	20	0	0
From a Friend to the Cause	13	2	6
Hardy, Miss C. A., Torquay	5	0	0
Harvey, Mrs., Hampstead	100	0	0
Heath, Mrs., Westbourne Crescent	5	0	0
Hebert, Rev. Dr., Ambleside	200	0	0
Jebb, Lady Amelia, 8, The Grove, Bol-			
tons, W. Brompton	5	0	0

Jones, Rev. Wm., Burnside Parsonage, Kendal.....	100	0	0
Jones, W. C., Esq., The Elms, Warrington.....	1000	0	0
Kinahan, Messrs., & Co., 20, Great Titchfield Street, W.....	10	10	0
Lombe, Rev. E., Swanton Morley, East Dereham.....	5	0	0
Marryat, Miss, Sydney Lodge, Guildford M. C. B., a Thankoffering.....	5	0	0
Moon, Robert, Esq., 45, Cleveland Square, Hyde Park.....	20	0	0
M. R.....	20	0	0
M. S., "From a Loving Friend to the Mission Cause, Thankoffering for many mercies received".....	50	0	0
Paton, Miss C., Clapham.....	50	0	0
Shaw, Giles, Esq., Winterdyne, Bewdley.....	10	10	0
Thankoffering.....	200	0	0
Woolaton, Chas., Esq., Nutfield, Surrey.....	10	10	0
Wright, Misses, The Lodge, Linton.....	20	0	0

Walworth: St. Peter's Sunday-school, by Mrs. J. Grant.....	1	0	0
Workington: St. Michael's Sunday-schools, by Rev. R. Haythornthwaite.....	2	5	7

LEGACIES.

Barlow, late H. C., Esq., M.D., per F. Norgate, Esq.....	50	0	0
Van Hagen, late Mrs., by E. J. Rickards, Esq.....	201	6	8
Rowe, late John James, Esq., of Liverpool, (half year's interest to April 13th, 1877, on 2000l.).....	50	0	0
Simcox, late Rev. T. E., per Messrs. Wragge, Evans and Co.....	90	0	0
Witherston Trust Fund (50l. + interest 3l. 10s. 6d., less duty 6l. 6s. 9d., and costs 2l. 7s. 8d.), per Messrs. Nicholl, Newman, and Co.....	45	16	0

FOREIGN CONTRIBUTIONS.

United States of America Protestant Episcopal Church Domestic and Foreign Missionary Society.....	7	16	8
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EAST AFRICA FUND.

Buckmaster, Thomas, Esq., 14, Grove Road, Brixton.....	100	0	0
Buxton, Edward N., Esq.....	50	0	0
Buxton, Gerald, Esq.....	10	0	0
Deverell, John, Esq., per Rev. F. Bourdillon.....	100	0	0
Lincoln.....	5	0	0
St. Marylebone: All Souls.....	10	0	0
Maxwell, Miss E. J., 19, Caledonia Place, Clifton, Bristol.....	25	0	0
Paddington, per Miss Ellen Smith.....	5	5	0
R. T.....	30	0	0
Wright, Miss, Yeldersley Hall, Derby (collection).....	5	6	0

REV. W. CLARK'S CHURCHES IN CEYLON. Per Record Newspaper Office.....	60	4	6
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PUNJAUB GIRLS' SCHOOL.

D. B.....	50	0	0
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TAUPO INDUSTRIAL SCHOOL.

Baring, Misses, Auckland Castle, Bishop's Auckland.....	7	0	0
St. Bride's, Chorlton Road, Manchester.....	7	0	0

COLLECTIONS.

Bryanston Square: St. Mary's Sunday-schools, by S. B. Godbold, Esq.....	3	0	0
Fontaine, Miss, Bexley Heath (Birthday Gift).....	1	1	0
Harwell (contents of Miss Hutchings' Box, 16s. 6d., and 2nd class Sunday-school Girls, 5s.).....	1	1	6
Hollis, Mrs., 1, Maids Hill West, W.....	12	0	0
Mitchell, Miss F. J., Helena Street, Guildford, W. Australia.....	1	11	7
M. O. F.....	15	6	0
Oldham, Mrs. S. E., 36, Fairfax Road, South Hampstead.....	2	17	8
Ort, Fanny, Tully, by Rev. E. Heaslop.....	10	3	0
P. B. C., Missionary Box, by Miss E. Hughes.....	1	4	9
Roper, Ettie and Eddie, Great Stainton, Stockton-on-Tees.....	18	5	0
St. George's-in-the-East Sunday-School, by Mr. G. H. Monk.....	1	9	4
St. James' Infant Sunday-school, Hawkes Lane, Hill Top, West Bromwich, by Mr. R. B. Robson.....	13	0	0
St. Swithin's Sunday-school, Cannon Street, Teachers and Children, by Mr. Wm. Topper.....	3	5	0
Southwark: St. Mary's.....	1	11	6

The Secretaries thankfully acknowledge the receipt of—

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NOTICE RESPECTING PARCELS OF WORK, &c., FOR THE MISSIONS.—It is particularly requested that all friends forwarding Parcels of Work, Books, or other articles to the Missionaries of the Society through the C.M. House, will send to the Lay Secretary a detailed list (in duplicate) of the contents of such parcels, with the *intrinsic value of each article distinctly shown*.

This is necessary in order to allow of the goods being cleared without difficulty through the Customs offices abroad, and to ensure the Society against loss by the declared value being placed at too high a rate by the Society's agents at the port of clearing.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

ITINERATION IN THE JHELUM DISTRICT OF PUNJAB.

BY THE REV. G. M. GORDON, M.A., ETC.

[In past years we have supplied Journals of Mr. Gordon, which have been perused with much interest by friends interested in the missionary work of the C.M.S. In the hope that the notices recently received, which so much realize the manner in which our Blessed Lord would have the message of His Gospel proclaimed by a sower going forth to sow, may fall under the notice of some—especially younger—members of our Universities, we commit them to our pages. In a simple manner, the requisites for the work of an itinerating missionary are suggested by example rather than by precept. It may be that, in the Providence of God, some who feel that they have the requisite qualifications may be stirred up to imitate the course of our devoted brother. In the mission-field there are various departments, calling for the exercise of various gifts. What is here displayed will probably be to many singularly attractive, though requiring great self-denial, and very considerable powers of endurance.—Ed.]

Jhelum Itinerancy.



OUR chief interest at the beginning of 1876 was a promised visit from the Bishop—a visit to which subsequent events had given a melancholy prominence. It is hardly likely that so remote a place as Pind Dádan Khán will ever be visited by a Bishop of Calcutta again. Bishop Milman came on February 18, looking remarkably well after a very cold and wet night's journey from Gujrat in a dooly, followed by another down the Jhelum in an open boat. Our little church was filled by a congregation of twenty, most of whom had come from distances of from five to fifty miles. Mr. Jacob and Mr. Lapsley took part in the service, at which the Bishop confirmed seven candidates—four European and three Native—and gave a very solemn and fatherly exhortation, the singing being led by a harmonium, which was his own kind gift to the church.

The Native Christians who were confirmed were Yacoob and his wife and Goolab Khan. A few weeks later the scattered members of that little congregation heard one by one, through various channels, that their chief pastor was removed, and we sadly realized that Pind Dádan Khán, Rawul Pindi, and Peshawur had been the Gilgal, Bethel, and Jericho of our honoured leader's departing steps. God grant that some true "sons of the prophets" may be raised up at each!

One great cause of thankfulness during the past year has been the immunity which this district has enjoyed from the epidemic which has visited so severely other localities. While we heard of hundreds a day swept off by fever at Amritsur, Jallander, Murree, and other places, our death-rate was comparatively low, proving that our district contrasts very favourably with others. Occasional outbreaks of cholera

we had, but they were confined to small villages, and not to be attributed to local causes. Still, during the sickly months of August and September, one had plenty of applicants for medicine among the villagers. With the Bible in one hand, and quinine in the other, there was abundant access to houses which would otherwise have been closed, and some very valuable experience was gained. The conviction was greatly strengthened that the medical element, when combined with missionary work, is a powerful auxiliary for good, and I earnestly trust that this district may not be long without a medical missionary. The helplessness of the people and their prejudices against hospitals, even when available, is a reason for some special effort to visit patients in their own homes.

Sometimes they tell you that their mullahs and pundits forbid them the hospital and the dispensary on the plea that the medicines are mixed by heretical hands. Sometimes there is a famous "peer" or quack in their neighbourhood whose amulets are potent to confer anything, from a son-and-heir to a good appetite, the amulet being probably a scrap of paper with a text of the Koran to be taken in water. Sometimes there is a shrine to be visited with votive offerings. If the defunct saint be a renowned one, he must be propitiated by the sacrifice of a goat; if an ordinary individual, it will suffice to tie a piece of rag over his tomb, or strike a peg in front of it. A man has been bitten by a snake. He is a Hindu, so he sends for two Brahmins to pronounce mantras or incantations, and, in case they fail, he employs also a Mohammedan, that he may be saved by the Koran if not by the Shastras. At the same time, there is a general impression that the white man's incantations are the most powerful, and that we have instantaneous (albeit illicit) cures for everything. One poor old man who has cried himself blind over the death of his son wants his sight restored; another who is bedridden wants the use of his limbs; a third asks a remedy for chronic chest or liver complaint. The solicitations become increasingly urgent if one's remedies have given relief; and a case of cholera, which I treated successfully from a book, brought me many patients, and was, I believe, gratefully remembered.

The months of August and September brought me into contact with no less than eighty different villages, chiefly those of the Salt Range (a larger number than I had access to in any other two months of the year), and I thankfully record the fact, because it shows that such precautions as a daily dose of quinine, a Spartan diet, teetotalism, and constant exercise on foot, with change of air, may, by God's blessing, enable even a feverish subject like myself to pursue the work without interruption. And any suspension of such duties for a month, or even for a week, would be a most serious hindrance; for when one has traversed 3500 miles of one's district in the year (as far as to Cape Comorin and back), and preached in 213 different towns and villages more or less frequently, then there is the painful consciousness of twice that number left unvisited. For the administration of law, we think it necessary that each district, like Jhelum, Shahpore, and Jhang, should have a full staff of European officers, with scores of Native subordinates. In the name of

religion, it is considered enough for three such districts to have one missionary. What if, in our slowness to discern God's purpose of mercy towards these great cities, the work be committed to other hands, or some drying up of the "gourd" of our national prosperity, be the lesson employed to arouse us to a more earnest effort?

The year has been intersected by three journeys to Shahpur and Jhang, which were extended to Multán and Dera Gházi Khán, and this is equivalent to a London clergyman having Lincoln, York, and Newcastle in his charge to be visited periodically, without the assistance of railways or coaches.

I have not been able yet to replace the loss of my Native brother Andreas, but I believe that Yacoob does his best as the "Luke" of the Pind Dádan Khán Mission. He readily consented to my proposal, that he should take up his quarters at Kariyála, a village thirty miles from Pind Dádan Khán, where there is an inquiring moulvie named Sherriif Deen, who gave him quarters in his own house. This hospitality to a disciple of Christ so stirred up the enmity of the head-man of the village—a bigoted Mohammedan—that he incited the people to deny the moulvie access to the village well and the village bakery, and withdraw their children from school. Yacoob then wrote to me, that he had left the moulvie's house, and as no one else would give him quarters for fear of the "lambardar," he was living with his wife and child under a tree. By the assistance of the officer of the district, I was able to obtain shelter for Yacoob, and afterwards the head-man deemed it better to conciliate his superior by helping him to a lodging. From the same friendly source I obtained an adjoining site, where I raised a little Christian mosque for my own habitation at the moderate cost of 3*l.*, including the compound-wall. By visiting the place, from time to time, I found that (the opposition of the head-man withdrawn) the people were peaceable enough, and only once had I to arbitrate in a case where some personal violence in the heat of controversy had been shown to Yacoob. An entry in my journal, at a subsequent date, says, "I have been spending several days at Kariyála, where we are trying to fan into brightness a spark of spiritual life, which Satan is doing all he can to quench. The moulvie is working with both hands at his school and his glebe, and doing all, I believe, in the name of Christ, although shrinking as yet from the ordeal of baptism. At first, he seemed to succumb to the opposition which his Christian principle aroused, and withdrew himself awhile from instruction. Now he is creeping out again, comes to Yacoob after his day's work, for prayer and reading, and joins the service in my little mosque. When urged to make a bolder stand for Christ, he tearfully pleads his difficulties, but does not attempt to justify his faint-heartedness. He has gained over one of his two wives to the true faith, but the other is still a thorn in his side."

Near Kariyála is the village of B——, where, at my first preaching, the fanaticism of the Mullahs carried them past the bounds of insult, even to personal violence. These excesses, as usual, overreached themselves, and procured for me an attentive hearing from the respectable

class. After this my duties took me hundreds of miles away, and it was not for more than a year that I revisited that village, and heard that the seed had not been sown in vain. It came to me first through another source. It happened that a villager of Kariyála, going to B—— on business, heard sounds as of mourning for the dead. Upon inquiry, he found that the lamentation was for one considered morally dead—that is, dead to Mohammed, alive to Christ. It then appeared that one of those Mullah's sons who had opposed me had become himself a convert to the true faith. Being thus separated from his home, he had gone to Jhelum, where he found an American missionary, by whom he was further instructed and baptized.

Two other candidates for baptism came to Yacoob in my absence, and pressed to see me. One was a dervish, whom I had an interesting morning walk with two years before; the other, a steward in a tea plantation in Cachar, who had heard us in his own village. They were both on their travels, and have not since been traced. I mention them as instances of a class of inquirers who seek instruction from the European missionary, and whom it is difficult to reach while the cardinal points of one's itinerancy are 300 miles apart. It seldom happens that one finds a disciple so free from worldly ties as the Sádu mentioned in my last report. Trained in the rigid school of asceticism, this simple unlettered faqir is ready to "endure hardness as a soldier of Christ;" and, though he has not yet been enrolled under His banner, yet his apprenticeship for more than a year, as a follower and learner, gives me a good hope that his baptism will be no mere form, but an intelligent and faithful oath of allegiance to Christ.

One of the most valuable (as well as difficult) lessons taught by this kind of work is the quiet abiding God's time. "It is good that a man should both hope and quietly wait for the salvation of the Lord." Pind Dádan Khán lies low, but the hills are never out of sight. There is the Salt Range in front, and there are glimpses on clear days of the sunny barriers of Cashmir behind, reminding one of that ridge of Moab mountains which was in David's view when he said, "I will lift up mine eyes unto the hills from whence cometh my help." "We see not yet all things put under Him, but we see Jesus crowned with glory and honour." And He is not without His witnesses everywhere. The expectation of His coming and kingdom is alive amongst Hindus as well as Mohammedans. They find nothing unfamiliar in the thought of the absorption of all creeds, castes, and languages into one at His reign. The former often reconcile this doctrine with their popular belief in one whom they call Né Kalank, the 10th, or "Sinless" Incarnation; while the latter speak of Imám Mehdi as the coming deliverer. But the Mussulman holds among his traditions, "Mal Mahdiyo illá Tsabni Mariyamá;" i. e., There is no Mehdi save Jesus, Son of Mary." An old Sikh one day stopped me on the road with the question, "When is Christ coming?" as though it lay much on his mind. A Mohammedan officer, who made me his guest, hoped that His coming might be near, "for, when He comes, I will lay my turban at His feet,"—and he gracefully suited the action to the word.

A few extracts from my daily journal, which I append, will illustrate in an unvarnished way some of the various phases of mind which present themselves.

One naturally avoids dwelling upon the gloomy side. It is not pleasant to descend one of the mummy-caves of Egypt, and tread among the bones of former generations, or to meet the caravan which carries the Persian dead for interment in the cemetery at Kerbela. And there is much that weighs heavily on the spirit in our pleadings with the deadness and dulness of heathen bond-slaves, but we believe in the Holy Ghost as the Lord and Giver of Life, we acknowledge the power of Christ over the darkness of the tomb, and we look to see His name one day inscribed over these mosques and temples.

It is a matter of great thankfulness that succours are coming from Cambridge to assist our brother Winter at Delhi, and that Australia is beginning to give her sons and her daughters to the Southern Missions.

May many more be led to obey the call as Myconius did, who, seeing in dream the solitary reaper on the harvest plain, and being led by the Guide to the fountain of life, hesitated no longer to leave the cloister and to grasp the sickle so nobly wielded by a Luther. What an impulse would such a crusade give to our holy warfare, and how different an account would our reports present of the work of the Lord as prospered in our hands!

G. M. GORDON.

EXTRACTS FROM JOURNALS.

Jan. 31st.—Walked fourteen miles to S—, stopping at the faqir's temple near Miyani on the way. He showed me, preserved with great care, the Bible and other books which Mr. French had given him three years ago. He cannot read himself, but his disciple has read them to him. His personal testimony to Mr. French reminds me of Justin Martyr's record of the "meek and venerable old man" whom he met on the sea shore: "I saw him no more, but faith with a fire was kindled in my soul, and I was filled with a love for those people and friends of Christ of whom he had spoken. And when I pondered all his words, I began to see that this was the only philosophy that was safe, and suited my needs."

March 11th.—Walked to Jhang, and called on G. M., the Native Christian schoolmaster. Moulvie Ali Mahomed, another teacher in the school, and a great reader of religious books, came to see me; also Chirāgh Shāh, a faqir of the Sufiar philosophical class of Mohammedans. He is not a reader, but a thinker, and has a numerous following, to whom he expounds his doctrines. In the course of conversation he remarked, "We are all travellers: this is not our home. Why should we set our affections on things of this world? What is it that guides us? Yes, the Spirit of God. The heart of man is impure; it must be swept, and God's Word is the broom to sweep it with. (The illustra-

tion of the dark chamber in the interpreter's house pleased him.) A man wandered by the sea, and picked up a casket of jewels. Not knowing their value, he sat down and began pelting the birds with them as they settled near him. He kept one and brought it home. Some one saw it, and advised him to take it to the jeweller, who pronounced it to be a pearl, and gave him a large sum of money for it. 'Oh that I had not thrown away the rest!' he exclaimed. So do we trifle with our lives and faculties, and don't know their value till they are taken away. The mind of man is like iron over which rust has crept, and defaced the image of God in it. Yes, I am a great sinner, greater than Satan, for Satan served God faithfully for 150,000 years, and was condemned for one act of disobedience, whereas I have sinned all my life."

14th.—Had an interesting conversation with Chirágh Sháh, who appreciates the parables and teachings of Christ, but shrinks from the doctrine of the Atonement as unnecessary. He condemns the Sectarianism of Mohammedanism, and says, "You Christians are much better than our Sunnees and Sheeahs. Sectarians abound, but believers are scarce. The wave retires from the beach and leaves little pools which grow stagnant; but when the tide rises and refills them, they are fresh. So must we all be brought into contact with God."

15th.—Had a call from B. P., the assistant engineer of the district—a very enlightened Native gentleman who inclines to Brahminism. He says he cannot find any speciality in the Christian doctrine which the purified Hindu doctrine does not possess. "If you have martyrs, so have we; if you have a Mediator, so have we." On being asked whether Christ's life did not contrast favourably with Krishna's, he admitted it at once as loftier and purer, but said, "I don't see among you Christians evidence of His teaching and inspiration being better than ours. We have our Sádus and Sants—the Sádú who aims at, the Sant who attains, perfection. Sádus are many, Sants few. So in every religion."

16th.—B. P. called again and opened his heart more—said he had tried everything—Hinduism, Brahmoism—had been to Calcutta to see Keshub Chunder Sen, but was not satisfied—felt that it would be a great gain to him to be a Christian in a religious, although not in a worldly, point of view—had, however, difficulties about inspiration and the divinity of Christ. "I can believe that He raised Himself by His virtues and austerities to the level of a god, but not that He was God from everlasting." We then read together passages of Scripture, such as John xx., 1 Cor. xv., Phil. ii. He said, after much thought, and evidently with a struggle, "Well, my mind takes hold of this; it is all possible. But this is my difficulty:—When I read other books of other religions, my mind also consents to them, and I don't know which to choose." Afterwards he came to me again, and again expressed a great desire to learn more. We read and prayed together daily. He expressed a willingness to be baptized, if he could be received on the merits of his present attainments in religious belief. But he has a lingering desire to consult the Hindu faqirs of Lahore, Delhi, and Agra, as well as the

Brahmoists, and he would fain, if it were possible, get into the kingdom of heaven "direct," instead of "through a Mediator."

May 20th.—Walked to S—, about twenty-four miles from Jhang. Was called upon by the Tahsildar, and by N. M., a Mohammedan gentleman in Government employ, who is very friendly, and evinces a very enlightened perception of the moral benefits of Christianity. "I regard," he said, "your preaching as a very excellent thing. You go and invite people to turn to God. This is quite right. You are much better than us. We are not manly enough; we are afraid of your ways, just as, when education began, the Government had to seize the boys and send them to school; and even then they ran away—now they all come willingly." After commending our institutions, and especially certain devout and Christian officers of his acquaintance, he inquired, "Is there not a new sect among you who say they believe nothing but what they see, and regard prayer as unnecessary?" He named certain leaders of the sect among the civilians in the Punjab, and added, "We do not admire them at all. I look upon it as arising from intoxication of the mind—pride of intellect and power." He then asked several questions, such as, "Are not English theologians engaged in revising the New Testament?" (He thought that the original Greek was being altered.) "What do you hold with regard to Mohammed and his mission? Did not Christ say in the parable of the vineyard that He would give the vineyard to another overseer (meaning Mohammed)? Has not the curse of Ham been fulfilled in the present idolatry of the Hindus?"

21st.—N. M. called again, and brought a moulvie of some celebrity, whose ancestral shrine is visited from far and near for the potency of its reputed cures. The moulvie was exceedingly affable, and anxious to agree to the teaching of the Bible, which he had read and studied. After a question or two about Seth, whom the Mohammedans regard as a prophet, and about Daniel (as to whether he lived before or after Christ), he quoted a saying of Mohammed enjoining that the Christians should be respected, and intimating that they should have great power. He wished to prove that there was nothing in Christ's teaching to alter the Mosaic law as to clean and unclean animals; and, on the passage in the Koran being quoted where it is said that Christ "allowed some of the things which were forbidden in the law," he replied that this is interpreted as referring to a habit of Jonah (or Job) of eating fat, which was forbidden in the old dispensation, but permitted in the new. Upon the *precepts* of the New Testament the moulvie and N. M. were both agreed that they were holy and good, but, as regards observances, they thought that change might prevail. N. M. inquired whether any prophet was alive at the time of the authorship of the Hindu Vedas. Upon my suggesting that probably, according to received dates, the prophet Samuel was alive, he exclaimed with some harshness, "Then the idolaters have no excuse." The moulvie then asked me whether there was any record concerning the dress and food adopted by our Lord. The Mohammedan mind is apt to regard these details in close connexion with religious observance.

In the evening, on going to preach in the bazaar, I passed a garden where my friend N. M. was sitting with the clerks and officers of his kutcherry around him. He invited me to sit down and converse. The moulvie was with him, and also the police-officer, and I had an unusually attentive audience. Took for my subject Nebuchadnezzar's vision of the kingdom of Christ (Dan. ii.), which led to a discussion on prophecy and its fulfilment. I was particularly struck with the moulvie's recital from memory of some of our Lord's miracles, and of His death and resurrection, before so many Mohammedans, who would naturally inquire the law at his mouth, and who are accustomed to be told by their moulvies that the Old and New Testaments are abolished, and that Christ never died at all, but was translated to heaven, to die hereafter. N. M. remarked, "In this country there are many governors, out none, next to the Queen, so honoured as the Prince of Wales. So are there many prophets, but none so honourable as Christ."

August 12th.—Morning preaching at N—, evening at A—, with a walk of six miles. The general callousness of the people was redeemed by one man, who walked back some way with me, saying, "You have shown us the way to God. I must show you the way home."

17th.—A nice walk to J—, where I put up for the day under some trees, dodging the sun as best I could. The leading people of the village are Seyyids (reputed descendants of the Prophet), a class who live upon others, do no work, and are distinguished for ignorance, conceit, and intolerance. They reminded me of a mineral spring in their neighbourhood, which has petrifying properties. Whatever you put into it is turned into stone in the course of a few weeks or months. The classical legend of Medusa's head, which petrified you at a glance, may have had some such origin as this.

A walk of six miles brought me to the spring, which is approached by a steep descent down a gorge in which the stream has been known to rise 100 feet in the rains. The genius of the place is a hermit, who unhappily owes a grudge to another hermit who lives on a rock overhead. So he declares that a stone which fell upon his disciple from the cliff and killed him was directed by the rival above. The official investigation which followed acquitted the rival, but did not satisfy the plaintiff. This happened three weeks ago. The spot is a very picturesque one. Several old banyan-trees cling to the precipitous rock, and shade the hermit's cell, forming also a dripping well. Spent a sleepless night between closeness, prickly heat, boils, and mosquitos, who almost pull one out of bed, or rather off the ground, for charpoys are unknown here. Had a refreshing bath in the spring before daylight, and was glad to climb the rocks and get on higher ground again.

Walked to Salowi in the Salt Range, a little village where there is an ancient tomb, and a garden watered by a stream—a Moslem paradise, all but the Houris. My retreat was shaded by a leafy screen of vines and plantains, with a noble banyan for a roof. Went to the Masjid and found an old Hindu faqir, who pointed out his grievance, which was that he had lost his *jághir* (Government grant of land) many years ago in a disturbance at Jhelum, in which he got imprisoned. After

explaining something of the way of peace, of which he seemed completely ignorant, told him that faqirs such as I, who had obtained mercy, felt constrained to tell every one the good news. He confessed that he had never considered it a part of a faqir's duty to preach—"If I tell people to repent, they will not listen to me." I said that our book taught that it was incumbent upon every good faqir to call others to repentance. At last, when others had assembled, he rose and explained to them that I was a faqir who regarded not this world, and that I told them the way of truth—"a way which none of you know." This comment (from a Hindu) fell like vitriol upon the moral sores of a crusty old mouvie behind, who resented it bitterly. "I'll hear the Sáhib," he said, "but I won't hear you;" and some very hard words passed between Mohammedans and Hindus, proving the accuracy of the old faqir's prediction, and giving me an opportunity for appealing to all alike as brethren—brethren in sin and brethren in the title to forgiveness.

Had an interesting audience of rustics at C—. One of these plumed himself on having "seen London." He explained that he had been to Lahore, and seen in the museum a model of London, which he described as "a city with a big church in the middle, and a river running through it." This gave me a text for a discourse on Christian ordinances as a source of national life and prosperity.

October 24th—At S— met a native of Multan, who goes about the country exhibiting juggling-tricks, among which is a human head that is supposed to answer questions and converse. He seemed a thoughtful man, and said he had read the Gospel, which he had obtained for himself. He begged me to instruct him further, and suggested that we should make a joint concern—he exhibiting and I preaching.

Nov. 2nd.—A pleasant day with Mr. T., a Christian magistrate, who reads his Bible daily with his heathen and Mohammedan servants, and has their children instructed. Was much interested by Allah Dád Khán, the Native Deputy—a very enlightened man, with no Mohammedan caste prejudices, who holds with us the universal reign of the Messiah. Our conversation did not commend itself to some of his brethren, who scowled on me as a heretic.

3rd.—Rode twelve miles on a camel along a shady road with fine shuham and peepul trees. Crossed the Indus by a ferry. It has not so gorged an appearance as one would expect, but seems to have swallowed up the five great rivers of the Punjab as easily as Moses' rod swallowed those of the magician. And yet its capacities are great, for its minimum volume is stated at 18,000 cubic feet per second, that of the Nile being only 12,000. The fact that its value is estimated at from 40*l.* to 60*l.* per cubic foot proves what a source of wealth it is to the country; and yet, till you actually reach the river, the land on either side is for the most part sandy waste.

6th.—Preached in the morning at a mosque in Dwa Gházi Khán. Was rejected inside, but a venerable-looking man got me a good hearing outside. In the evening had a large but noisy audience in the bazaar. A hostile stall-keeper created confusion by upsetting a large

number of listeners whose foothold was precarious. Vendors of singing-birds were also in the conspiracy, which reminded me of Whitfield's similar experiences at the English fairs.

8th.—At Choti, the head-quarters of Jamál Khán, a Bilooch chief. Visited the school of sixty boys, one of whom was put forward to recite certain geographical rhymes in Hindustáni, illustrative of the principal towns of England and their manufactures. Some of the parents of the children came, and also the khán and his son, which gave me the opportunity for religious discussion. The schoolmaster, who has a reputation as a moulvie, inquired concerning the origin of our race, and whether we had any mention in the Bible. I gave him the prophecy about Japheth (Gen. ix. 27). He then asked how we should prove the authenticity of our Scriptures as against Hindus, Jews, and Mohammedans. He afterwards accepted the Gospel of St. John. The khán listened attentively all the time without making remarks, as we had previously discussed the matter together. Numbers of villagers came for medicine, many of them with chronic complaints. The women covered their faces as usual, and it was difficult to get at their tongues. The Biloochees seem so fond of medicine that a dose never comes amiss to them, well or ill. The interior of a Bilooch house is a scene of admirable disorder, in which cocks and hens, sheep and goats, are all equally self-asserting.

9th.—Walked twelve miles with S. to Zerádan, which is across the British frontier, at the foot of hills which here are broken into cliffs of loose pebbly composition. A little rill of water makes good pasturage and long grass, which made a very good *ex tempore* bed at night in the absence of a charpoy.

The khán provided us with twelve men "in buckram," sworded and shielded, as an escort and safeguard against any possible marauders, but deer and wolves were the only strangers that came in sight. In the evening some shepherds came round us, armed with their very long guns, all mounted with silver and brass. One of their number was a woman, and S. remarked that the men had a monopoly of the good looks. One of them gallantly replied, "It's because the women do all the work and the men none."

11th.—Started before daylight, and walked eighteen miles along a mountain track to a village called Sahhi Sarwar, which is a place of pilgrimage to Hindus and Mohammedans. The path took me along the course of a stream which might be a source of great wealth, but is allowed to waste itself unheeded, except for cattle. Saw only one little strip of cultivation. Passed an ancient cemetery, which my guide said was a relic of the occupation of the Pathans.

12th.—At Sahhi Sarwar is a large tomb with shrine of pilgrimage, and accommodation for hundreds of pilgrims. Not a charpoy is to be found in the village. Every one must lie level with the saint. To be elevated above him would imply disparagement. Went and preached to some of the guardians of the shrine. Their principal relic is a copper cooking-vessel of great antiquity, and large enough to roast a bullock whole.

18th.—Arrived at Jánpur after a fifteen-mile walk, and put up in the town, which gave me access to a number of visitors. A hakim (physician) named Mokkan Din, a man of great repute, was one of the first to call.

He told me he had formerly known Mr. Bruce, and as his manner was very polite, we soon became good friends. His first questions were somewhat frivolous—such as whether we English had the alchemist's art of manufacturing gold; whether in my travels in the Caucasus I had seen Gog and Magog; whether the account in the paper was true that a man in America who was shot out of a cannon had reached the moon and come back safely; whether it was not probable that the mountains of the moon were reflections of the Himalayas, &c. Having at last got him upon religious subjects, he showed a great deal of interest, and brought two moulvies to see me, with whom I had much discussion. I afterwards saw the local Native doctor, who knew and spoke very highly of our friend John Williams of Tank.

LETTERS FROM THE NYANZA MISSION PARTY.



R. MACKAY'S letters are from Zanzibar, and form the continuation of those in our March number. It will be seen that, after his break-down in Ugogo, Mr. Mackay has been usefully employed, as far as health has allowed; and hopes in July to be again on his way to the Lake.

From Letters of Mr. A. M. Mackay.

Zanzibar.

*On board "Highland Lassie,"
Jan. 10th, 1877.*

When I last wrote I had just returned from Ugogo, and told you I intended scouring the coast to the south of Mombasa to get pagaazi, there being none at present to be had either at Bagamoyo, Whindi, or Saadani.

I have now finished my coast tour, and have, thank God, made as successful a run as I could have desired. My trip, since I wrote last, has been over nearly 600 miles between land and water. I went up in the *Highland Lassie* to Mombasa; from thence I took a run up to *Ribe* (Mr. Wakefield's station), then across to *Rabbai*, and back to Mombasa. Thereafter I set out on foot to walk south along the coast in search of porters. I visited over twenty towns and villages, and found in all about 330 pagaazi, whom I could get at once. Of course I want only about 150, so that I expect I shall have little difficulty now in making up my caravan.

At *Tanga* I chartered a dhow to take

me to *Pangani* and then to Zanzibar. I arrived at the latter place on Friday last, and set off next morning for *Saadani* to search for donkeys, as I had not been able to find any further north, except at a very high price. I purchased twenty excellent Nyamwesi donkeys at Saadani at twelve dollars each, and returned here on Monday.

To-morrow morning I cross over (D.V.) to Bagamoyo, where all the goods we left behind are lying. These I intend weighing, to see exactly how many loads I shall have besides the cloth and provisions I must take up to the Lake. When that is all settled I must go north again as far as Gasi with a dhow, to bring down as many porters from the various towns and villages I visited as I shall require. The twenty donkeys will carry at least forty pagaazi loads, and I hope that about 100 porters besides will be sufficient.

I went to Mombasa merely, in the first place, to get information about the road to Kavirondo, on the east shore of Victoria Nyanza. I succeeded there in sum-

moning to meet me three noted caravan leaders, who have crossed the Masai country repeatedly. Their names are Hamis, Abdallah, and Sadi bin Ahedi. The last of these was Baron V. D. Decken's head-man. Besides what I learnt from these worthies, all of whom were keen to join me, I obtained information as to the road from several other reliable quarters. Wapagaazi, for crossing the Masai, require thirty dollars each for the journey; for 100 porters, about thirty Askari, or soldiers, carrying only guns, would be necessary. The pay for the Askari is generally forty dollars each. For the journey from the coast to Kavirondo about two months would be required. Hongo is comparatively small in value—not 100 dollars, but consisting chiefly of beads and iron wire (not cloth, as in Ugogo); about twenty-five men's loads would be necessary for that alone. The way presents no physical difficulties of importance—few rivers and steep hills. Food and drinking-water are in abundance.

Only a few weeks ago, however, several very large caravans have started from Mombasa for Kavirondo; these have drained off all the good porters. The men I could get now would be only slaves from the shambas round about. To collect these would take three or four months for certain, I was assured.

One most important matter is the bad name the Masai have got in all the country round. They have succeeded in inspiring terror into the inhabitants of Mombasa especially.

Now the porters I require for the Usagara and Ugogo route are satisfied with thirteen dollars and a half each for the whole journey to Nyanza. That is a decided difference from thirty dollars. This fact, coupled with the long time required to get men willing to go, and the risk of attack by the nomad hordes, will, I think, be sufficient justification in your eyes for a "canny Scot" in selecting, for the present at all events, a quieter though longer route.

My walk from Mombasa to Tanga was much harder than any I have done hitherto. Days of mangrove swamp, hours of wading nearly to the waist, and occasional swimming across rapid rivers, generally gave one an appetite for food and rest. I had only a man (my cook) and a boy with me, so that I had to dispense with the luxuries of a tent, bed,

change of clothes, &c. I often got a hut to sleep in, but when not, I enjoyed sleeping in the open air, preferring it often to a cow-byre swarming with ants and similar unpleasant friends.

Christmas went agreeably past with a good march, and after it dinner, with some biscuit and jam, to remind me of the plum-puddings of good old England.

Zanzibar, Feb. 7th, 1877.

Since I wrote you last mail, I have been working at high pressure. My whole energies were concentrated upon getting my caravan ready for starting from Saadani not later than the end of this month (Feb.) for Uganda. This being so, I was at first much disappointed in reading your desire that I should remain on the coast till June. To remain in Zanzibar or at Bagamoyo or Saadani for four months I thought would soon kill me, as I have found out that activity is absolutely essential to health. I knew that my fellow-workers on the Lake would be, if not now, at any rate very soon, in want of many things, and I was making all haste to get up to relieve them.

I thought over the difficulty, dreamt over it, prayed over it. This morning I saw my way clear. I hope you will thoroughly acquiesce in the plan I now have determined to act upon.

1. I shall, as soon as I can get all ready, despatch my man (Mahomet bin Sayd) with a small caravan of fifty or sixty men from either Bagamoyo or Saadani to the Lake with a supply of such cloth, beads, and especially groceries, as I know our party there are most in need of.

2. I shall, immediately thereafter, set to work to prepare the way from Saadani inland as far as possible, and as far as I shall find at first needful for the easy passage of bullock waggons.

3. I shall, at the same time, or as soon as I find it advisable, re-commence organizing a caravan, so as to be able to start with it from Saadani in June, or as soon after the rains as feasible.

4. Immediately after the last mail, I crossed over to Bagamoyo with Mohammed and a few men. After overhauling the goods left by Lieut. Smith, I left Mohammed to weigh them all, and sailed to Saadani in a dhow. Suffice it here to say that on 16th January I started from Saadani by Mr. R. Price's

road westward. Three days' march took me fully seventy five miles to the Rukigura river, which enters the Wami about the 33° E. long. The river I sounded at the bridge, and found it not five feet at the deepest. Like the Wami itself, the water was muddy from rains to the north-west, and the current about four and a half knots per hour. Two and a half days' march (one Sunday of rest intervening) brought me back to Saadani before noon of the 22nd January, or the seventh day after leaving the coast—the whole journey west and back being about 150 miles in six and a half days. I took careful notes of every step of the way as I went along, and made friends with the chiefs of the many villages on the line. I did not think it necessary to go farther, being pressed for time, as I intended to have my caravan ready this month. I had gone a third of the road to Mpwapwa—one-half, or 100 miles, from Mchuwpa to Mpwapwa, I already knew. The remaining thirty miles or so of the Wami valley I presumed to be pretty much the same as I found the southern bank.

I saw enough of the road to satisfy me that it was in many respects a better and an easier one for waggon traffic than the Bagamoyo road.

1. The broad, soft, muddy, and at times flooded, valley of the Kingani is avoided.

2. The hills do not run at right angles to, but in most part parallel with, the path, while stream-beds are neither so numerous nor so deep. The path generally follows the back of a ridge for four or five miles; and when it descends to cross a nullah, one feels amply repaid for the trouble of getting waggons over, by finding a clear space of a few miles ahead where scarcely an obstacle impedes the easy course of the wheels. The jungle which Mr. Price cut through has been busy growing again since he left; still he has done good work in some of the worst places.

3. An important consideration with respect to health. On the Saadani road, a march of two hours brings one to the hills at Ndumi, while, by the Bagamoyo road, there are three or four days of caravan marching before one gets out of the level Kingani valley, or to Rosako.

4. Altogether, my opinion is that the Saadani route is the better one of the

two. As to tsetse, there can be none so far as I went, as I found oxen and cows in large numbers at every village. The Wami valley can be the only danger in this respect.

5. One—and the only serious—objection I have to Saadani as a starting-point, and one which I fear will long remain, is the bad roadstead or anchorage at the place. I enclose a tracing from the last Admiralty chart. You will see that the three-fathom line at low water, which is the nearest approach for such vessels as the *Highland Lassie*, drawing nine feet of water, lies about three miles from the shore. Bagamoyo is bad enough, but not so bad as that. Dhows, of course, run as far in as they can at high water, and, as the tide goes back, they are left dry to load and unload; but English ships dare not do that, and less than three fathoms is not safe on account of frequent heavy surf.

On my return from the Rukigura, I lost two days at Saadani trying to get a dhow to take me either to Bagamoyo or Zanzibar. At last I got out of patience, and walked down to Bagamoyo—some thirty-six miles—crossing the Wami at Gama, where Smith and I spent our first night on the river, and the Kingani at the ferry where Smith had such a dismal muddy experience. I found two slave-gangs on the way—one of twenty-five slaves near Saadani, going north to be shipped at Urinji for Pemba, and the other at Gama. The latter consisted of about thirty slaves in chains, and under charge of three Arabs, who, when I came near, loaded their guns and prepared to fight. Had it not been that in both cases I remembered my "Instructions," I fear I would not have passed without something more than a little talk.

I have already had half the goods lying at Bagamoyo conveyed to Saadani in a dhow, where they are under the safe keeping of the chief, who is a great friend of mine. The other half is now being shipped, and I expect will be there with Mohammed in a day or two. My donkeys and bullocks are already there, and a number of porters I have engaged. The two carts I am getting made by the French Mission here (at about 6*l.* each) are almost ready.

Zanzibar, March 5th, 1877.

Lieut. Smith was, I know, short of

cloth when he sent me back, and I calculate the other gentlemen with him must very soon, if not some time ago, be in want of many articles in the way of food, &c., which a European stomach cannot do without even in Africa. I have, therefore, finished fitting up a caravan of fifty porters and ten donkeys, all bearing *supplies only* for Uganda. I have placed the caravan under charge of an Englishman called Morton, whom Dr. Kirk strongly recommended to me for that purpose.

Last Thursday, I led the caravan myself out of Saadani to Ndumi, the first stage.

I am very sorry to have to inform you that your (and our) cherished hopes as to the Sultan's late edicts for suppressing the slave trade are hitherto vain. I find slave caravans passing Saadani every day, with about 100 children in chains

per diem! The expensive squadron on the coast here captures only a ridiculously small fraction of the vast numbers being exported.

Zanzibar, April 6th, 1877.

For the last four weeks I am sorry to have been laid aside from work, and thus disappoint you in your expectations of my making rapid progress with the road inland. Just after last mail I had to succumb at last to remittent fever.

I hope next mail to be able to report having made a good start with the road. The L.M.S. will be out soon, and I am anxious to prepare at least as far as Mpwapwa before they come. But health is in higher hands than my own, and I must learn patiently to endure disappointment in finding myself at a standstill while my strongest wishes are to go ahead.

The following journal gives the fullest account we have yet had of the first half of the route to the Lake, viz. from the coast to Mpwapwa. The account of the route forward from Mpwapwa to Nguru is comparatively meagre, having no doubt been sent off in haste.

From Journal of Rev. C. T. Wilson.

July 28th, 1876.—We were employed all the morning in getting the pagaazi together, and getting their loads out. Some of them had been working at the French Mission on previous days, and had not got their cloth packed, and we had a good deal of trouble with them about it; but by three o'clock we had got most of them off for Gunira, the first halt, distant, according to my pedometer, two miles and three-quarters. About three o'clock Lieut. Smith and I started for Gunira with three pack-donkeys carrying loads; and my servant Baraka, and Mabruki, the tall cooper and guide, who is the finest specimen of a negro I have seen—tall, well made, about twenty-three years of age, possessing all the good temper of his race, and as strong as a horse. The donkeys were tied one behind the other, and gave us a great deal of trouble at first, constantly flying off at a tangent and breaking their ropes; and on coming to the only tree on the whole way, which grew in the middle of the path, two of them at once made up their minds to go on opposite sides of it, and one was nearly strangled in the attempt. We got on with them

better for a time, till we came to the swamp just before Gunira, when the donkey which was carrying the ammunition-cases wanted to lie down in the water, but Mabruki had him up, and made him keep his feet. This swamp was beautiful, being full of splendid ferns, and a very pretty pink convolvulus, and at night was perfectly alive with fire-flies—a sight worth coming hundreds of miles to see. Arrived at Gunira, we unloaded the donkeys, pitched the tent, and got things straight. Then we drew up our men in a circle, and the kilangozi, or guide and head-man, went round with us while we paid each man two days' postho or money allowance for food, and gave each man a zinc tally, with a number on it to distinguish them. These tallies delighted them, and many of them went off with them, skipping and dancing like children with a new toy. I had intended to remain at Gunira; but as my bed had not arrived, and there was nothing for me to eat, I went back to Bagamoyo with Smith. Our interpreter and cook were to have come to day from Zanzibar, but did not turn up.

29th.—After getting a few more loads off I set off for Gunira, taking a quantity of pice with me for postho. Arrived at Gunira, I got the tent to rights. A man came with some wild ducks for sale. Robertson arrived with his servant William, and we put up our beds and made things comfortable, and then had dinner. After prayers, and writing up my diary, we turned in, as both of us were tired.

Aug. 1st.—Mohammed came up early in the morning, and said the interpreter had come, so I decided at once to go on to Kekoko; and orders were accordingly given to the men to prepare for the march, the tent was struck, the donkeys loaded, and the kilangozi (or guide) carrying the "Union Jack," started at 11.30. When two-thirds of the men were off, the four pack-donkeys were started, and I followed them, leaving Robertson to see the rest of the men off, and follow on the riding-donkey. About a mile from Gunira we came to a mud-hole, which had to be crossed, and here my troubles began. The two smaller donkeys, including the one carrying the precious ammunition, got through the mud fairly well, but the other two lay down in it and refused to stir. We had to take their loads off, and haul them out by main force. I was toiling away with coat off, shirt-sleeves rolled up, and up to my knees in a sticky compound of black mud and water, under a scorching sun, for three-quarters of an hour. At last, however, we were off again, and, crossing a wooded ridge, entered the broad, flat valley of the Kingani, covered with a dense growth of high grass, in which antelope and hippopotamus are found. But here again we had terrible work with the donkeys. There was a deep, muddy ditch, down which a slow stream of water was flowing, to be crossed. A single narrow plank had been placed as a bridge, and over this we had to get the donkeys, but they refused to go, and began to plunge, so we had to unload them all, and haul them across. In the midst of my troubles, Robertson came up and gave a helping hand, and, after an hour's hard work, we were off again, and plodded on over the plain. There were immense quantities of a lovely little pink here, varying in colour from pale crimson to deep scarlet. About half a mile from the river we came to another ditch, narrower but deeper, and with

more water in it than the former. I made a bridge of logs, and bundles of grass laid over, but the donkeys would not cross it; so we sent a man to fetch some axes and a saw to cut some planks, which were nailed to some posts driven into the mud, and the donkeys were forced over a plank bridge. We soon then reached the river, and found all the men waiting to cross; so we got the two boats belonging to the place, which were tree-trunks hollowed out, and sent our men over. The owner of the boats wanted six dollars for taking them over, but I told him I should only give him the proper sum, about a dollar. The crossing was a long job, and we soon found it would be impossible to get to Kekoko that day, so we determined to encamp on the other side of the river. When half the things were over, the ferryman wanted to be paid; but I told him that in England we did not pay for a job till it was done, and that I should not give him a single pice till every man, donkey, and package was over. It was between eight and nine o'clock before I crossed and went to our tent. I was tired out, and, after having supper and going round the camp to see that all was right, went to bed. The distance from Gunira to the river by my pedometer was six miles and three-quarters. The day was bright and very hot.

2nd.—Got up early, and went out to shoot some provisions. I determined to go on to Kekoko, instead of waiting for the cook and carpenters, as I had intended last night. So I told the kilangozi to get ready; but the men did not want to go, and made all sorts of excuses; but I was determined, told the kilangozi to get ready, and went to load the donkeys. After an hour's work at this, I found the men no more ready than before, and, on asking the cause, found that about a third of them had gone off to buy sugar-cane. So I told the kilangozi to start with what men we had, and I would look after the rest. He accordingly did so, and I saw with great delight the Union Jack disappear in the jungle about 1.30. As I had expected, this had the effect of bringing back the runaways. The road lay by the river for a mile, and then entered a dense grass jungle, which gradually gave place to beautiful park-like country, with giant cactuses and euphorbias growing in the thickets. Shortly

before this I passed the body of a boy by the road; he had died apparently of small-pox. About four o'clock I reached Kekeko, which consists of a few huts here and there, among maize and mahogo fields. An Arab sent us a present of a fowl, and lent us a grass mat to use as a carpet, and told us to keep a good watch, as there were thieves about. Distance from the Kingani to Kekoko five miles and three-quarters by pedometer. Day hot but cloudy. A shower about three o'clock.

3rd.—Got up early, and began to prepare for a start, but the kilangozi refused, saying the men wanted rest, and would desert if we attempted to go on against their will; so there was nothing for it but to wait till to-morrow, as desertion is a thing to be specially avoided if possible. So, as all our meat was done, Robertson and I went out to see if we could find any antelope, or anything in the shape of meat, but we only got a few pigeons. About three o'clock Mabruki came with two cooks, one of whom, to our delight, was able to bake bread, for we have had none for a week; they also brought us a note from Smith and some oranges. The flowers and insects are most lovely; among the former is a handsome purple water-lily very similar to the English white one, a fine crimson hibiscus, and a shrub something like a myrtle, but with crimson flowers. There are quantities of palms, mimosas, and ebony-trees, these last being used for firewood. There are large numbers of beautiful butterflies. The birds too are very varied and pretty. To-day I saw four large vultures, and yesterday I shot a lovely little green and yellow parrot.

4th.—By daybreak the camp was astir, and at 6.30 the first of the caravan started. After going about a mile, the donkeys were in difficulties again. The road lay through most lovely, open forest—clear spaces covered only with high grass, alternated with clumps of large trees surrounded by dense jungle, among which the path wound. The air was loaded with the scent of various aromatic plants, as jessamine and syringa, of which there was a species with a large white blossom. The road ascended gradually for six miles, till we were 200 feet above the Kekoko. At this point we got the first approach to a distant view we have yet had, and on all sides was

the same interminable forest, reaching even to the tops of some blue hills before us, distant some thirty miles. The path then descended into a grassy valley, where we encamped, having gone seven miles by my pedometer. There was no village near, and nothing, consequently, to be bought; and as our stock of meat consisted of two or three pigeons, Robertson and I took our rifles and went out to look for antelope, which were said to be near; but after a weary tramp of some miles, we returned without having seen anything. We got some tamarinds here, which were a great boon, as we made a most refreshing drink from the acid pulp which surrounds the seeds, mixed with sugar and water. After dinner we went to bed thoroughly tired.

5th.—There was nothing for breakfast but coffee and a few small biscuits, so, after making the most of these, we started about seven o'clock. The road lay through the same park-like forest as before; indeed, so like an English park was some of it, that I should scarcely have been surprised if, on turning a corner, I had seen a large house and well-kept garden. After a two and a half hours' march we arrived at Rosako, distant eight miles from our last camp. Here we encamped, and the news soon spread that a Musungu caravan had arrived; and the chief of the village sent a sheep to know if we would buy it, which we did for two dollars. Soon after, this official appeared in person, bringing us a present of bananas, half of which, however, turned out to be bad. He then said that there were plenty of giraffes and deer not far off, and that he would send a guide to show us where to find them. Then he told us that he must have sixteen pice more for the sheep, which were given him. When the guide came we set off to look for the promised game, but, after wading four miles through tall grass, we returned without having seen anything bigger than a rat. Not feeling well—the result, I think, of the march on an empty stomach—I took a good dose of quinine and went to bed early, and this set me to rights. During the evening we had rain.

Sunday, 6th.—To-day we rested. The men would have gone on, but we explained to them what the day was. Soon after breakfast the chief of the village

came down, bringing us a present of a yam, telling us he had a bag of matama (millet) to sell; so, as we had found we had not food enough for the men, we said we would go and see it; so we set off for the village with the kilangozi, the interpreter, Baraka (my servant), and the head-man, as a guard of honour. The village was a mile from our camp, and was clean and very pretty; the little children ran screaming away as soon as we appeared. The matama was brought, and we agreed to buy it, and also a bag of rice. The matama we brought with us; the rice was not quite ready, so we left a man to bring it. The chief returned with us to receive the cloth, and a bale was opened. The cloth was measured out, and then he said he did not want *dubwanni*, but would take four doti of *barasati*, but as *barasati* is worth twice as much as *dubwanni*, we said we would only give him two doti; and as he said that was not enough, we told him he might keep his rice and we would keep our cloth, and I told the men to pack it up again. Then he came round and said he would take two doti; this was measured out, and the bale done up again. Next, however, he must have five more doti of *merikani*, but we told him that was not our way of doing business, and we should give him no more than we had agreed to do. So he was obliged to be content, and took his departure, followed by the interpreter and some men to bring back the rice; but, in an hour, back came the interpreter, saying that he would not give up the rice, as he considered his presents of the bananas and yam equal in value to the *barasati*. So we sent back word that we had not asked for the presents, and that he must give up the rice. The interpreter went back with this message, accompanied by some thirty of our men, and in half an hour they returned with the rice in triumph. During the morning an ivory caravan passed on its way to the coast.

7th.—About half-past six we were off again. The road was still through forest with much denser jungle, the path often being only a foot wide, with a thick wall of vegetation on both sides. Stanley speaks of having had considerable trouble here with his donkey-cart; but the wonder is how he ever got it through at all, if the jungle was then in the least like what it was when we

passed. Here we encountered the first rock I have seen since leaving the coast—a yellow, sandy limestone. The Udoe hills appeared to-day to the westward of us. I caught a glimpse of them through the trees on the top of the highest ridge we crossed. After a march of four hours we encamped at a place called Pasakwanani, ten miles from Rosako—the longest march we have yet made. A little way before it we passed some fields, in which millet was growing to a height of sixteen or eighteen feet, and abounding in a beautiful lilac convolvulus and a very pretty little scarlet mallow. Soon after we arrived we had the villagers round us bringing corn, &c., to sell. We bought a sheep, a bag of millet, and a quantity of sweet potatoes. To-day I found some ferns—almost the first I have seen on the mainland. Two men were reported sick. During the evening we had heavy rain.

8th.—One of the sick men turned out to have small-pox. We started at seven o'clock. The country was fresh at first, but became more open afterwards, when we emerged on a sort of down, and then descended into a valley, with a stream of brackish water flowing through it, and containing fields of millet, mahogo, and tobacco. We encamped at a village called Brahim, near the stream, having gone six miles. We had heavy rain in the afternoon.

9th.—Two more men reported sick; one had the "mukunguru," a sort of intermittent fever, which was beyond my power to treat. The kilangozi said the men could not move to-day, so Robertson and I went over to the next village and bought a sheep. During the afternoon we had heavy rain.

10th.—Started at 7.15. The road still lay through forest, and we had also four streams to cross, all in gullies, which gave us some trouble with the donkeys, and delayed us a good deal. After a five hours' march we reached the village of Mezizi, having gone nine miles and a half. Soon after we had pitched our tent, down came the rain, like a heavy English thunderstorm, and the water came pouring into our tent; so Robertson and I turned out, and spent half an hour or more in making a ditch round it, and draining off the water. Soon after, the king of the place sent us a letter, which O'Neill and Clark had left to be sent to

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the Kingani for the *Daisy*; but the messenger had not succeeded in finding her, and so had brought the letter back. I sent a message to his majesty to say I should be glad to see him, and before long he came. He told us that the Makata valley was only six days distant, so we may get over it before it becomes very swampy. He laughed very much at an air-pillow we showed him. As rain continued to fall, and as our tent was very damp, we tried a fire in the evening, but were nearly smoked out at first, owing to the dampness of the wood.

11th.—The men said they were too tired with yesterday's march to go on, so we had to stop. The king told us there were plenty of wild cows (buffaloes, I suppose), but we saw none of them. It rained more or less all day; our tent and the ground got thoroughly sodden. All my sleeping-suits got wet, with the exception of one blanket, so I had to sleep in my clothes on my cork mattress.

12th.—We started to-day at 7.20. It was a lovely morning, with a thin mist hanging on the ground, which, however, soon disappeared when the sun got up. The ground was exceedingly muddy and slippery for a mile or so, but then we got on a hard, red, sandy clay, which was much better. Before we had gone very far, the man who was carrying the oil-cans managed to run his spear through the only can of paraffin oil we had for our lamp; fortunately we have cocoa-nut oil and candles enough to last for some time. Soon after this the Pongwa hills appeared a few miles in front of us to the north-west. The road still lay through forest, with long grass instead of jungle, in which were quantities of grouse and guinea-fowl. After going nine miles, we reached the foot of the first peak of the Pongwa hills—a fine, bold hill, with large masses of rock near the summit, its sides being nearly covered with forest; the top is bare of trees. We skirted its base, passing through fields of tobacco and matama, till we reached the village of Pufuma, a distance of ten miles and three-quarters—our longest march. It took four hours and three-quarters to accomplish. The day was very fine; the heavy clouds, which in the morning had threatened rain, gradually cleared away, and left a cloudless sky at evening. The country here has a curious appearance, as nearly

everything is red. The soil is a bright, red, tenacious clay, of which the houses are made, a framework of sticks being thickly plastered with it. The bark of the trees has the same colour, and gives a curious appearance to the forests. I should think, when Africa is opened up, there will be large quantities of iron found here. I was struck by the immense number of castor-oil trees here, whole acres being covered with them, and they grew thickly in the matama fields.

Sunday, 13th.—After breakfast we made inquiries as to the possibility of getting to the top of either of the mountains, but we found that the one was infested with large snakes and the other with lions, so we did not make the attempt.

14th.—By daylight the camp was astir, and at 7.15 we started, I as usual going with the donkeys, as we nearly always have some difficulty with them. To-day was no exception, as we had several steep gullies to cross. After we came to the rest of the caravan, which had halted to allow the donkeys, which had got far behind, to come up, I found Robertson suffering from the beginning of an attack of fever, and hardly able to sit on the donkey he was riding. I at once sent some men on with the tent to the village where we were to encamp, which was about two miles further on, with orders to set it up ready for us. After crossing the river or brook Funi, which flows into the Wami, we entered the village, and, on going to see if the tent was up, I found nothing whatever done to it; so, getting the men together, I had it up in a few minutes, and Robertson was soon in bed. I gave him a dose of Livingstone's mixture, and then quinine. The march lasted four hours and a quarter, and we went about ten miles. The first part of the road lay close under the larger of the Pongwa hills. We saw a prominent hill to the N.N.W. called Panga, and to the N.W. the Nguru hills were visible in the dim distance.

15th.—Robertson was too ill to move. In the morning, though far from well, I walked down the Funi for some way to determine its course; it flows about due north, thus, as the natives say, flowing to the Wami.

16th.—Robertson a good deal better. Decided to go on, and sent for the kilangozi to tell him so, when I found

the men had a lazy fit; they said some were sick, and one had broken his leg. I went to see the broken leg, and found it perfectly sound; so I told the men I should give them no food that day; if they would not work, I should not feed them. In the evening I sent for the kilangozi, and asked him, if I gave the men food that night, whether they would promise to go on in the morning. He said they would, and on the strength of his promise I gave them food.

17th.—We started early, Robertson being carried in a hammock slung from a pole, I on the riding-donkey. We made a very short march—only about three or four miles. The road was through forest. I was in a good deal of pain, and was glad when the march was over. Hindalima is the name of the village we were at.

18th.—The men were willing to march, so I decided to go on. Robertson was nearly well, and decided to ride the saddle-donkey. We tried to get men to carry me in a hammock, but none could be got, as just before there had been a fight between the village we were at and the one to which we were going. So a pack-donkey was cleared for me, and a blanket folded and tied on the pack for a saddle. It was a long march, and tried me very much; the donkey threw me once into a bush, and bruised me a good deal. When we got to the gate of the village at which we stopped, I was lifted off the donkey quite exhausted. I saw a kilanda, or native bedstead, under the eaves of the nearest house, and went and sat down on it; and never was any seat so welcome as that rough bedstead. I had a very bad night.

Sunday, 20th.—We stopped to-day also. I was a good deal better—had little pain, but was very weak. Mba is the name of the village.

21st.—We set off early this morning—I on the pack-donkey again. I made some stirrups out of a rope, which made me much more comfortable; I was much better and stronger. The road was over several hilly ridges running down to the Wami, and covered with forest. After a long march, about ten miles I should think, we reached the village of Wedigumba in the valley of the Wami, and about a quarter of a mile from the river. Robertson and I walked down to it. It certainly here

looks like a river that would be navigable to a steam-launch; it was about sixty yards wide, flowing with a strong muddy current about two miles and a half an hour—its course here was due east. The banks of the river are very pretty; tall trees, covered with enormous creepers, overhang the stream, dipping their boughs in its water; the pretty white jessamine grows plentifully, filling the air with its scent. Here and there are little islands covered with a tall, graceful grass, and a little bright-green palm. One tree I have specially noticed here; it has bark something like the plane-tree, only whiter, and has a spreading head of dark foliage. It grows perfectly straight, without a branch till near the top. One I saw must have been eighty or ninety feet to the first branch, and as straight as an arrow.

22nd.—We started about 7.30, and proceeded up the Wami valley. The character of the country was completely changed, being a broad, flat, open valley, with very few trees except on the river-bank, and these few mimosas and acacias. The valley is evidently a swamp during the rainy season, but now it was dry enough. The donkey I rode possesses more than his share of obstinacy; he is always stopping when I don't want him to do so, and won't stop when I do; he persisted, in spite of all my endeavours to stop him, in galloping with me as hard as he could down a gully as steep as the roof of a house. After a three and a half hours' march we stopped at a miserable village, called Mbuni, consisting of three or four huts. I was quite well again.

23rd.—The men refused to stir, the usual complaint being made that several men were sick.

18th.—The Usagara mountains are directly facing us, visible in the blue distance; their tops are generally covered with clouds, but they cleared off at evening, and the mountains looked very grand as the sun set behind them.

24th.—We started this morning at 7.10, and soon left the valley of the Wami, passing through hilly forest, with here and there huge masses of syenite cropping up. At one place I saw a beautiful crimson azalea in full flower growing by the road-side. We encamped in the forest, having gone

about eleven miles and a half—our longest march. There was no water anywhere near the camp, so the natives made holes in the ground in a hollow near, and these were soon filled with a liquid very much resembling soapsuds, and with this we had to be contented. The Nguru hills, which were abreast of us at the last village, were now behind us; these hills are wrongly placed in Speke's map, being put much too near the coast. We had rain at night.

25th.—The road lay for some way through forest, and we passed a fine bold mass of rock, 200 or 300 feet high, apparently of a coarse conglomerate sandstone, with trees growing on it. After a time we left the forest and entered the valley of the Wami again, along which we proceeded for a couple of miles, and then encamped at a village 100 yards from the river called Kwediabago. At a village, we passed on the edge of the valley, I noticed a large tree like a sycamore without a single leaf, but completely covered with little green figs. I think this must be the sycamore of the Bible, or a tree closely allied to it. In the evening the king of the village sent to receive the toll which it seems it is customary to charge caravans for crossing the Wami, which we are to do to-morrow; I suppose it is for keeping the bridge in repair. He wanted to charge ten doti, but, as I found that three was the usual toll, I refused to pay any more.

26th.—The men did not want to go, but the king of the village sent a message to say he wanted us gone. So I told him that I could not get them to move, but if he liked to try I should be very glad. He did so, and, his majesty's logic succeeding, we were off by a few minutes past eight. Our road lay through the forest which covers the banks of the Wami, and which must be almost primeval. Enormous trees, covered with creepers as thick as a man's leg, and often twisted like huge ropes, form the forest, as there is little underwood. It was deliciously cool here, as the trees quite kept out the sun. We soon came to the bridge, and such a bridge it was! It was made of two stout creepers stretched from one bank to the other, and supported at intervals by stakes driven into the bed of the river. Here and there stout pieces of wood were tied across from one creeper

to the other, and on these were lashed long poles, with occasional cross-pieces to keep them in their places. Two rude sort of hand-rails were made of creepers fastened to sticks. The bridge was also further secured by creepers tied to trees on each bank; but the whole shook and trembled most ominously when you walked on it. The sticks, too, had got worn smooth, and were quite polished from frequent use; there were also great gaps, which told you plainly if you slipped you must go into the river below. The men got over very well, but the question was, how to get the donkeys across. They could not possibly walk over the bridge, and as the river here is deep in its banks, and very rapid, it seemed almost equally impossible to swim them across; but as this was the only alternative, we passed a rope across the river, and tied it round one of the donkeys. But the place we tried was too steep; he slipped and fell into the water, getting the rope off his body, and was swept away by the stream. I thought he would have been drowned, but the men got hold of him, as the current carried him to the opposite shore, and hauled him out. I saw that it would not do to try and get the other donkeys across at that place, so as there was a nice flat place a little lower down, the way to which, however, was blocked by fallen trees, I sent for an axe, and, after half an hour's work, had cleared a road for the donkeys. The rope was then passed across, and the donkeys hauled safely over. When three of them were over, the fourth suddenly seemed to become aware that his companions were on the other side, and dashed into the water and swam over, but, not finding a good landing-place, swam back again, and was hauled over like his brothers. The road on the other side was a terrible one; there was much more underwood, which kept constantly catching the donkeys' loads, and gave us a great deal of trouble with them; also, in common with most African roads, the path consisted of a rut full of mud, and was constantly crossed by roots of trees, which made walking most difficult. We encamped in a grassy plain, having gone three miles, and taken four hours to do it; the crossing of the Wami took three hours.

Sunday, 27th.—We rested to-day as usual. The Usagara mountains are

right in front of us, and look very grand. We were very much troubled by large black ants, which got into everything, and crawled all over us; they did not sting, but were very annoying.

28th.—At 6.45 we started. The road lay for some miles through an almost treeless plain, in which were large herds of different kinds of antelopes, which stood and stared at us as we passed. The road was rather swampy at first, which made walking unpleasant. After a time we entered a number of groves of palmyra palm, and, after this, forest again. The path led gradually up towards the mountains. We encamped at the foot of a small hill in the forest, having gone nine miles and a half in four hours. One of the men found a quantity of wild honey, which we bought from him; it was dark-coloured, but very nice. The water here was horrible.

29th.—We started at 6.35, and soon left the forest and entered fields of matama. After leaving these we entered jungle with grass about eight feet in height, and the road lay through this for some way. Then we got into cultivated land again with fields of Indian corn, matama, pumpkins, and tobacco. After going some miles, we came to a running stream of beautiful water, at which we filled our water-bottles. Soon after crossing it, we encamped in a matama field from which the grain had been reaped, having gone seven miles and a half.

30th.—We halted here to-day. One of the men died during the night of small-pox, and another is ill of it. I fear it is getting a hold in the caravan. I intended going out after the antelopes which abound amongst the hills, but it was such a blazing hot day that I did not attempt it.

31st.—To-day we started at ten minutes to seven. Our road lay along the base of the mountains, but after a time we turned up a very steep path across a spur of the mountains. Then we wound along a valley, constantly ascending till we came to a broad, shallow river called Magundi, up which the men waded for some way. We encamped on the other side of it, having gone nine miles and a half. The interpreter told us that the tribe we shall pass through to-morrow, the Wahumba, or Masai, attacked the stragglers of cara-

vans and killed them, and took their loads; so we shall have to keep a sharp look-out.

Sept. 1st.—Heavy rain nearly all night, and the earlier part of the morning. I took medicine, which obliged me to stop in bed most of the day.

2nd.—We started early, but, on account of the Wahumba, I waited till the very last to look after the stragglers, and three men we engaged from a neighbouring village kept us so long that it was more than an hour after the caravan had left when I started. The march was a very hard one. The road lay the whole way through forest, and soon after leaving the camp we climbed a very steep path to the top of a ridge, along which we went for some way, and then descended a most precipitous path among rocks into a deep ravine, up to the other side of which we clambered, and kept along a ridge for some way. Here it came on to rain, but it happily cleared off after a time. After going about eight miles, the men we had hired wanted to go back, as they found we had small-pox in the caravan; but after a vast amount of talk, without which nothing in Africa can be done, we persuaded them to come on to the camp. We encamped near a stream of clear water, having gone ten miles and a half. Two men from Mpwapwa passed: they told us Clark and O'Neill were there.

Sunday, 3rd.—To-day we rested as usual. A lovely day.

4th.—We started at 6.50. The road lay along mountain-ridges covered with forest; wherever the trees were thinner, we got glimpses of high mountains all around us, north, south, and west. We kept along the ridges, crossing once a gully which rather delayed the donkeys. Then the forest got thinner, and gradually gave way to cultivated land, large numbers of bananas and matama fields, from which latter the grain had been reaped. After passing three or four villages, we crossed a stream of water, sweet, but not clear, and encamped on a hill near the village of Magubika, having gone eleven miles. Close by our camp was that of a party going down to the coast with cattle they had brought from Uyanmwezi. They had passed through Mpwapwa, and told us that Clark and O'Neill were engaged in building a house.

5th.—The men had a lazy fit to-day, and would not go on.

6th.—We started at seven. The road lay at first for some distance through a forest of young ebony trees. We then crossed a steep ridge, bare of trees, but with quite a little grove of sage-bushes growing on one part, the plants being often eight or nine feet high, and sometimes eleven or twelve. We encamped in a matama stubble-field, having gone only six miles. The forest is getting much thinner. Some Arabs here told us that at a village which they passed, and which we must pass, the people were fighting with a band of the warlike Masai; but there cannot have been any real fighting, as the Arabs are such arrant cowards that they would never have gone near the place; subsequent inquiries proved it to be so.

7th.—To-day we met with the bamboo growing in the forest—the first time we have seen it on the mainland. We had several ravines to cross, generally with streams flowing down them, and in some of them were quantities of beautiful ferns. We encamped on a hill, having gone six miles. This was a very hard march, and I was thoroughly tired.

8th.—We started at seven, and entered the forest again, which, however, was generally thin. At one part we had a splendid view of a wooded plain, dotted here and there with red-walled villages, and looking very rich and fertile. We encamped on the bank of a dry stream. The number and size of the dry gullies we have passed shows what an enormous quantity of water must pour down here in the wet season. We got some sour milk here, but not at all like milk when it turns sour in England, being purposely made so—it is not at all bad. Our march to-day was seven miles and a half.

9th.—The men halted to-day. During the night and part of the morning we had very heavy rain.

Sunday, 10th.—Stopped as usual. I went out for a walk, and as it was Sunday, did not take my gun. As I was returning I met several of our men, who were very anxious about my safety; they told me the people there were bad, and I ought on no account to go out without a gun.

11th.—Just as we were all ready to start, it was discovered that there were five men ill of small-pox, and none to

carry their loads, so I sent the interpreter off to the nearest village to see if he could get men; but after some time he returned unsuccessful, and we decided to leave the loads at the village with two men to look after them and go on, but the men said it was too late, so we had to stop. At night the kilangozi and some of the head-men came to the tent to say they could not go on to-morrow, as there were robbers where we had to pass through, and they wanted to wait for another caravan which was going on Wednesday. I scolded them well, and sent them away.

12th.—The men would not stir. Provisions here were most marvellously cheap. We got eleven fowls and some beans for one doti of *merikani*, equal to about fourteen pence of English money.

13th.—We started at 6.30. The vegetation on this march was more thoroughly tropical than any I have yet seen, consisting chiefly of acacias, aloes, and cactuses; there were also numbers of trees in full bloom, but without a leaf on them. The road led across a small valley, and then rose steadily, till on the top of a ridge on which we encamped we had risen between 1100 and 1200 feet. In the valley we saw a herd of wild donkeys; they were larger than English ones, and of a reddish-brown colour. Went to-day seven miles.

14th.—Started at 6.30. Met three men bringing me a note from O'Neill, saying they had used up all their cloth, and asking for a supply. Saw three elephants quietly feeding. Encamped after having gone twenty miles, which it took eight hours to accomplish.

15th.—After passing through several miles of forest up a sloping road we emerged on the top of a pass, and got a beautiful view of a cultivated valley dotted with red-walled tembes or farmyards, and villages. Encamped under an enormous acacia, large enough to shelter a regiment, having gone six miles.

Sunday, 17th.—We stopped here to-day also, according to our custom.

18th.—The men were not inclined to move, but I went up to one group and ordered them to take up their loads, which they slowly did; and the others, seeing I was determined, followed them, and we got off by eight o'clock. The road lay up a valley, and we ascended rapidly till we gained the top of the

pass, 800 feet above our camp. We proceeded till we reached the dry bed of a large river, down which we marched. Soon after we entered this river-bed we met Mohammed, O'Neill's interpreter, who had come to meet us. He shook hands with me, and said, "How do you do, Mr. Wilson?"—(He had been our house-steward at Zanzibar)—a salutation which sounded so strange, as all I have heard for many weeks has been "Yambo Burnia" ("Good day, sir"). I asked him how far it was to O'Neill's camp, and he said two hours. I was horrified; but as I wanted to walk on ahead, he sent a man to show me the way, and on we went down the river-bed for miles till we got round some high hills, along the base of which we went somewhat in the direction from which we had come, till we reached the little village where Clark and O'Neill were encamped. I entered their tent pretty well tired, having gone eighteen miles, the last part mostly at a tremendous pace. I found Clark and O'Neill both very low. Our men encamped lower down, but our tent and things were brought up here.

The following is a summary of events during my stay at Mpwapwa:—

I interfered one day to prevent a drunken negro from killing his wife. I dismissed the interpreter who came with me from the coast for drunkenness and disobedience. Five of our Zanzibar men deserted. Maganga, the head man of our pagaazi, arrived about a week after I did from Bagamoyo, where we had left him, with ninety men carrying the boiler for the Nyanza boat, provisions, &c.

Sunday, Oct. 1st.—Administered the Holy Communion to Clark and O'Neill.

3rd.—Lieut. Smith arrived, bringing with him the September mails, having come most of the way from the coast by forced marches, with only a few attendants.

7th.—O'Neill and I bade farewell to Mpwapwa. We passed close under the mountains, and reached Chunya soon after sunset, the distance being twelve miles, and the latter part of the road very rough. We were now to begin the crossing of the terrible Marenza Mkali, a plain where for forty

miles not a drop of water nor a human habitation is to be found.

9th.—After going five miles we found the caravan halting, so we stopped, and I got two hours' sleep. Then we set off again, and walked on for some hours, having a short halt to get something to eat till we overtook the donkeys, and were intending to ride the rest of the way; but on Maganga's assurance that the camp was near, we did not think it worth while, and allowed them to go on in front. The camp was really fourteen miles distant. O'Neill and I walked on, expecting every minute to come to open ground; but no, there was the same interminable jungle. At last we suddenly emerged on to open ground, dotted with huge baobab trees (a peculiar feature of the country), and I knew that I was in Ugogo, and that the terrible Marenza Mkali was passed.

11th.—The men stopped to-day also. We had a visit from the head-man of a village, where a pagaazi had left his load of iron and then ran away. The head-man brought the iron to the camp, for which we gave him a present. The place we are at is called Debwe.

12th.—We left to-day for Moumi; the road lay chiefly through jungle. We encamped at a little distance from a large village. Distance travelled ten and a half miles.

13th.—The hongo or tribute was to be paid to-day, so we did not go on. The king took as hongo twenty-seven doti of cloth, one zinge or bundle of brass wire, and some yellow beads. We wanted to leave a letter here for Lieut. Smith, but an Arab belonging to another caravan told the king that it was poisoned, so he would not take charge of it.

14th.—Left Moumi this morning. The road lay through jungle till we got near the next set of villages called Matamburu. We encamped near the dry bed of a river.

Sunday, 15th.—Stopped here to-day. O'Neill and I had service together. The king paid us a visit in the morning; his name is Kiremaganda. He has been a very fine man in his prime, but is getting old now. He remembered Stanley.

16th.—The hongo was settled this morning; when this was done, it was too late to go on. In the afternoon and evening we had a terrible thunderstorm. Our tent was wet through, and nearly everything was drenched.

17th.—The path led us between two hills, through forest and jungle for twelve miles, to the village of Bihawani, where we encamped, as hongo had to be paid here. Mohammed told me the king wished to see me. I found him a simple, childish old man, who was delighted to see me, and said I was the first white man he had seen. He was particularly struck with my beard and shoes. He asked my name, and told me his own, Minyitangaru, and said we must exchange names. He would call himself Wilson, and I must take his name.

18th.—The road led through a narrow plain, dotted over with baobab trees, to the village of Kididimo, four miles and a half distant. Here we encamped, as hongo had to be paid. This part of Ugogo is far more like what I had expected from Stanley's book. It seems, for the most part, hilly, and to have far more jungle and forest and waste land than cultivated.

19th.—We ought to have gone on to-day, but Maganga wanted to wait for Terekeza, a negro, who is taking a large caravan to Usukuma to trade for ivory. He is one of those unscrupulous characters not uncommon in the East. His caravan and one Mackay was bringing to Mpwapwa travelled together some time; and because Mackay's cloths were better than his, he told the people that Mackay's were poisoned, so nobody would sell Mackay anything, and he had to take another road.

20th.—The road lay through jungle so dense that we had to keep a sharp look-out to prevent our helmets being knocked off. Soon after six we reached our camp under some remarkable rocks.

21st.—Before daylight the camp was astir, and at 5.25 we were off. Mohammed told us it was only four or five miles to the village, but it turned out to be eleven. We encamped in a grove of palms, the first we have seen for 200 miles. The name of the village is Kitararu. We have now left the Unyanyembe road, and are on a track not much frequented by caravans, and O'Neill and I are probably the first white men who have been along it. The water here is brackish, as the village is just on the edge of the great salt plain from which the Wagogo get their salt. The name of the king here is Simani.

Sunday, 22nd.—We stopped here to-

day. The king came to see us several times, bringing on one occasion a calabash of fresh butter; he also gave us a quantity of very good fresh milk, which was particularly acceptable. Indeed, he is by far the most liberal king we have come across yet. The Wagogo were very troublesome, crowding round the tent to stare at us, blocking out all the little air there was, and walking into the tent in the coolest manner.

23rd.—As we passed the king's tembe, he sent us out some new milk, and gave us a goat. We crossed the eastern corner of the salt plain, and reached our camp at the village of Mbuki, a distance of six miles and a half. Our camp is again in a grove of palms. The king, whose name is Kisanza, was away, and so the hongo could not be settled.

24th.—The king returned last night, but said he could not settle the hongo to-day, so we must wait till to-morrow. The Wagogo here are even more troublesome than at Kitararu. The water here is good, and we got some mud-fish to-day. O'Neill likes them, but I think them very nasty.

25th.—The heat on this plain is very intense, and the glare from the sand excessively trying. The hongo was settled to-day. The king came to see us in the evening. On his return, he sent us a cow as a present.

26th.—Kept due north some way, and then turned west, passing through a grove of palms of considerable size. This plain on which we now are has, no doubt, been once a lake. Among other evidences, I saw on the march to-day clear traces of an old beach in one or two places. We reached our camp at 10.5—distance about eleven miles.

27th.—The hongo was settled to-day—fifteen doti of coloured cloth. The name of the place is Puna, and of the king Marangoga.

28th.—The road passed alternately across bare, open plain, and through jungle much more interesting than former ones, as all the trees and bushes were in full leaf. Away on our left stretched the bare plain, looking as dismal and dreary as the desert.

Nguru, Usukuma, Dec. 11th.

We are now at last only a few days' march from the Lake, but I fear we shall be detained here some time. This place is a sort of rendezvous for the

caravans to and from this part of the country; and to this place our pagaazis, or porters, engaged to come, a few only agreeing to go on to the Lake. So when we arrived here, which we did yesterday, most of our men left us; consequently, we shall have to engage a number of fresh men to carry our things on to the Nyanza. This would have been an easy matter if we had reached this place five or six weeks ago; but we have arrived at an unfortunate time, for the rainy season is just setting in, and all the people are busily engaged in sowing the matama, or millet, and Indian corn, so that we shall have little chance of getting men for three weeks or a month, when the sowing time will be over. Soon after leaving Mpwapwa, we left the beaten road to Unyanyembe, and passed through new country, which was very largely jungle or forest. Thus, on one occasion, we marched for eight consecutive days through unbroken jungle; and the last four marches before reaching this place were through another unbroken jungle, so a great deal of our time has been spent in the forest. The people we passed through were the Wagogo or people of Ugogo—the Wata-turu, a warlike scattered tribe, who live in the first big jungle we passed through, and the Wasukuma, or people of Usukuma, among whom we now are. The men here, when in holiday costume,

smear their bodies with red clay, and dress up their hair with a paste of red clay and rancid butter, and the odour of a crowd of Wagogo is most overpowering. They seem to have no religion, and little or no idea of a God, though they are superstitious and afraid of evil spirits. They also have great faith in their "magangas," or medicine-men, who profess to make rain, &c., and stand in great awe of them. At one village I was set down as a "maganga" because they saw me get a light with my burning-glass. I have indeed been literally the medicine-man of our caravan, and have sent many a negro away happy by giving him some "dawa," or medicine. I have generally, too, managed to cure them. The Wagogo are not a bad-looking race, but the men disfigure themselves by boring a hole in the lobe of their ears when quite young, which they gradually enlarge to an enormous extent. They are all great thieves, and at the same time great cowards, not daring to go out after dark. The Wasukuma formed the bulk of our pagaazis. They are, like all these negroes, thinking only of the moment's gratification, without any regard to the future. They have, what I think Col. Grant has remarked, a wonderful knowledge of edible plants and roots, and in the jungle were always bringing in some root or plant which they boiled and ate.

PLACES I HAVE VISITED IN JAPAN.

BY THE REV. C. F. WARREN.

(Continued from p. 352.)

II.

THE CASTLE, OSAKA.



OSAKA, which has been my home for nearly three years, is a large and important city, and for many generations has been the commercial capital of the empire. Its wealthy merchants were the great money-lenders of former times.

Here, during the days of the Tokugawa dynasty, princes and *daimiyo* came to raise needful supplies; and to this central market, often in payment of money loans, produce flowed from all parts of the country. Many changes have taken place during the few years that have elapsed since the revolution, yet the population seems to be on the increase, numbering, it is said, at the present time more than half a million. For a Japanese city it is well built; it

has recently been much improved by the widening of many principal streets, the construction of better bridges, and the erection of public buildings of a more substantial nature than those formerly in use.

The castle is one of the chief objects of interest, being a link which connects the present with the past. It was not the castle of a local prince or *daimiyo*, such as may be found in all parts of the country, but one of the strongholds of the Shogun, like the castles at Kiyoto and Yedo, and was one of the finest he possessed. Its site was formerly the property of the Buddhist priesthood. It was wrested from them in the sixteenth century, and the castle was built. The structure in its original form was completed by the great Hideyoshi—generally known as Taikosama—in 1583, and was strengthened by him in 1598, just before his death, when he is said to have destroyed 17,000 houses to accomplish his design. This was just before the foundation of the Tokugawa dynasty by Iyeyosu, which took place early in the seventeenth century, when he gained a decisive victory at Tekigahara, and entered Osaka as master of the empire.

The walls of the castle consist of an outer and inner circle, in each case protected by a moat. The outer wall is built of granite, the blocks being pyramidal, and the base of the pyramids making the face of the wall. These stones are laid without mortar, and are supported and backed by rubble—a very common style of masonry in Japan. The moat is not less than about fifty yards wide, its outer bank being faced with masonry like the walls. There is no drawbridge at the gate, but a broad permanent way. The gates are of wood, covered with sheet-iron about a quarter of an inch thick, and are of considerable strength. Within the first gateway there is a small rectangular enclosure, surrounded by massive granite walls, surmounted by buildings of more fragile construction. Entering the first gateway, and turning immediately to the left, within a few yards, is another massive gateway, by which the outer circle of the castle is entered. The buildings on the wall are among the few that remain from the conflagration which took place in February, 1868, at the time of the revolution, before which the Osaka Castle was one of the noblest in Japan.

The moat which surrounds the second circle is now quite dry and grass-grown, and the ancient gateway which once protected the entrance no longer exists. Just at this entrance there are enormous blocks of granite built into the walls; how they were brought and placed in the position they occupy is a marvel. Within this inner circle is the keep. The stone basement, a structure of forty or fifty feet high, alone remains, and the top of it is reached by a flight of stone steps. Near the top is a deep well of very pure water; a drink from it after walking through the castle on a hot day is most refreshing.

This once formidable stronghold of the Shogun has now reverted to the empire, and has been placed under the control of the military authorities. It is no longer fortified as a stronghold; the only gun on its walls is that fired at noon and in the evening to denote the time of day; but it is the home of a portion of the garrison. Here raw recruits

receive their first lessons in drill, or men more advanced in the art, dressed in something like French military uniform, are exercised.

A visit to the Osaka Castle reminds the traveller that we have not yet reached that blessed time when the nations "shall beat their swords into ploughshares, and their spears into pruning-hooks," and when "nation shall not lift up sword against nation, neither shall they learn war any more." The *Samurai* have, indeed, laid down their swords, and the military class has been abolished, but only to give place to an army, armed and equipped as European troops. If they have learned from us the art of war, as we practise it, shall we not give them the Gospel of peace—that Gospel which reveals Jesus as the Prince of peace, in submission to whom alone will Japan have true peace—peace with God—peace in their hearts and homes, and eternal peace in the kingdom of God? "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation" (Isa. lii. 7.)

III.

KIYOTO.

KIYOTO, the former capital, is one of the most interesting cities in this country. The name means "the capital," *Kiyo* being the Japanese pronunciation of the Chinese character, which becomes *King* in *Peking*, "the northern capital" of China, and to another word of the same import. Here for nearly 1100 years—from 792 to 1868—the emperors lived. But a great change has passed over the ancient city. Kiyoto is indeed Kiyoto still, and, as if to compensate for some of the losses it has sustained, it is still called *Saikiyo*, "the western capital," as Yedo is called *Tokiyo* or *Tokei*, "the eastern capital"; yet it is shorn of its metropolitan dignity and glory. The imperial palace with its pretty gardens remains, but it is deserted, and its once sacred and forbidden precincts have been entered by thousands of Natives, and hundreds of foreigners, during the exhibition season of the last three years. The Court now has its home in Yedo, and that city has thus become in every sense the capital—the seat of a strong Imperial Government, and the centre of all political and intellectual if not of commercial life.

But Kiyoto is as lovely for situation as in the days of its greatest prosperity, and, if it has lost some of that transient glory which is conferred by princes and courties, its natural beauties remain unimpaired by the advance of time. On the eastern side is a low range of hills. Some miles distant, on the west and north, are high mountain chains, as there are, indeed, behind the low range on the east, and in the south. Kiyoto lies in the valley through which the Kamo-gawa flows in about a north and south direction. The Kamo is a tributary of the Yedo, and, like many other rivers in this country, is for the greater part of the year nothing but a broad river-bed, which is occasionally flooded after heavy rains. The river-bed is largely utilized for bleaching cotton cloth, which may often be

seen stretched out in thousands of yards on the bed itself, or hung on posts erected for the purpose. It is here, too, that the pleasure-loving inhabitants and the pleasure-seeking visitors spend most of their evenings and many of their nights in summer. *Sudzu-midai* ("cooling stages") are erected in front of many of the houses which stand on the river bank, and others on a large scale are erected in the bed of the river apart from the houses. The numerous lanterns, the voices of singing women accompanied by the *Samisen* ("the three strings" as the guitar is called), and the merry voices of the feasting multitudes, remind one of the worldly maxim, according to which a vast number of the Japanese live, "Let us eat and drink, for to-morrow we die."

In the vicinity of Kiyoto there is Marayama, "the round hill." On its summit there is a mound, which is called the *Shogun-dzuka*. This has, I believe, existed from the time of the foundation of the city as the capital in the eighth century. There were, I am told, three other such mounds situated on the north-west and south of the city, but they no longer remain, the four having been made for idolatrous purposes, with a view to protecting the court and city.

There are several missionaries and their families in Kiyoto. A few words will explain how it is they are allowed to reside there. Some years ago a young Japanese, Mr. Niishima, made his way to America, where he was educated and received Christian baptism. He returned as a missionary to this country in connexion with the American Board. Chiefly through his instrumentality, a school has been established in Kiyoto, and the several missionaries now resident there are engaged as teachers of various branches of knowledge in it, the Government granting them permission to reside for that purpose. Christianity, as such, may not be taught in the school, but the missionaries are in no way fettered in their houses, where they have many opportunities of "manifesting the truth." My colleague, Mr. Evington, tells me that there are now six places in that city where services are conducted every Lord's-day, and it is not improbable that, by the time this is read, other facilities will present themselves.

Mr. Niishima was married at the beginning of this year. His wife was formerly engaged in a Government school. When I was in Kiyoto, in the spring of 1875, she came to me almost daily for some time to continue the study of the New Testament, which she had commenced with a missionary of the American Board. I trust she is an earnest Christian woman doing all in her power to spread the knowledge of Christ. Although none have been baptized in connexion with the American Board Mission in Kiyoto except Mrs. Niishima, there are promising candidates who will be added to the Church visible in a short time.

IV.

CHION-IN, KIYOTO.

THE temple of Chion-in is amongst the finest in Kiyoto. It stands under Maruyama, and from its grounds the mound at the summit of the

hill, known as the Shogun-dzuka, may be reached. It was here, in the beginning of the thirteenth century, that one of the principal divisions of Buddhism, the Yodo sect, originated—the sect which, above all others, enjoins vain repetitions. One Honen, the founder of the sect, taught that the all-important thing in religion was to repeat the prayer, *Namu Amida Butsu!* (said to mean, “Save, O eternal Buddha!”) His followers to this day are worthy disciples of their master. When I was staying in Kiyoto, in the spring of 1875, we had quarters in the *yashiki*, or residence, connected with a temple belonging to this sect. Every morning and evening the resident priests, as in duty bound, performed their devotions, in which *Namu Amida Butsu* was of very frequent occurrence. There is a temple belonging to this sect in the suburbs of Kiyoto, called Hingaku-man-ben, which means “a million times,” as it was here that the practice of repeating the above prayer so many times for the benefit of the departed originated. When I visited this temple, I saw the large rosary used on such occasions. The beads are about an inch in diameter, and the rosary is said to have a thousand. In using it, the party squat in a circle and repeat the prayer together as fast as they can, passing the beads round as they do so.

Chion-in was patronized by the Shoguns of the Tokugawa dynasty. One of the entrances to the grounds has very much the appearance of a castle of former days. There is a very fine *yashiki* connected with this temple, which was formerly occupied by the chief priest of the sect. This affords ample proof of the wealth of the sect in the days of its prosperity. From the principal temple to the *yashiki* there is a covered way, the floor of which is so constructed as to make a creaking noise like the chirping of birds, by which warning is given of the approach of any person. The screens separating the rooms are beautifully painted, and in one part of it there is a chapel, where tablets of the deceased Shoguns of the Tokugawa dynasty are enshrined.

On entering by the principal gateway, one of the finest in Kiyoto, and mounting a flight of stone steps, we find ourselves on a paved way. Many visitors are still lingering here, although it is nearly sunset. It must be some high day! We advance to the temple building, and, on entering, find that it is so. It is the birthday of the great Shaka, as the Japanese call the supposed historical founder of Buddhism—according to the old style, the fourth day of the fourth month. His birthday was kept a month earlier, according to the Gregorian calendar, which has been adopted by the Japanese; but there are many who still cling to the old style, and to accommodate them—the priests, of course, not objecting—this second keeping of Shaka's birthday is allowed. On a pedestal about three feet high, under a canopy, stands a small figure about eighteen inches high, the whole being gaily decorated with flowers. This figure has one arm pointing heavenwards, and the other hanging down, and this is said to represent Shaka as he appeared at the time of his birth, when he said, “Above heaven and under heaven, I alone am exalted.” On closely inspecting the little shrine, the figure is seen to be standing in the centre of a shallow basin, in which there is a liquid called *ama cha*, “sweet tea,” which is poured over the image

by means of small ladles by all who come to do honour to it. Some then drink a small quantity of the liquid, some moisten their fingers with it, rub their eyes, &c., and others take a small quantity away with them. This is all done in the hope that some benefit will be derived from the performance.

If we leave the temple building, and stroll up a beautifully-wooded hill, we shall find many tombs. I have frequently visited these quiet temple grounds, and my children have played on the greensward and gathered the wild flowers on the hill-side, or the ferns in the course of a trickling mountain-stream close by. Here, too, I have spoken of the one living and true God, and have endeavoured to lift up Jesus. May God grant that the bread cast upon the waters may be found after many days! and that worshippers at this and similar temples may learn that they are not heard for their "much speaking," and may begin to say from their hearts, "Our Father, which art in heaven."

THE REV. PIRIPI PATIKI'S NEW CHURCH.



THE interesting ceremony of the opening of a Maori Church at Waimamaku, Hokianga, took place on December 28th; a large gathering of Maories, between two and three hundred, assembled for an event that had been long looked forward to, but had been delayed through some faulty construction in the building, which necessitated a large additional outlay in rectifying the mistake, and postponed the opening. The church, as now completed, is a very neat and tastefully designed wooden structure, all of kauri timber. The interior is lined throughout with polished kauri boards, and with the handsome trusses of the high-pitched roof, and the narrow lancet-shaped windows, has a very pleasing effect. There is a chancel with a triple window, and a large vestry and porch at the other end. The nave is thirty-five feet by twenty feet, and is seated, with benches of polished kauri, for 120 persons. The Communion table, chancel-rail, and reading-desk are all of the same material. The whole has been completed by an Auckland contractor for 245*l.*, which has been paid entirely by the Maories. There is not a shilling of debt upon the building; and, in addition to the site, they have given some eight acres of good land for parsonage and glebe, and raised 180*l.* towards an endowment. This very creditable effort in church extension is due to the abundant labours of the Rev. Piripi Patiki, the well-known and much-respected Maori clergyman of Hokianga. It is twelve years since he began his visits to this secluded valley of the Waimamaku, and he has steadily kept in view the erection of a suitable church and the settling amongst the people of a pastor of their own. The church is now ready; there is every prospect of the parsonage being soon erected; and the minister, it is hoped, will be found amongst those recently ordained, and in training for independent cures.

As the Bishop was unable to be present at the opening, the dedicatory service was conducted by Archdeacon Clarke, assisted by the Rev. Piripi. Three other Maori clergymen, Matthew Taupaki, Hare Peka, and Matthew Kapa, took part in the service. The Archdeacon, accompanied by the Rev. E. C. Stuart of the C.M.S., left Waimate on the 26th. The Rev. M. Taupaki,

from Paihia, on the Bay of Islands, fifteen miles from Waimate, was also of the party, which was soon reinforced by the Rev. Hare Peka, Maori deacon of Waimate and Ohaeawae, and the Rev. M. Kapa of Kaikohe, ten miles on the other side of Waimate. At all these four places there are churches built by the Maories. That at Kaikohe is old; the other three are new. Eight acres of excellent land, worth 150*l.*, have been given by the Kaikohe people for Church purposes; it is proposed to build forthwith a parsonage on it.

Besides the Native clergy, several chiefs and others joined us from the different villages on our route, so that when we halted for the night at Whirinaki, some forty miles from Waimate, we were a troop of twenty horsemen. A large tent had been pitched for the accommodation of our Maori friends, and supper prepared by the people of the village. We had a very hearty evening service in the tent, which was quite crowded with men, women, and children of the place, besides the visitors. It was pleasing to see a large proportion of young people. The "teacher" here, who ordinarily holds service in the village, is a young man baptized four years ago at Waimate; he seems to have a good influence. These "teachers," as they are commonly called, are the Lay Readers of the Maori Church. Their office is purely honorary, and happily it is not only on Sundays, but daily, morning and evening, that they perform their duty of assembling the people for prayer and praise, and reading of God's Word. In the middle of the service the ringing of a bell was heard not far off. This was the service bell of a remnant of Roman Catholics, who formerly were in some force here.

In the early morning, service was again held, and then the expedition proceeded up the valley, passing a Government school, at which twenty-six Maori children are learning English. The master spoke well of the diligence and docility of his pupils. The schools in the Hokianga district have, altogether, between two and three hundred pupils, boys and girls. All learn English, and the Resident Magistrate speaks very hopefully of them, as beginning to tell on the improvement of the people generally.

Fresh accessions to the party were received on the further journey, which lay through a winding valley, then along the beach, till the Hokianga heads were reached, and lastly over a range of hills which surrounds Waimamaku. By the time we came in sight of the little church and of a large pavilion erected for our entertainment, our troop was nearly fifty strong. A flag was flying on a lofty flagstaff, and a large party were waiting with loud shouts of *Haere mai*, and much waving of shawls and handkerchiefs to welcome us, within a large enclosed space newly fenced in for the occasion. Along one side of this was the pavilion, eighty feet long—a timber frame, with walls of reeds and a roof of calico. A table with benches on both sides ran the whole length, with a cross table at one end for the clergy and English guests. Another house, also quite new, had been prepared for our accommodation, and preparations on a most extensive scale were going on for the entertainment of the whole company. Two tons of flour, half a ton of sugar, an ox, and several fat pigs, and countless baskets of potatoes were amongst the items of the commissariat. Nor were lesser luxuries wanting in the shape of jams and pickles, and other Pakeha condiments, and copious libations of tea. At the great feast on the day of the opening, there were also provided for their English visitors, of whom there was quite a large company, wine and beer and lemonade. Altogether, it was estimated that 100*l.* had been spent on the entertainment. A great deal was wasted, and one could not but regret such profusion and display. On the other hand, these great feasts are a

national custom, and it is certainly preferable that they should be held to signalize the opening of a church rather than for some old Pagan rite. It is an occasion of bringing the people together who are now-a-days much scattered. Nor was there any excess in the consumption, though the provision was lavish. The utmost courtesy and good nature prevailed, and there was a full and devout attendance at the various services.

On the evening of our arrival, after prayers, which were held in the open air by the side of the pavilion, various speeches were made; some of welcome, others in reply; also the question of providing a house for a clergyman was brought forward. One of the speakers was the Hon. Hori Karaka Tawhito, the Maori member of Parliament and of the Ministry, who with another ex-member was amongst the guests. The next morning fresh arrivals came pouring in, and an ingenious Maori who had started as a shoe-black drove a brisk business. His novel scale of charge was threepence *a shoe*; he must have netted some twenty-five or thirty shillings, for every one went in for bright boots.

The church is on a slightly rising ground, and stands somewhat apart from the village, which consists of several clusters of huts on the bank of the winding river. This makes a complete circuit of the little valley, and has deeply hollowed a channel for itself. The valley is very flat and almost circular, bounded all round by mountains with just a passage by which the river enters, and another by which it leaves. The building was crowded to overflowing. There were 212 packed into it, many sitting on the floor, both of the church and of the large vestry and porch. But, although thus crowded, the congregation was most orderly and quiet, while the full burst of sound in the singing and responses was quite heart-stirring. The Archdeacon read parts of the service for the consecration of a church, and then the Rev. Piripi said Morning Prayer. The Archdeacon preached, with manifest appreciation by the congregation of his thorough command of their language, for they listened with eager and delighted attention. In the Communion service the other Maori ministers took part. The offertory amounted to 12*l.* 18*s.* 11*d.*; it was for the Parsonage Fund. There were thirty-two communicants, many of them comparatively young people.

The worthy and truly exemplary Piripi looked so happy amongst his flock during the day's proceedings. He seems, through God's grace, a bright example to his younger brethren in the ministry. The people of Waimamaku have named their church St. Philip, out of affection for their pastor, who bears, in its Maori transliteration, the honoured name of the Evangelist. His surname, Patiki, has a history of its own; like the child of the Hebrew mother, he was born in the old Pagan time on the day of a disastrous battle, in which his father fell—not slain, but mortally wounded. It was proposed to strangle the babe that the mother might not be hindered in attendance on her wounded lord, and in accompanying him to the other world when he died. But when the father heard it, he said, "No; let the mother nurse her child, and name it Patiki after the place where his father fell." Thus, by this touch of nature in the heart of a heathen warrior, the life was preserved of one who was to become a faithful soldier of Him whose mission is *not to destroy men's lives, but to save them*. Will not many join in the prayer that the now aged, though still laborious, Piripi Patiki may have, at the little church of Waimamaku, as well as in other parts of his extensive district, a spiritual seed, who shall rise and call him blessed?

E. C. S.

RECORDS OF THE MISSIONS.

WEST AFRICA MISSION.

Sherbro Mission (continued).



CONTINUING our notice of the labours of the Rev. A. Menzies in connexion with the Sherbro Mission, we have now to present his journals of some further attempts to penetrate into the interior. It is well to record these efforts, although they are not likely to lead to important results at present, as the Society has no European missionary available to send out to take Mr. Menzies' place.

The journey into the Gallinas country was, however, as will be seen, one of considerable interest. It was up the Boom and Kittam rivers, to the south-east. Referring to the map of "Sierra Leone and Adjoining Territory" in the *Church Missionary Atlas*, we may explain that the Boom is the river seen flowing down from Mo Tappan, and that the Kittam is the stream the head of which appears in the map between the "E" of Mende and the "K" of Kondo; but it is really a much larger and longer river than the map represents. The *Pearl* ascended the Kittam, and steamed across Lake Palma, the large lake stretching, close to the coast line, into the Gallinas country. It was from the head of this lake that Mr. Menzies was carried, in the uncomfortable way described in the journal, to the important town of Gendemah, which is not marked in the map, but is near the word "Gallinas."

The whole of this country is open to the preaching of the Gospel by an itinerant missionary, though the chiefs would not allow any regular station to be opened. Some painful examples of its need of Christian influence appear in the journal of Mr. Daniel Felix, a Native catechist who, on another occasion, ascended the Kittam in a small boat. He speaks of "the atrocious crimes daily committed with impunity," and of "the excessive drinking of grog by men, women, and children" professing, not heathenism, but Mohammedanism. And he mentions two men at Cassie (one of the towns visited) whom he saw "in irons, and their feet in the stocks, in a most filthy cell," having been condemned for "supernatural dealings with the *Dirè* (the bo-constrictor.)" He was permitted, under a strong guard, to visit these men, and he "told them of the love of Jesus for sinners, and exhorted them to look to Him." The next day they were brought before the chiefs, and sentenced to be burnt alive; but the sentence was commuted, and "they were chopped and divided into as many pieces as their bodies were capable of by the executioner, and thrown into a common grave." Such is the refining and elevating influence of Mohammedanism in West Africa!

From Journals of Rev. A. Menzies.

A Visit to Tom Cabbi.

In the month of March I received one morning a letter from a Sierra Leone trader urging me to come to Gambia—an important town on the small Boom—without delay, to endeavour to induce Tom Cabbi, the chief, to cease hostilities, and sign a treaty of peace with the neighbouring petty lords of the country. The war between them had lasted for many months, with the usual disastrous

consequences; but there seemed a hope just then, by friendly intervention, of putting an end to it—a very difficult matter at any time.

I left Bonthe on the Saturday, accompanied by the Rev. N. Cole and Mr. Jowett, of the American Mission, who consented to go as interpreter on this occasion. Having procured a light boat, we started in the forenoon at the turn of the tide, but did not

reach Gambia till midnight. Had it not been for a brilliant moonlight, it would not have been possible to find the way—the river being very crooked and narrow, with many floating islands of grass blocking the channel.

On arriving at the landing, I despatched a messenger to let the chief know we had come. It was some time before any answer was returned. The town was strongly fortified, and Tom Cabbi kept the keys of the gate himself. He had retired for the night, however, and had to be aroused.

At length, as we stand patiently waiting outside—what a virtue patience is in Africa!—steps are heard approaching, and the rattle of keys. The men fumble at the door to find the right key and fit it into the lock, and then the gate—a large piece of wood, four inches thick—swings back on its rusty hinges, and several fierce-looking men spring out, with torches and cutlasses in hand, demanding our business at that unseemly hour of the night. We request to be conducted to the chief, stating, for their satisfaction, that we are friends.

Happily for us, tired and hungry as we were, the men at once comply, and lead the way to Tom Cabbi's residence.

This man, in his younger days, attended the schools at Kaw Mende, and learnt to speak English; afterwards he followed the trade of blacksmith, and, having made some money, he bought slaves, took to trading in oil and palm-kernels, and became wealthy. People gathered around him, his slaves and wives were multiplied, and Gambia, in the course of a few years, grew into a place of importance in the country. He fortified it by three stockades and a few pieces of cannon. Tom Cabbi's connexion with the Yellbanna factory brought him continually among Europeans. He noted the style of their houses and their furniture, and he could not rest satisfied until he had procured something similar at Gambia. Masons and carpenters were hired from Bonthe, and a large frame building upon a stone and brick foundation, fifteen feet from the ground, was erected, which towered above the miserable grass-thatched houses of the people, and looked over the walls of the town on the country round about. Expensive furniture was ordered from England through the European merchants. His great ambition seemed to be to make a great display of wealth before the eyes of his people and the neighbouring chiefs—a sure way this to incite them to war! No heathen African ever rejoices in the prosperity of his fellows. It is a mortal offence for one man to try to be richer or greater than another.

Tom Cabbi, Chief of Gambia, had risen to power and wealth by his own industry and force of character; but, like all ambitious men—and Africans are no exceptions to the

rule—not satisfied with the position he had attained, he now sought to be the acknowledged king of the whole country for miles around. He had by some means got into his possession the royal sceptre, whatever that may be, and would not give it up; so war was declared, and misery followed in its train. Towns were sacked and burned, and people, young and old, were dying by famine and the sword.

Some exaggerated reports of this man's wealth and importance had reached me, and I therefore expected to see something very superior to the usual style of African living. Having reached the imposing structure described above, we were conducted to the foot of a crazy ladder and bidden to ascend. At the top stood Tom Cabbi, surrounded by his wives and many of his children, none of them burdened with a superabundance of garments. We saluted him in English, and he replied in the same tongue, led the way to the chief room, sat down for a few minutes' conversation, and then withdrew, as I told him we were very much fatigued, and would be glad of rest. Two rooms off the sitting-room were given for sleeping apartments, and we lost no time in seeking our beds.

In the morning (Sunday) the chief paid me a visit, dressed in military uniform, an officer's cap with gold lace, and a handsome cane to match. I thanked him for receiving us so kindly, and requested permission to hold service in the town. He said he liked to hear God's Word, and promised the bell (and this was a novelty) should be rung to summon the people at the appointed hour. Arrangements were accordingly made at once, hymns and suitable portions of Scripture chosen, and we had a very crowded room and an interested audience. The story of Nebuchadnezzar's golden image was interpreted for them, from which we tried to show them the folly of trusting to idols, and the great power of the only true God, who loves and cares for those who trust in Him, and will not suffer anything to hurt them.

The town was full of warriors in dark-coloured shirts, and the congregation was nearly all composed of them, squatting closely packed together on the floor. There were no chairs or benches. The chief was present, and many listeners looked in on us from the verandah.

Monday was set apart for discussing the business that had brought us together. T. Cabbi had already received a present from our party, and a very large one from Mr. Bareste, as an introduction; and, soon after breakfast, the sitting-room was filled with a large assembly interested in the question of peace or war. There was great talking, lasting for several hours. Evidently T. Cabbi was alone responsible for hostilities

being prolonged : he had some private grudge against the Mongray chiefs, which he had made up his mind to avenge in the first place. When, however, he perceived that our faith in him was gone, and that we were greatly angered by his perfidy, he promised to restrain his warriors until the Governor came down to Bonthe to reconcile all parties. With this assurance we were forced to be content, and upon the morrow we left Gambia, feeling not at all satisfied with either the man or his promises.

It did not surprise us in the least to hear, two or three days after, that T. Cabbi had seized Mongray, and carried off the people as his captives. He had proved a deceiver, as we had feared.

We hope, however, to get a footing in his town, for the obstacles that bar our entrance in other parts do not exist there. He is no Mohammedan himself, and does not forbid the preaching of the Word of God ; moreover, he seeks education for his children, and has signified a wish to have a Christian teacher. With such a man it behoves one to be wary, using the wisdom of the serpent, and yet he is very likely not any worse than other Mendi chiefs.

A Journey to Gendemah.

In the month of June I decided to pay a visit to the Kittim river and to Lako Palma. The heavy rains had swollen the waters of the Boom, and made the river navigable for a long distance. The freshwater lake was also passable. Traders from those parts had frequently urged me to establish a mission among the people, and assured me our coming would be welcomed. Mohammedanism has spread through all that district of country, but has not as yet rooted itself very deeply. The traders said, in any case the people would send their children to school, as the desire for education was great among them. I had been praying and waiting for the leading of God's providence, and, therefore, I could not but regard this testimony as a call at least to visit the region ; and, accordingly, I decided to go. We left in the *Pearl* on the 20th of June, intending to be away for one Sunday, but did not get back to Bonthe for two weeks.

I saw enough, during this first visit to that part of the country, to induce me to arrange for another, when I expected to have the pleasure of settling a catechist on the banks of the Kittim.

After the heavy rains of July were over, and the weather appeared settled, we prepared for this second visit. We left Bonthe in the morning early of the 23rd August, crossed over to Bendoo, took Mr. Cole on board, and proceeded up the Boom. Notwithstanding the strong three-mile current

running, the little steamer made good progress, and steamed steadily for twelve hours till we reached Korongkor, half-way between Bonthe and Boombatue. Here we cast anchor for the night.

The Kittim, for some miles before uniting with the Boom, runs parallel with the sea, and at Korongkor is so close that the breaking of the waves on the beach can be heard distinctly.

In the morning we landed and walked across to enjoy a sight of the ocean blue, and inhale some of the pure breeze coming across from the far West. After breakfast we weighed anchor, and went on and arrived at Casse between five and six o'clock in the evening.

The water was much deeper than it was in June, and the country for miles around lay under water. In June the people were watching their rice-fields all along the banks of the river, and seemed to live partly on land and partly in the water. Their houses, like dove-cots, stood on long piles, from which they gazed at us with wonder as the *Pearl* went swiftly past. Then they would slide quickly down the ladder, and run, splashing through the water, capering and yelling with delight.

At this season of the year the people do not live in their towns, but camp out in these temporary dwellings to protect the young rice from the hippopotami, and they remain till it is reaped. The day after arriving at Casse, the rain came down in torrents. I, however, got a messenger despatched to Gendemah, requesting Prince Jaiah to send men to take me from Casse by land ; and, by mid-day, thirty men arrived with a couple of hammocks, and a kind message conveyed by the son of Prince Sandi pressing me to come without delay, and assuring me of a hearty reception.

Saturday it cleared up, and Mr. Cole and I seized the opportunity to set out. My wife was most anxious to accompany us, and carriers had been sent expressly to fetch her ; but, owing to the unsettled state of the weather, she prudently decided to remain behind. It was four o'clock when we left Casse. I got into my hammock in the way I was accustomed to be carried, and for some distance the men did their best, never ceasing to run, nor stopping to rest even for a moment. But they evidently were not used to this mode of carrying ; and, therefore, as soon as we halted at a small *sakai* by the way, two men got a country cloth, and, without asking permission, passed it round the middle of my body and strapped me close up to the hammock-stick, as though I had been a lifeless body.

Mr. Cole had already been strapped up before me, and now the men set off yelling, singing, prancing about like horses, but

never slackened their speed to change bearers, or for us to rest.

We came at length to a wide stream of water nearly reaching to their middle. It was in vain for me to say anything to them. In they dashed, splashing the water about, and soaked me through as I lay in the hammock. The men carrying Mr. Cole strove to pass to the front, and my bearers strained every nerve to hinder them. For a few moments the race was neck to neck, and the excitement intense. Never in all my life had I travelled like this; I shouted, I made signs, but all to no purpose; my voice was drowned by the terrific noise of the contending bearers. The rain now poured down again, and added to the discomfort of the situation; water above, water below, water everywhere, and the men went tearing through. I held on with all my strength to the hammock-stick to save my head, inwardly rejoicing that my wife could not see what was going on, and had not come with me to encounter such a journey.

I suppose the distance to have been ten or fifteen miles, and, just as it was growing dark, we were borne in triumph into Gendemah, having been about three hours in accomplishing the distance.

Here we were, then, at last, in the far-famed town of Gendemah. Of this place I had heard a great deal; and, during the lifetime of the late chief, Prince Mannah, Gendemah ranked high in the Gallinas country, and her king was both wealthy and powerful. He had a great many warriors, and in a small way affected the state of such men as Coffee Kalkali, King of Ashantee. His death occurred three or four years ago, and a younger brother, quite blind, succeeded him.

Prince Sandi, another brother, greeted us heartily, and immediately placed his house at our disposal. African dwelling-houses, I find, are very singular; if you see one, you have seen all. This one differed from others in its adornings rather than in anything else. The walls of the large circular sitting-room were covered with old numbers of the *Illustrated London News*, *Harper's Pictorial Paper*, the *British Workman*, and various prints—some coloured.

It was quite dark when we got in; and, when at length a light was brought, all this singular panorama was revealed, speaking so powerfully to us of the civilized world that it was hard to realize oneself in a heathen town, more especially as Chief Sandi spoke in tolerable English. This room boasted of a few articles of furniture, certainly not made at Gendemah—a country sofa at one side, a small wooden table with a few chairs in the middle, and all around the room boxes of various sizes were ranged. One of the wives kept the keys of these, which contained

great stores of country cloths made by the people of the town.

After dinner, Prince Sandi introduced three of his wives. It is in the Gallinas country that the Vei language is spoken, and I inquired for a specimen of it, telling them I had seen one of their books in it, which greatly interested them.

Next day was Sunday. We were 120 miles away from civilized life, and yet there was nothing in Gendemah to hinder our spending the day in perfect quiet. I called together the few that had accompanied me, and we read the Word of God and joined in earnest supplication at the Throne of Grace; and doubtless this was the first time that Christians had bent the knee in prayer in this benighted town. Prince Sandi was present, and listened attentively, remarking, after we had concluded, he liked to hear God's Word; and he knelt with us in prayer also, and, though a professed Mohammedan, it is evident, like so many others, he knows very little of the tenets of the faith.

After breakfast, a messenger came to conduct us to the king, and we followed him, taking the customary offering.

Prince Jaiah received us well, and greeted us in good English, and this is how we found him:—In quite a small house, very unlike a palace, containing but two rooms—the sleeping apartment and the reception-room he lives in. Upon a country sofa, in the latter room, he reclined. He had on no kingly robes, but a country cloth cast about his body. It seemed as though any covering was a burden to him, and doubtless his blindness, together with his age, have made him careless about his personal appearance. When quite a lad he was taken by some one to England. He said, "I was taught to read the Bible, to begin and close the day with prayer, and to ask a blessing at meals; but when I came back, I found my people had become Mohammedans. I could do nothing, and very soon I lost my sight." It was, alas! too true. He had done nothing to enlighten the darkness of his country, and a great darkness fell upon him. We talked a long time with him, gave our present, which was formally received, and then I stated the object I had in view in coming to Gendemah. I had brought him, I said, a treasure more precious than silver or gold. I told him that what he had seen and heard of England's greatness was true, but it was due to God's blessing resting upon the land and her people, because they loved the Bible. I tried to convince him that God laid on him, as chief of that country, the grave duty of opening the door that His messengers might enter in and preach the Word of Life to his people. I pointed out also the advantage there would be to himself and the town of Gendemah if they had a resident teacher;

and I concluded by asking permission to preach to all who could be got together in the afternoon. The latter part of my request was immediately granted; but with regard to the Christian teacher, Prince Jaiiah said that was a question which he alone could not decide. The chiefs in council would consider the proposal, and their decision be communicated to me in due time. I was quite prepared for this reply. It was but repeating what other African chiefs had said to me, and the interpretation was at hand; yet was it none the less disappointing and grieving.

We now retired to prepare for the afternoon gathering; and when it got cool, between four and five o'clock, the chief had the people gathered together in a covered verandah, where, for nearly an hour, I addressed them. I spoke of the benefits for this world and the next which the Bible conferred on all who received its holy teaching. I told them of the creation, the fall of man, the flood caused by the wickedness of men; I gave them the account of Daniel's deliverance from the den of lions, and concluded by unfolding the glad tidings that God had given us His Son to be the Saviour of the world.

I had a most intelligent audience, and I believe the Word was very fairly interpreted. Not a few, however, understood English. My words revived the sleeping memory of the king, who said he remembered having read in the Bible about Daniel in the den of lions, and the Mohammedans present said their book told them of Adam and Eve and the flood.

I felt very thankful that the Lord had given me this opportunity of making known the Gospel in Gendemah, nor did it seem at all likely that the king would ever forbid a Christian missionary to preach there, however they might object to a teacher residing among them.

The Gallinas people greatly pleased and interested us. They are peaceable, quiet, and industrious. The women spin the cotton of different textures, dye it of various colours, and the men weave it into cloths, some of them very handsome and valuable. They always have large stores of them on hand for sale and as gifts to their strangers; they presented me with two on leaving. Prince Jaiiah has taught his people to make large sieve-nets, many fathoms in length, of rope and twine, made by the fishermen from the palm-tree, and he himself works at them.

On Monday evening late, the chief sent for us, and with a great deal of mystery, the doors being shut and locked, showed us the crown jewels. These were a silver crown with paste ornaments, a sceptre mounted with silver, an old red velvet shirt covered with gold lace, and a large elephant's tusk with silver mountings, used as a horn

to blow a joyful blast on the coronation day.

Prince Sandi himself took us back to Casse in his own canoe, being anxious to see Mrs. M. and the *Pearl*. Indeed, so anxious were the women of Gendemah to see a white woman, that two of Prince Sandi's wives walked overland to pay my wife a visit; and they asked for some of her hair, that they might have something tangible to show at Gendemah that they had really seen her. Just before leaving, a young woman came to me and asked for a New Testament. She said she had been taught to read and write in English at a school in Monrovia. I sent her one from Casse, and trust she may find Jesus, and be used by Him to tell others of His love. We got back to the steamer about noon, and, while the chief was on board with his wives, steam was got up, and we let him see the engines at work, and how easily and quickly we could move about on the water. He was greatly pleased, and scarcely knew how to express his astonishment.

The head of our little vessel was now turned towards the Kittim River, and, wishing good-bye to our kind entertainer, we rapidly steamed away.

Some weeks after our return, I wrote to Prince Jaiiah, reminding him of the promise made to me in August, and asked for a reply. No notice, I am sorry to say, was taken of this communication; and a month or two later I came to understand quite accidentally that the chiefs of Gendemah had quite made up their mind to exclude all Christian teachers from settling amongst them. They assign for a reason that the English, before taking possession of a country, send missionaries first and then soldiers, and they point to Sherbro in proof of this, and it is quite vain to endeavour to reason them out of this absurd idea. All white men are regarded by them as belonging to one nation, so missionaries and Government agents are one in every respect; whatever they may affirm to the contrary, their ultimate design and aim is to take their country from them. The Mohammedan priests are glad of an argument to strengthen their influence over the chiefs, and confirm them in their official capacity as councillors at Court, and never fail to make use of this idle notion for that purpose.

Yet it is an encouraging fact that, while we cannot hope at present to obtain permission for our teachers to reside in the country, the way is clearly open for itinerating far into the interior.

The chiefs are everywhere willing to listen to the Gospel message, and readily grant permission to the missionary to preach in their towns and villages, and it is most necessary, therefore, this work should be vigorously prosecuted.

YORUBA MISSION.



WENTY years ago, the Yoruba Mission was regarded as one of the most interesting and promising branches of the Society's work. No Mission was so much spoken of at meetings; and the periodicals were full of its reports and journals, especially from Abeokuta, Ibadan, Oshielle, &c. But from 1861 onwards, the work in the interior was greatly interrupted by the wars that ravaged the country; and in 1867 it came to an end, as far as Europeans were concerned, by their sudden expulsion from Abeokuta. Since then, other and newer missionary enterprises have engrossed the attention of the Society's friends, and Yoruba has fallen into quite a secondary place. But the Native Churches have been pursuing their even course, not only holding their own amid surrounding heathenism and Mohammedanism, but, through Divine grace, growing in numbers and in stability. Compare the two dates just mentioned, 1861 and 1867, with the present time. In 1861, there were no less than *fourteen* European missionaries (clerical and lay), and in 1867 *twelve*; there are now *four*. But of Native clergy there were *five* in 1861, the same number in 1867, and now *fourteen*; the Native Christian adherents have increased from 2193 in 1861 to 5367 now; and the communicants from just 1000 in 1861 to just 2000 now. The figures at the intermediate date were incomplete, but there was a falling off between 1861 and 1867, owing to the wars, and the entire increase has been attained since. On the occasion of the last visit of the Bishop of Sierra Leone to this part of his diocese, in March, 1876, no less than 888 persons were confirmed. Truly we may thank God and take courage.

We have every hope that Yoruba will, ere long, again take its old place in the affections of our friends. It will be seen by the journals and reports we are about to present, that there is now an open door into almost every part of the country; and the Committee are anxious to reinforce the Mission by one or two zealous Europeans, who, in conjunction with our Native brethren, may occupy new stations both northward, eastward, and westward. A Sub-Committee was lately appointed to consider the whole matter, and its recommendations were unanimously adopted. (See *Proceedings of Committee*, May Number, p. 314.) They were to the effect that three lines of advance should, if possible, be followed. That due north, from Abeokuta as a base, would be under the charge of the Rev. James Johnson, in connexion with his recent special appointment (see *Intelligencer*, Aug. 1876, p. 500); that to the west and north-west would be allotted to the Rev. V. Faulkner and his agents at Ebute Meta; while for that to the east and north-east new European labourers should be provided, one to work from Leke and the other from Modadaki, an important place due east of Ibadan, on the direct route to the confluence of the two branches of the Niger. But, as the Report read lately at Exeter Hall remarks, whether the liberal things thus devised are to stand will depend on the liberality of the Society's supporters.

Since our last review of the Yoruba Mission, in the *C.M. Record* for Sept., Oct., and Nov., 1875, our veteran brethren the Rev. Henry Townsend and the Rev. David Hinderer have again returned home, this time finally, after thirty-nine and twenty-nine years' service respectively. The Rev. J. S. Hill, an Islington student ordained and sent out last year, has also returned, owing to the illness of both himself and his wife. No other European has been allotted to this Mission (until the present month, one man having just been

designated to it), so that the staff now consists only of the Revs. A. Mann, J. A. Maser, J. B. Wood, and V. Faulkner; and Mr. Mann will be coming home very shortly. On the other hand, an important addition to the ranks of the Native clergy had been made by the transfer of the Rev. Henry Johnson from Sierra Leone, and by the ordination, on March 5th, 1876, of Messrs. Daniel Coker, Charles Phillips, and Nathaniel Johnson.

We append the full statistical return for the past year :—

STATIONS.	Native Agents.		Communicants.	Baptisms.			Native Christian Adherents.	Educational.		
	Clergy.	Catechists and Readers.		Adults.	Children.	Total.		Schools.	Teachers.	Scholars.
Lagos :—										
Faji	2	...	246	16	19	35	640	3	5	311
Breadfruit	2	2	418	3	20	23	800	1	2	207
Aroloya	1	...	75	19	9	28	148	1	2	86
Ebute Ero	1	...	70	19	6	25	272	1	2	150
Ido Island . . . . .	...	...	12	...	...	...	32	1	...	19
Ebute Meta	1	1	212	24	15	39	426	1	1	90
Badagry	1	...	36	5	14	19	110	1	1	36
Iworo . . . . .	...	1	3	...	...	...	13	...	...	4
Otta and Igbesa	1	3	40	...	...	...	86	1	1	13
Leko . . . . .	...	...	...	...	...	...	90	...	1	23
Palma . . . . .	...	1	...	...	...	...	40	...	...	14
Ode Ondo and Itebu . . . . .	...	3	...	...	...	...	...	...	...	...
Abeokuta :—										
Ake	1	1	308	30	35	65	1000	1	2	190
Ikija . . . . .	...	1	66	2	11	13	233	1	1	21
Igbore	1	1	105	24	3	27	484	1	...	21
Igbein and Kemta . . . . .	...	1	30	4	1	5	90	...	...	14
Oshiele	1	1	82	3	10	13	170	1	3	28
Shunren . . . . .	...	...	33	...	...	...	120	1	1	20
Iseyin . . . . .	...	1	5	1	2	3	34	1	...	5
Oñida . . . . .	...	...	45	...	...	...	105	1	1	20
Ofojupupa . . . . .	...	...	18	1	2	3	28	...	...	5
Ibadan :—										
Kudeti	1	...	62	4	4	8	138	1	1	45
Aremo . . . . .	...	1	80	...	8	8	195	1	1	25
Oke Ogunpa . . . . .	...	1	38	10	10	20	80	...	...	...
Oyo . . . . .	...	1	12	...	2	2	28	...	...	...
Total	13	20	1996	165	171	336	5362	19	25	1347
Total for 1875	9	19	1726	129	177	306	4755	15	23	1353

The above figures do not include the three high-class Training Institutions at Lagos, in which there are 6 Native teachers and 101 pupils.

Lagos.

This is the head-quarters of the Yoruba Mission, and all the European force is concentrated here. The Rev. J. A. Maser continues Secretary, with the general charge of Christ Church, Faji. The Rev. A. Mann, with Mrs. Mann, has the Female Institution, and also superintends Aroloya or Palm Church, and the Island of Ido. The Rev. J. B. Wood carries on his useful work at the Training Institution. He is also Chairman of the Lagos School Board, and is Secretary to the Bible Revision Committee, besides superintending a printing-press and a book-shop, and conducting a localized edition of the *C.M. Gleaner*. The Rev. V. Faulkner is at Ebute Meta, but this is now reckoned as a distinct station, and will be reported on separately. The Native clergy in Lagos are thus distributed:—the Rev. Henry Johnson is incumbent of St. Paul's or Breadfruit Church, having succeeded Mr. James Johnson, and has the Rev. S. Pearse, late of Badagry, associated with him as

curate; the Rev. W. Morgan is pastor of Trinity Church, Ebute Ero, and the Rev. T. B. Wright of the Yoruba-speaking portion of Christ Church congregation (some are English-speaking); the Rev. N. Johnson is curate at Aroloya; and the Rev. T. B. Macaulay continues Principal of the Grammar School.

The calamity which fell upon Lagos in January, by the fire which destroyed Breadfruit and Ebute Ero churches, has already been noticed in our April number (p. 245), and we need not refer further to it.

The independent *Pastorate organization* has only begun as yet on a small scale, Ebute Ero being the only church comprised in it; but Breadfruit and Aroloya will no doubt be included before long. The localized *Lagos C.M. Gleaner* gives an interesting report of the inaugural services and meeting of the Pastorate Auxiliary, held in June last year, but an account of them, from the Rev. James Johnson, has already appeared in our pages (December 1876, p. 755). The same local periodical, for September last, records the election of the *Lagos Church School Board*, of which the Rev. J. B. Wood is chairman:—

The elections of Lay Members to serve on the Lagos Church of England School Board have been completed, and have resulted in the following gentlemen being chosen to represent the places named:—Mr. A. H. Porter, Christ Church, Faji; Mr. A. C. Willoughby, St. Paul's, Olowogbowo (Breadfruit); Mr. F. Smith, Aroloya; Mr. Jacob Ogunbeyi, Trinity, Ebute Ero; Mr. Joseph Bolla, St. Jude's, Ebute Metta; Mr. C. B. Macaulay, Badagry. Messrs. James Neville Porter and I. H. Willoughby have been elected by the Church Council and Church Committee respectively.

The *Training Institution*, the *Female Institution*, and the *Grammar School* have pursued their useful course; but there is nothing of special interest to report. There are some twenty-six students in the first-named, and fifty in the second.

We now proceed to give the Reports of the several districts.

CHRIST CHURCH, FAJI.

The congregation connected with this church numbers 640 persons (including children), of whom 246 are communicants. The baptisms last year were—adults, 16; children, 29. We extract from the Native curate's report a passage relating to the Mohammedans of Lagos:—

From Report of Rev. T. B. Wright.

Mohammedan young men sometimes visit our church. There were three such this year, who kept sitting down quietly during the service, and afterwards remarked to friends of theirs the comprehensiveness of our prayers, how that we pray for the sovereign, for oneself, for the sick, for the poor, and for all sorts and conditions of men.

I have had twenty-four inquirers this year—eight men and sixteen women. Amongst these was a Mohammedan woman, who, on coming to me to have her name marked down as a candidate for baptism, was asked the circumstance that led her to pursue this new line of conduct. She answered, she had em-

braced Mohammedanism seven years ago; that lately she used to accompany a Christian relation of hers who came here on a visit from Oyo to church, where she saw and heard things that struck her. Asking her how she used to pray when a Mohammedan, she said she never said anything, but just kept standing, stooping, and sitting. Ignorance of worship among female idolaters is a thing very rare, for they know what they say to their dumb gods. But what a depth of ignorance female Mohammedans are in as regards their religion! for the case of this woman can be applied to many, if not all the women.

BREADFRUIT.

Our readers are aware that this church, which has the largest and most influential congregation in Lagos, has lately changed pastors. The Rev. James Johnson, after two years' faithful and very acceptable labours, has been appointed superintendent of the mission-work at Abeokuta and its out-stations, and has been succeeded by the Rev. Henry Johnson. The Report we have to present is of course from the former, and, like his previous letters in our pages, is highly interesting and encouraging. The congregation now numbers 800, of whom no less than 418 are communicants. There are 207 children in the day-schools; and in the Sunday-schools, 112 children and 186 adults. The latter are taught by voluntary teachers as in England, and several of them, Mr. Johnson writes, "seem to do their work from real love to it, and to find a pleasure in it." Monthly teachers' meetings have been held regularly, and essays on Scripture subjects read. Mr. Johnson reports the baptism of twenty adult converts from heathenism, and twenty school-boys and girls of an age to answer for themselves, besides twenty younger children of Christian parents. When he wrote in November, he had 49 persons in the class of candidates for Baptism; and no less than 85 young persons and 21 adults in the class of candidates for Confirmation, although 121 had been confirmed during Bishop Cheetham's visit the previous March. The 418 communicants, too, are divided into three classes for regular Scriptural instruction. Mr. Johnson's Report gives accounts of prayer-meetings and revival services, social New Year's gatherings, a Young Men's Association, a Parochial Library,—all of which go to complete the picture of Breadfruit as a well-worked parish; but we have not space for the details. We trust that a congregation exhibiting so many signs of life may soon have a church to worship in, to replace the large school-chapel burnt down six months ago. Our extracts from the Report give a general view of the state of the Church, and some interesting particulars of the missionary work carried on among the surrounding heathen and Mohammedan population:—

From Report of Rev. James Johnson.

Since my last Annual Letter I am pleased to be able to report that there has been a sensible increase in the Sabbath congregations connected with the Breadfruit Church at all the services. A Confirmation Service in February last gave us a large addition to full Church membership, and adult baptisms have increased our class of confirmation candidates. . . . Our people have, since June, 1874, to this time, raised and expended for local purposes, the Pastorate Auxiliary, the Bible Society, and some small missionary purposes, 790*l.*, and about 500*l.* in one way and in another for the completion of the new church. Some have slept in the Lord, bearing noble testimony to the saving efficacy of Christ's blood. There are those whose lives testify that they have been born of the Spirit; and there are those who bear their afflictions

with Christian patience and resignation, and in whom they are producing the peaceable fruits of righteousness.

We are thankful for these things, but desire to see tokens of true heavenly-mindedness, more deadness to the world, a steady growth in grace, more simple trust in Christ, in all who bear the name of Christ, and a larger ingathering of harvest from amongst heathens and Mohammedans. Our regular Church machinery, Sunday services, and Bible-class meetings, and our visits to them, are so many witnesses for Christ to these; but the consistent, blameless, and active lives of believers would be a testimony too strong for them to gainsay. I feel this more and more every day. At my monthly meeting of district visitors it has often been mentioned that the inconsistent lives of some Christians have always been employed against

them, particularly by Mohammedans. This has been as well my own experience. The charge cannot be denied. This inconsistency shows itself in a breach of the seventh commandment sometimes, and at other times in the use of preservative charms made by heathens or Mohammedans. On the 14th of May last, the Rev. J. White, of Otta, preached for me from 2 Kings i. 2—4, and from his more intimate knowledge of the people, dealt with the use of preservative charms by Christians, and administered reproof and advice. I heard it remarked afterwards that his observations were just. This is the fault not so much of those who had been heathens as of intelligent young people, the children of professedly Christian people sometimes, of whom better things are expected. This is, however, nothing to be surprised at. Growth in Christian knowledge is gradual, and a rising up to a just sense of our privileges and responsibilities as Christians depends upon it. Christianity has yet to be understood in all its parts. We are just emerging from the darkness of heathen superstition and the debasing follies of idolatry. As we advance in sanctified Christian knowledge, we shall, I trust, rise above lying vanities. Our duty as ministers is, as I conceive, to labour to make the people have a familiar and practical acquaintance with Scripture and the Christ of Scripture. This is the lever to pull them up with, and to be effective it must be read to the people, young and old, in Native accents, however apt some of them may be in the use of the English or other languages.

On the 22nd and 24th of February the Bishop of Sierra Leone held Confirmation services in English and Yoruba. The latter service was performed at the Breadfruit Church. Confirmees numbered 301; 121 of them were of the Breadfruit Church. Some of them had been communicants. The Bishop's addresses were earnest and instructive, and the services solemn. Many were the prayers offered up to God on behalf of those who then publicly ratified their baptismal engagements. We had a public prayer-meeting on behalf of our own candidates. Many of the confirmed were young people. Their replies to the Bishop's questions showed a humble readiness to follow Christ, and fight till

death under His banner. They had been very carefully prepared. The Bishop, in his addresses, warned them against dangers, directed them to Christ as all-sufficient for them, and exhorted them to a diligent use of the several means of grace provided for their help. I have hope that several of them were truly on the Lord's side, and had been confirmed in and for Him before the imposition of episcopal hands. Bishop Crowther took part in the services. Several persons stood outside the Breadfruit Church to witness the impressive ceremony.

On March 12th there was an addition to our Native clerical staff. Three catechists were ordained to the diaconate, and one deacon to the priesthood. Our valuable and much respected catechist, Mr. Charles Phillips, was one of the new deacons. His thirteen years' connexion with the Breadfruit Church, diligent labours, and Christian character, helped to give the people a special interest in the day and its services. We had an early service, it being Sunday, to allow all who desired to get to Faji to witness the ordination. Christ Church proved too small. Visitors were accommodated; some had to return home disappointed, and many stood without under the burning sun (and March is a very hot month) to witness the ceremony. Heathens and Mohammedans were among the witnesses. The members of the Breadfruit Church were warm in their congratulations with Mr. Phillips, and presented him with a beautifully got-up pictorial family Bible, bearing the signatures of their representatives, as a token of their appreciation of his labours and long connexion with them, and congratulation of him on his promotion. He has since been removed to Ebuta Metta, on the mainland. His farewell sermon affected both himself and the congregation. It is to be hoped that this addition to the Yoruba Mission Native Pastorate will be additional power for enlarged efficiency in the Native ministry. The Rev. S. Pearse has succeeded Mr. Phillips.

Native Pastorate.—We had a local meeting on May 10th, on behalf of the Breadfruit Church branch of the Pastorate Auxiliary Association. Bishop Crowther was chairman. In his address he explained the Pastorate to the people, urged its claims on them, and suggested

ways and means for raising funds. The other speakers were lay members of the Church. One was the son of the Native mission agent, Mr. Mark Willoughby, who was early associated with the Rev., now Bishop, Crowther, the Revs. H. Townsend and C. A. Gollmer, at Badagry, at the commencement of the Yoruba Mission. Another was a Christian gentleman, who had been a famous heathen priest, and whose zeal in the service of Christ is equal to that with which he had served idolatry. We also had on the platform our old district visitor, another of the early workers at Badagry. All of the addresses delivered went in the direction of gratitude to God and the people's responsibility for the well-being of the Native Church.

The sum raised by the Auxiliary Association is 254*l.* 13*s.* 7*d.*; 139*l.* 15*s.* 7*d.* of this amount represented the Breadfruit Church and district. I consider this a hopeful beginning, but our hope for lasting success is in the possession and manifestation of solid piety by the Church.

Missionary Work.—This department continues to receive attention. The Society's school agents are doing what they can in it in conjunction with their regular work, and so are the district visitors. Some of them have been particularly earnest. Circumstances, such as the dispute among Mohammedans on account of Jalla lo 'ddin's Commentary, the bitter party feelings it has produced, and which other things have helped to intensify, have contributed to aid us with regard to them. Our weekly and monthly report meetings continue to show that the minds of some are not so much at ease as once they were; but the fear of man, particularly in some, and the restraints of our religion in others, continue to keep them back. The opposition of priests is always sharp. We do what we can to avoid public controversy with any number of them and their people together, but it is sometimes inevitable. Met with and spoken to individually at home, they are generally free, and often acknowledge what they otherwise might not. At the last visitors' meeting it was reported by a visitor that a Mohammedan woman, residing in the district, who had been advised and urged for the last eight years to renounce Mohammedanism for Christianity, has at last renounced it and

attached herself to the Faji Church. She seized the opportunity of a serious difference with her husband—a difference that has obliged her to separate herself from him and return to her guardian to do this. Another reported that a Mohammedan man, to whom he had always spoken in favour of Christianity, has recently left Lagos for Ebute Metta on the mainland, and attached himself to the Church there. He did not think it safe to embrace Christianity here among his Mohammedan friends. Two whom I had expected to baptize this time still hold back. One is a pretty good scholar in the Koran, and a Mohammedan by birth. Both have learnt, and can and do read our Scripture in Yoruba, and often attend our services. One is certainly hold back still by the fear of man. A companion of theirs, who had assured me that he had lost faith in the Koran and believed in Christ, has been called away to Abeokuta and Ibadan. He is a good Arabic scholar, and reads our Scripture in Yoruba. The last accounts of him were favourable. Another is learning to read. Three have recently bought Arabic Bibles from our bookstore. The schoolmasters teach Mohammedans that desire it to read in Yoruba. One of them, Mr. J. S. Williams, is particularly successful with them.

A visit with one of the schoolmasters to a special Mohammedan service, Oct. 16, during the last Ramadan fast, showed the strength of the religion we seek to subvert, and this was the meeting only of a party. Their extemporized tent was large. This was literally crammed with worshippers, all sitting on sheep-skins spread on the earth floor. The women were curtained off. There must have been over 1200 persons present. Three priests officiated. A chapter from the Koran was read, and a running comment made upon it. The reading, particularly in one case, was very good, and several felt proud of the reader's ability, as they often nodded to us and directed our attention to him. Several seemed earnest in their worship. Many, especially the women, were noisy. With them it was evidently a merely formal worship. Offerings for the use of the priesthood were many and various. They are, of course, counted meritorious. The people were vociferous in praises to God and Mohammed. We have here a mighty work to do, and may God give

us wisdom and power and blessing ! We cannot take the citadel which we desire to take without His help, and real, earnest diligence on the part of the Christian Church. I should not forget to mention that the people were very civil to us.

Many heathens and Mohammedans from the neighbouring and the interior countries, besides those resident in Lagos, have been spoken to in the course of the year. Our short Sunday services, at their different hovels, for Kroomen, have been kept up. Many have heard us; many are indifferent; but there are those who care for the Word of Life. Our great want for this work is a Christian Kroo-speaking teacher.

Bishop Crowther kindly gave us two missionary addresses in the course of the year. He exhibited idols given up by a convert at a very full meeting, and at a church service he spoke of persecutions at Bonny. The Church testified its sympathy with his work by asking him to accept a contribution of *9l. 8s. 2d.* Mr. S. W. Doherty delivered a missionary address on July 30th on his work in the interior Yoruba country. It was very affecting. A Yoruba Association and a Yoruba Church member sent and brought me *6l. 6s.* afterwards as a contribution towards his work.

Three young men, communicant members of the Church and mechanics, have recently offered themselves for missionary work. One of them had ex-

pressed a desire to join us before, but I asked him to go and think over it again. Mr. Doherty's address deepened his impression and that of another, and moved a third for the first time. I am giving them instruction in "Nicholls' Help," "Whately's Evidences," history, arithmetic, reading and writing, with the help of one of the Society's local agents. I have introduced them to the Finance Committee. Their wives also, for they are all married, are taking lessons.

A number of Church members go to the heathen station of Apapa, on the mainland, for service every Sunday morning. Our Juvenile Association has shown its sympathy in missionary work by purchasing a canoe for their conveyance.

We are thankful to the Lord for the year's blessing, and commend our work to the Society's prayers.

Financial statistics for religious purposes are as follows:—

	£	s.	d.
Weekly Class Pence	64	13	4½
Native Pastorate Auxiliary	133	9	2
Collections for Local Church			
Purposes	158	13	8
Bible Society	14	6	0
Missionary Work	14	0	0
Building of a New Church	34	16	3½
	£419	18	6½
Bible Society	3	0	0
	£422	18	6½

EBUTE ERO.

The Rev. W. Morgan, one of the oldest of the Yoruba Native Clergy (ordained in 1857), is pastor of this church. There are 278 Native Christians, of whom 78 are communicants. Twenty adults and eight children were baptized during the year. One of the adults was a remarkable case:—

From Report of Rev. W. Morgan.

Ogubiyi, one of the adults baptized, was a man of influence among his people; he was one of the war-chiefs in bygone time, under Asoghon, their general. When the message of salvation was brought to this island by the instrumentality of the missionary, the Rev. C. A. Gollmer, he, Ogubiyi, and many of his fellow-companions, had listened to the preaching of the Word. These chiefs have attended the means of grace, but it produced no fruit in them; being drawn away by the love

and pleasures of the world, they turned away from following Christ. But Ogubiyi, like Ruth of old, determined to follow the Lamb; he observed the Sabbath, and regularly attended the means of grace. At the close of 1854, he publicly renounced his heathen gods. Since that time he promised to serve the Lord only. He endeavoured to lead a Christian life; he loved the Christian friendship; he was over anxious to be baptized, but there was hindrance on his way to it. Ogubiyi

patiently waited on the Lord by a constant prayer. After a long period, the Lord has graciously answered his petition—the burden has been removed. It was very interesting to see the aged chief meekly kneeling before the font, &c., with a cheerful countenance. The Right Rev. Dr. Crowther, being the father, was present while the solemn rite was being administered. He was

baptized by the name Jacob. Afterwards the Bishop preached a touching sermon on that occasion. In the early part of 1860, Ogubiye had voluntarily, at his own expense, collected materials, and built a small compact church of mud-wall, 44 × 30. In November of the above year, it was opened for Divine Service by the Rev. J. A. Maser.

AROLOYA, AND THE ISLE OF IDO.

Aroloya, or Palm Church, is the most easterly of the districts on the island of Lagos itself, and somewhat out of the main town. The congregation comprises 172 persons, of whom 75 are communicants.

On the island of *Ido*, in the lagoon opposite Lagos, there are 26 Christians, of whom 12 are communicants, including the “King” of Oto, the principal village, who is described by the Rev. Nathaniel Johnson as “a decided Christian, stable in his character, gentle and thoughtful, and sincere in his profession, and exercising his royal and benign influence for good.”

Mr. Johnson, who is a brother of the Rev. Henry Johnson, and one of the deacons ordained in March 1876, works both *Aroloya* and *Ido* as curate to the Rev. A. Mann. He describes the *Aroloya* congregation as “steadily on the increase.” “Inquirers flow in constantly.” “The attendance at the means of grace is highly encouraging.” Most of the members are very poor, but 30% was contributed by them to religious objects during the year, “not without a great deal of self-denial.” We give an interesting passage from one of Mr. Johnson’s journals:—

From Journal of Rev. N. Johnson.

A very favourable opportunity is afforded me in one of our primary schools to preach the Word of God. This school is so well situated in a public path, that people passing to and fro generally take a view at the children, whose charming little voices are so attractive when engaged in repeating their hymns or verses, &c. This is done in pure vernacular, and every syllable they utter is so distinctly articulated that one feels quite interested at them. The appearance of the school, children, and teacher manifests a striking contrast to the numberless little groups of squatting children in the Mohammedan schools, famous only for the monotonous confusion of voices which greet one as he passes along, hearing the pupils repeating letters or words from the Koran by rote, and which to him is as uninteresting as it is unintelligible. On the low walls of this primary school, men,

women, and children may be seen leaning for a length of time, listening with rapt attention to what the children are saying or singing. Sometimes some of the bystanders are overheard repeating after the children, and, after long standing, turn homeward with evident delight, approval, and satisfaction. I generally step forward at a fit opportunity to improve on what they have been hearing, shaping my discourse in such a manner as to win them over to embrace our religion, while pointing out to them, at the same time, the utility of such a school, and the necessity of sending their own children to be taught as those to whom they are just listening. Hopes have been held out to me by many who yielded to my arguments, but up to date they have not yet fulfilled their promises. But I am not discouraged; I plough and sow in hope, and leave the rest with God.

CEYLON MISSION.



N now taking up, in its regular turn, the Ceylon Mission for review, we shall confine ourselves to a plain account, as usual, of the work carried on at the different stations, making no reference to the special difficulties besetting it at the present time. These will continue to be treated, as occasion offers, in another department of this periodical. But we are sure that nothing can tend more to increase our confidence in our much-tried missionary brethren, or our appreciation of the good work they are doing, than the simple perusal of the straightforward and unaffected reports we are about to present.

Since our last general review of this Mission in the *C.M. Record* for March, April, and May 1875, the European staff has had fewer changes than that of almost any other of the Society's Missions—of itself a cause for much thankfulness. The Rev. E. M. Griffith came home on sick-leave shortly after that period; and the Rev. J. Ireland Jones has been lately compelled to return by the serious illness of his wife. On the other hand, the Rev. D. Wood went out to his old post at Jaffna in June 1875, and the Rev. J. Allcock to his at Baddegama in February 1876; while the Rev. H. Newton has been added to the staff as minister of Galle Face Church, Colombo, and two young lay agents, Mr. W. B. Ferris and Mr. J. Taylor, are now on their way out to strengthen the Tamil Cooly Mission.

The ranks of the Native clergy have been thinned by the death of the Rev. C. Jayasingha (see our February number, p. 115), and by the withdrawal from the Society of the Rev. John Peter, Tamil pastor at Kandy. Several candidates for ordination would ere this have been presented to the Bishop but for the unhappy controversies that have arisen.

The following statistical table shows that in two years there has been an increase of 800 Native Christian adherents, 170 communicants, 100 Native lay teachers, 63 schools, and 2300 scholars.

STATIONS.		Native Clergymen.	Native Agents.	Native Christian Adherents.	Communicants.	Candidates for Baptism.	Baptisms.			Sunday Schools.		Vernacular Day Schools.		English and Anglo-Vernacular Day Schools.		Total Number of Scholars in all Classes of Schools.
							Adults.	Children.	Total.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	
Colombo (Singhalese)	...	8	134	31	9	...	1	1	2	35	...	...	4	170	170
" (Tamil) . . .		18	790	153	51	9	13	22	3	75	4	78	6	190	268	
Cotta "	3	53	707	160	73	...	24	24	28	788	37	1903	4	366	2269	
Baddegama . . . . .	...	48	374	146	57	22	10	32	30	737	27	1152	3	153	1363
Kandy:																
Kandyan Itinerancy . . .	...	69	924	80	67	46	22	68	17	174	21	551	15	568	1097
Trinity Church . . .	1	2	170	39	10	...	12	12	1	8	...	2	74	74		
Katukale Church . . .	1	2	96	17	4	2	2	4	1	12	...	2	102	102		
Gatambe Church . . .		1	62	12	4	1	3	4	1	10	...	1	28	28		
Collegiate School . . .	...	4	...	...	...	...	...	...	...	...	...	...	1	106	106
Tamil Cooly Mission:																
North and South-																
ern Divisions . . .	1	84	1357	352	158	36	62	98	18	243	31	862	12	414	1276	
Jaffna	4	88	767	298	38	10	25	35	27	922	47	2103	4	396	2509	
Total	10	377	5381	1288	471	126	174	300	128	3004	167	6649	54	2567	9462	

Colombo.

The work at the capital of Ceylon consists of the charge of (1) the English-speaking congregation of Galle Face Church, of which the Rev. Henry Newton, late Incumbent of Portarlington, Ireland, is now minister; (2) the Singhalese congregation, to which the late Rev. C. Jayasingha ministered up to the time of his death; (3) the Tamil Mission, superintended by the Rev. W. E. Rowlands. The latter comprises several congregations in and around Colombo, the principal one being at Slave Island.

From Report of Rev. W. E. Rowlands.

One of the most pleasing circumstances in connexion with the Slave Island congregation has been the formation of a new Sunday-school by a few Christian young men, who have carried it on regularly and perseveringly—have taught the children, several of whom are heathens, a great deal of Scripture truth (as I can testify from occasional examinations), and have encouraged their attendance by monthly presents of little books, &c., paid for frequently out of their own pockets. The average attendance at this little school has been twenty-two, but there have often been more.

In respect to Native contributions, the year just ended has been the best we have ever had. The total is Rs. 875:46, or an advance of Rs. 100 upon the receipts of any previous year. Then there has been a substantial help in another way by means of the Tamil C.M.S. Juvenile Association, in connexion with which Native boys and girls have collected (partly from Natives and partly from Europeans) Rs. 192:20. This sum, if added, will bring our collections during the year to Rs. 1067:66.

The Juvenile Association has entirely supported one school for little girls during the whole year; and if it is at all as successful in raising funds this year as it was last, we may hope that in future it will support *two* schools.

Perhaps it is as much with regard to schools as anything that we have reason to feel encouraged. We began the year with six schools, and have now ten. Our new boys' boarding-school is an exceedingly nice building, and in every way well adapted to the purpose for which it is designed.

Dormitory accommodation limits our number of pupils to forty, and towards that number we have for several months had thirty-nine. The girls' boarding-school, too, has been fuller this year than

any previous one. The average attendance has been twenty-two, and lately the number has been twenty-five, which is as many as we can take in. In both boys' and girls' boarding-schools there are some children from heathen families, and we feel not a little thankful for the opportunity of teaching them—as we can so well do in a boarding-school—those precious truths which are “able to make them wise unto salvation.”

Mrs. Rowlands and I long wished to do something for the good of the little Mohammedan girls of Colombo; and with a view to this we opened, a few months ago, three new schools in different parts of the town, which, through God's blessing, have not proved unsuccessful. Into each of them some Mohammedan girls have been admitted (as well as Hindus and Roman Catholics); and in one of them—situated at Mutwal—there were no less than fifteen Moor girls (out of a total of twenty-nine on the list) on the 30th September.

At Galle there has been decided progress. The catechist stationed there has, I believe, done his best; and on two occasions when I visited Galle, for the purpose of inspecting our work there, a nice and attentive little congregation met for service. In April we opened an Anglo-Vernacular school, which, in course of time, will, I think, do fairly well. There are now twenty-three boys on the list, and the average attendance is about seventeen. The Native contributions from Galle have been Rs. 32:53, as compared with Rs. 14:97 in the previous year.

I might write much more, but, having filled my sheet, will only add a few words about adult baptisms. There have been nine. I earnestly wish the number had been much larger, but I think there is ground for thankfulness with regard to most—if not all—of

those who have come forward and confessed Christ. Two of them are Jaffna young men, both fairly educated, and one of them is now a post-holder at Anarajapura. His father is a most determined Sivite, and altogether opposed his son's becoming a Christian; but, from the time he made up his mind to do so, I never once saw him waver, and I only pray that he may have grace to stand fast to the end. Another man—a Native of India, a mason, about twenty-five years old—has cheered us very much by his consistent conduct hitherto. He was led to desire baptism, partly through the influence of a Christian young man in

whose compound he lives, and partly through having read the New Testament for some time by himself. He was baptized in February last, and ever since has not only been most regular in attending all means of grace, but has evinced an earnest desire for more spiritual instruction; and his countenance shows, plainly enough, the happiness that instruction has brought to his heart. Soon after his baptism he placed in our boarding-school the heathen girl to whom he was affianced, and he has paid her school-fees regularly from his own earnings. God willing, she, too, is to be baptized next Easter Sunday.

Cotta.

The Rev. R. T. Dowbiggin continues the energetic missionary at this important station. His interesting Annual Letter needs no introduction.

From Report of Rev. R. T. Dowbiggin.

1. *Pastoral Work.*—With reference to the whole district, a most cheering feature to my mind is a very general feeling among the pastors and most influential laymen that the tone of spirituality amongst us is too low, and this has led to much earnest prayer and diligent effort to bring about an improvement in this respect. When we feel our coldness, and long for life and warmth, it is, I think, an indication that God is about to bless us, and this stirs us up to "enquire for it" (Ezek. xxxvi. 37).

The number of Christians in the district does not seem to increase; but the answer is not far to seek. It is not that conversions do not take place, that our work does not prosper, but it is owing in a great measure to the fact that most of our young people, who, by our means, are brought to the knowledge of the truth, move out into the world to obtain a livelihood. The Church of Christ is enlarged by accessions from this district, but our own numbers do not very visibly increase. We recruit and train the young soldier, and when old enough he is drafted off to other centres.

In this way Colombo, Kandy, Gampola, Kurunegala, and other places number on their lists those who were both naturally and spiritually born in Cotta. This the Lord will remember "when He writeth up the people."

The total of money contributed for religious purposes in this district was

Rs. 983:07, of which Rs. 809:57 was for the support of the Native pastors.

II. Of *Educational Work* I must enter particulars that you may form some idea of what we are doing in this district. The schools number forty-one, of which nineteen are boys' and twenty-two are girls' schools. The total number under instruction in all classes of schools is 2269—of girls 940, and boys 1329. The day-schools were carried on at a cost of Rs. 7065:85, and the girls' boarding-school at Rs. 2039:77—a total of Rs. 9105:62. Towards this sum the grants-in-aid from Government amounted to Rs. 5110:52, which leaves a balance of Rs. 3995:10 to be provided from other sources, which was made up by a grant from the C.M.S. of Rs. 1500, school-fees, donations, and proceeds of sales of work sent by kind friends in England.

The English School at Cotta is, upon the whole, very satisfactory, and with the grant-in-aid from Government is self-supporting. The progress of the school is good, for, compared with 1870, the number of boys has more than doubled. In 1870 there were 58, and now there are 122 boys on the list, with an average attendance of upwards of 90. The school was examined for a grant-in-aid by the Inspector of Schools, Sept. 7th. Sixty-four boys in six standards were presented, and 93½ per cent. of passes was obtained. The Report of

the Inspector was as follows:—"A remarkably good examination in every particular." So much for the secular side of the school. I am glad to be able to report that twenty-one boys wish to become candidates for baptism, some of whom are already under instruction. The knowledge of the Scriptures is very good throughout the school, and some boys show a real pleasure and willingness to learn the Scripture lessons.

The boys' boarding establishment in connexion with this school has also been satisfactorily conducted. There are now 28 boarders, varying from nine to sixteen years of age. Two boys, sons of a Roman Catholic, having seen the errors of Romanism, have become Protestants. Two Kandians have openly professed their belief in Christianity, and are being prepared for baptism.

The total of money paid by the boarders as fees was Rs. 1949:75, which, after paying all expenses, left a balance of Rs. 454:65, which was placed to the credit of the English School.

The Girls' Boarding-school has been carried on as usual and with much of the success which has attended us in former years. Fees to the amount of Rs. 1064:21 were received during the year, and, as heretofore, no expense was incurred by the C. M. S. At the present time (Dec.) there are forty girls in the school, five of whom were confirmed in February last, and there are two more candidates for that rite and four for baptism.

When the Prince of Wales visited Colombo we exhibited some lace, tatting, and embroidery, worked in our schools, for which we received the silver medal. The Prince graciously accepted the lace, &c., for his daughters the princesses.

The total number of candidates for baptism from all classes of schools is eighty-nine, and forty-three school-children were confirmed during the year.

III. *Preparandi Institution*.—I think I may safely say that a marked improvement is manifest in almost every branch of the work carried on in the institution. The missionaries appointed by the Conference also report improvement in the way the students passed the examina-

tion in December and July last. I quite feel, as it is remarked by the examiners, that there is plenty of room for improvement. The students spend six hours a day in class, and, as the number of subjects is very large, the work is heavy, and necessitates diligent preparation for the various lectures.


As last year, the students have conducted services on Sundays, and gone to Colombo on Wednesdays to preach with the catechists at the Court-house and in the streets. I am glad to say that Mr. Jones reports improvement in their manner and matter when preaching.

IV. *Liyanwala and Itineration*.—In the Liyanwala district, mission-work has now been carried on for about three years in connexion with the Cotta Native Church Missionary Association. As yet no adult baptisms have taken place, but that must not be regarded as a proof that no spiritual fruit is manifest. A Christian family who was found living there has, by God's blessing, been brought to live a higher Christian life; and the youngest son especially, who three years ago scarcely knew the mere elements of Christianity, is now the brightest and most spiritually-minded of the family, and is most diligent in the study of God's Word, and in his efforts to make known the Gospel amongst the villagers. There are also those who are inquiring the way to Zion with their faces thitherward. These young people, six in number, have lately had their sincerity severely tried, and I am glad to say that they have stood firm and acted up to their convictions. About a mile from Liyanwala a great Buddhist festival has been held, to which, except the Christians and catechumens, every man, woman, and child in the village went and made offerings of flowers, food, or money. These six young people—three men and three women—were also urged to attend and make their offerings. In some instances threats were made of personal violence if they did not go; but not one of them went, and the consequence is that they are now marked out for persecution, reproach, and insult. May God give them strength to endure the trial!

The three settled congregations in this district, at Pita Cotta, Talangama, and Nugegoda, are ministered to by Native pastors, the Revs. Hendrick De Silva, Daniel Jayasingha, and Hendrick Kannangar. Their reports indicate steady work, but contain nothing of special interest.

THE MONTH.

Death of General Lake.

 is but fifteen months ago that we announced the retirement of Major-General Edward Lake, C.S.I., from the Secretariat of the Church Missionary Society, after seven years' untiring (although honorary) labours. We at the same time expressed the earnest hope that, having been appointed a Vice-President, he might still, for some years to come, be able to render occasional assistance to the Committee by his wise and kindly counsels. This hope it has pleased God not to fulfil. General Lake never again appeared in the Committee-room; his health gradually failed; and on June 7th, he entered into his rest, at the early age of fifty-four.

A biographical sketch of his life will, we trust, appear shortly in this periodical. We therefore add no more at present, except that his last days were a time of unclouded faith and hope, and that he, the humblest of men, was enabled, in the prospect of meeting face to face the Lord who bought him, to rejoice with joy unspeakable and full of glory. His earthly remains were laid in a secluded but sunny little country churchyard at Long Ashton near Bristol, on June 13th; his old friend in India and colleague at home, the Rev. John Barton, officiated, and, in a brief address at the grave, referred especially to the 15th Psalm (P.B. version) as describing his character,—“He that is lowly in his own eyes, and maketh much of them that fear the Lord”; and the many Indian and other friends who gathered around sang Mr. Bickersteth's animating hymn “Till He come” with a thankful and assured hope which scarcely left room for grief.

General Lake had much wished to complete a new and much enlarged edition of the *Church Missionary Atlas*, upon which he had long been engaged. Some portion of the letterpress, however, yet remains to be done, but we hope that very shortly the whole work will be ready for press. It will be highly valued, not only for its great intrinsic merits, but as the last legacy of one of the ablest and most devoted men that have loved and served the Church Missionary Society.

More Missionaries.

THE year 1877 is but half over, and we already know of no less than twenty-four new men who will (God willing, and subject to the Committee's review of the financial position of the Society, referred to below) be added, ere its course be run, to our missionary staff. Some particulars of them and their location will doubtless be interesting.

Taking first the supply from the Society's College at Islington, we have already referred (Jan. No., p. 51) to two students ordained last Christmas, the Rev. H. Williams, designated to Krishnagar, and the Rev. H. Schaffter, to Tinnevely. Mr. Williams, for considerations of health, was kept in this country till the autumn, and has been studying Bengali meanwhile. Five other students have since been sent forth: four of them unordained, viz., Mr. A. Burtchaell, to Sierra Leone (for further preparation prior to his actually entering on missionary work); Mr. W. B. Ferris and Mr. J. Taylor to Ceylon, to assist in the arduous work of the Tamil Cooly Mission; and Mr. T. Clarke, to North-West America, as an industrial missionary among

the Plain Indians of the Saskatchewan. This last appointment is the answer to the Rev. J. A. Mackay's appeal last year. The fifth is the Rev. A. J. Hall, who has just sailed for Metlakahla, where his presence, as a clergyman in full orders, will be of great advantage to the Native Church.

Two Islington men, Mr. Arthur Bailey and Mr. W. Baumann, were admitted to deacon's orders by the Bishop of London on Trinity Sunday; and four others are preparing to go out, one of whom, Mr. A. F. Painter, will be presented for ordination to the Archbishop of Canterbury at Michaelmas, while the other three, Mr. J. Tunbridge, Mr. J. Field, and Mr. A. J. Copplestone, will go unordained. Mr. Baumann is not reckoned among our twenty-four new men, as he has already served for some years in North India as a lay missionary, and knows the Hindi and Urdu languages well. Of course he will return to the same field. Mr. Bailey and Mr. Tunbridge are also designated to North India: the former specifically to be associated with Mr. Robert Clark at Umritsur, for which mission, with its important and varied agencies, he appears to have special qualifications; the latter to the Santál Mission, of which more presently. Mr. Painter goes to Travancore, for which country it will be remembered that the Bishop of Madras has asked for twelve men. Mr. Field is appointed, with Mrs. Field, to take charge of the Female Institution at Lagos, Mr. and Mrs. Mann being obliged, after several years' diligent labours, to come home. Mr. Copplestone goes to Mpwapa, the new station in the interior of East Africa.

We next turn to the University or otherwise fully prepared men who have lately offered themselves to the Society. They are seven in number. Four of them appeared almost together in February last, three of whom are Cambridge men, Mr. H. D. Williamson, B.A., of Corpus, the Rev. F. W. Ainley, B.A., of Clare, and Mr. W. Andrews, of St. John's; and the fourth a graduate in honours of Dublin, the Rev. H. M. M. Hackett. Mr. Andrews has been allotted to Japan, to join Mr. Maundrell at Nagasaki; the other three to India—Mr. Hackett to the work of training Native agents in the North-West Provinces, Mr. Ainley to the Cottayam College, Travancore, and Mr. Williamson to Jubbulpur, with a view to his devoting himself to the aboriginal Gonds. The next two to be mentioned are the Rev. C. Baker, of St. Bee's, Curate of St. John's, Bootle, and Mr. C. P. C. Nugent, of St. John's Divinity Hall, Highbury. Mr. Baker is appointed to Port Lokkoh in West Africa, which the Committee have made two or three attempts to occupy with a European missionary, but hitherto without success (see our last number, p. 353); and Mr. Nugent to the Punjab.

The seventh under this head is the Rev. Jani Alli, B.A., of Corpus Christi College, Cambridge, who was ordained by the Bishop of London on Trinity Sunday. Mr. Jani Alli is well known as a convert from Mohammedanism—the fruit, under God, of Robert Noble's School at Masulipatam. He came to England, went through his Cambridge course, and then offered himself to the Society as an English graduate. His field of labour will be in Western India, probably either Bombay or Sindh; and we are sure that special prayer will accompany him in his mission to the professors of his old faith.

We have still to notice six brethren who, without a theological training at Islington or elsewhere, have been added to the Society's staff in various lay capacities. Mr. J. R. Streeter, who has gone to East Africa to superintend the industrial department at Frere Town, has been previously mentioned in these pages; but he is now included, as having sailed in the present year. Mr. E. J. Baxter is engaged as a medical missionary for Mpwapa, whither he

will be accompanied by Mr. Copplestone, as already mentioned. Mr. J. B. Read, a schoolmaster, is designated to the Yoruba Mission. The other two are artisans for the Nyanza Mission, and have just sailed to join Mr. Mackay's caravan for the interior, which is intended to leave the coast at the end of July. They are Mr. G. Sneath, a carpenter, and Mr. W. C. Tytherleigh, a joiner.

It will be seen that of the whole twenty-four, Africa takes nine, India ten, Ceylon and North America two each, Japan one. It is rather startling to find China left out; but she has had some good men in the last two or three years. The Committee would be thankful, however, for the offer of a competent man to accompany Mr. Elwin, who is returning to Hang-Chow in the autumn.

We have made no reference to missionaries returning to their posts after a season of rest in England. But one case must be mentioned, as it is a real (though temporary) addition to the staff. We are thankful to say that the Rev. W. T. Storrs, in response to the earnest request of the Committee, has made arrangements to leave his family and his parish for eighteen months, and rejoin for that period the Santál Mission. The important information elicited at the recent "Non-Aryan Conference," and especially Mr. Storrs' own stirring address on the occasion—following as it did on the urgent representations of Sir W. Muir and Sir G. Campbell—have led to the adoption of plans for the extension and development of that Mission; and no one could more properly be entrusted with their initiation than Mr. Storrs, whose labours among the Santál people in 1863-71 received so manifest a blessing. He has asked for a young missionary to be sent out with him, whom he may introduce to the work, and, as already mentioned, Mr. J. Tunbridge of the C.M.S. College has been appointed to accompany him.

It is proposed that those of the above-named brethren who have not already left England, together with several others now ready to return to their posts, shall receive their instructions at a Valedictory Dismissal on July 17th, at the C.M. College, when we trust there will be a large gathering of friends to join in earnest prayer on their behalf. But "prayer" and "effort" must never be dissociated; and "effort" may take an especially practical direction in connexion with these appointments. It will be seen from the Committee's minute on another page that the locations, eight in number, fixed on June 5th, are adopted subject to the Report of the Special Committee now sitting on the financial position of the Society. In other words, it is quite possible that the Committee may be actually compelled, by the imperative necessity of governing expenditure by probable income, to keep back men who are ready to go out. God forbid!—will be the exclamation of many. But this very thing did happen six years ago, and it may happen again.

If the Committee could at once receive intimations from the Associations throughout the country that their returns for the current year will be largely in advance of those of last year, their way would be made plain. Without such intimations, it will certainly be most perplexing. The Lord guide them to a right decision!

The Punjab Native Church Council.

WE have received a very remarkable pamphlet of 120 pages, printed at Lahore, and containing an account of the formation and first meeting of the new Native Church Council for the Christians connected with the C.M.S.

Missions in the Punjab. This Council consists of five Native clergymen and seventeen Native lay delegates, representing the congregations at Umritsur, Lahore, Narowal, Rukh Hindal, Multan, Kangra, Kotgurh, and Simla. Those at Peshawur and in the Derajat will, it is hoped, join hereafter. As at first a large part of the funds administered by the Council will be grants from the Society, the post of Chairman is for the present retained for a European missionary, and the Parent Committee have appointed to it the Rev. Robert Clark.

The first meeting was held at Umritsur at Easter last. The proceedings, which were entirely in Urdu, began with a prayer-meeting on Easter Eve, in which the Revs. R. Clark, W. Keene, and Bola Nath Ghose (Narowal), and Mr. Abdullah Athim took part. On Easter Sunday morning, the mission church was crowded. Many Hindus and Mohammedans were present, as well as the Native Christians and a goodly number of English friends. The Lord's Supper was administered to eighty-five communicants. The Revs. R. Clark, R. Bateman, Daud Singh, Sadiq Masih, and Bola Nath Ghose, took part in the service. A choir of Native boys and girls, led by Mr. Rodgers, Principal of the Christian Vernacular Education Society's Training Institution, sang two anthems, the Easter Hymns, and Helmore's *Te Deum* "with much spirit and in a devotional manner." "The congregation joined with hearty goodwill and with loud voice in both the hymns and responses, and especially in reciting the Athanasian Creed, which is much prized in India, and is often quoted by the Native Christians." The sermon was preached by the Rev. Imad-ud-din, the well-known former Mohammedan Moulvie, from the words, "Thou wilt not suffer Thine Holy One to see corruption." An abstract of it is given in English, and it appears to have been a powerful discourse on the Resurrection of Christ. At the close, referring to the little company gathered in the upper room at Jerusalem, the preacher said,—

We, brethren, who are Christians in the Punjab, are more numerous than the disciples then were. Can we form a Christian Church? Our Church Council has now assembled together to endeavour to do so. Christ's religion never spread on earth through this world's power or wealth or learning, but through faith in a living Christ. If He dwells in us now, then we Christians in the Punjab shall be able to establish a Church just as the disciples did of old. If Christ lives not in us, then all our efforts will be in vain. Brethren, if God has chosen any amongst us to endeavour to lay the foundations of a Native Church in this land, this is His mercy. Let only Christ live in us, *and it will be done.*

At the evening service the sermon was preached by the Rev. R. Bateman. Subsequently a large party of Native and English friends met for social intercourse at the mission-house. A very touching valedictory address from the Native Christians was presented to General Reynell Taylor, to whom the cause of Christ in the Punjab owes so much, and who was about leaving for England; and an impressive speech was afterwards made to the company by Mr. H. E. Perkins, C.S., another most valued friend of the Mission, and especially an active promoter of Christian vernacular literature.

On the Monday morning, the Council proper was formally opened by an address from the Chairman, in which he earnestly asked for the frankest discussion of the questions about to be submitted. The first of the papers to follow was allotted to Professor Ram Chunder, late Director of Public Instruction in the Puttiala State; but domestic affliction prevented his attendance. The other papers read, on this and the following day, were as follows:—On the Ministry amongst Native Christians, by Mr. Abdullah

Athim, Extra-Assistant Commissioner at Umballa; on the Evangelization of the Heathen, by Mr. Mya Das, Tahsildar of Muktsar, Ferozepore District; on the Position and Duties of Laymen in the Church, by Mr. Chandu Lall, of the Government Education Department, Lahore; on the Functions and Powers of Church Committees, by Mr. I. C. Singha, Head Master of Umritsur Main School; on Church Councils, by the Rev. Imad-ud-din; on Church Funds, by Mr. Rullia Ram, Pleader at Umritsur, and by Mr. Nobin Chunder Das, Master in the Umritsur Main School; on Native Pastorates, by Mr. Sher Singh, Munsif of Shakargarh, Gurdaspur District.

All these papers were read in Urdu, but an English translation of each (in several cases furnished by the writer) is printed in the Report, together with a summary of the discussion upon each subject; and we have been greatly struck with the thoroughly practical character of both papers and speeches. Several resolutions were agreed to by the Council. Most of these had reference to the internal affairs of the Native Church; but one is of general interest, and very significant:—

That, referring to the late troubles which have taken place in Ceylon, and considering the vast importance to the interests of true religion amongst us of the right appointment of an apostolic Bishop, who is now so greatly needed for the work of the Church of England in the Punjab, this Council make it a matter both of earnest prayer to God, and also of earnest entreaty to those by whom the appointment will be made, that some one may be set apart to be our Bishop, who will be a true Father to his people, and who, by the moderation of his views, will carry on successfully, with prudence and energy and love, the work which has been begun by the Church Missionary Society, and by many of the great and good men who have been our Rulers in the Punjab; and who will at the same time always entertain a friendly feeling towards our American brethren, and to those members of their Church, who are not of our own communion, but who have hitherto been always united with us in faith and hope and charity, as fellow-soldiers and servants of the Lord Jesus Christ.

Nor were resolutions the only result of the Council. Handsome gifts of money, and of land for Church endowment, were made to it by some of the members; and there were several offers of honorary personal service for special evangelistic work. Thus, Mr. Mya Das presented twenty-five acres of land at Ferozepore, for the support of a catechist; Messrs. Rullia Ram, Thomas Edwardes, Mya Das, and S. Mark, were accepted as honorary catechists; Messrs. Abdullah Athim and Sher Singh undertook to visit the higher classes of Natives and make known to them the Gospel. We are also glad to notice the appointment of an Editorial Board, consisting of the Revs. Daud Singh and Imad-ud-din, and Messrs. Abdullah Athim, Chandu Lall, Mya Das, Rullia Ram, Sher Singh, and Imam-ud-din, to "write for Christian newspapers, write or translate Christian books, and edit a monthly magazine for Native Christians"—the *Leisure Hour* and *Sunday at Home* being named as models.

The Punjab Native Church is not as yet strong in numbers; but the foregoing will show that it is strong in ability and spirit, and well deserves the sympathy and interest of Christians at home. May it indeed be strengthened with might by the Almighty Spirit!

Female Education in Tinnevely.

THE Annual Letter of the Rev. A. H. Lash, Principal of the Sarah Tucker Institution, presents some most encouraging facts in connexion with this sub-

ect, which we desire to lay before our readers. It will be remembered that this Institution, for training Native Christian Schoolmistresses for Tinnevely, was founded in 1858 as a memorial to the late Miss Sarah Tucker, so well known for her zealous efforts in the promotion of female education in the East, and for her interesting books on the Society's Missions. After three or four years' promising work it was closed for lack of labourers to carry it on; but it was reopened in 1868 by Mr. and Mrs. Lash, and under their fostering care it has become a powerful engine for good in Tinnevely. It is now not only an educational institution supplying the needs of the Native Christian community, but, by means of its system of affiliated branch schools for heathen (and especially high-caste) girls in the towns and villages of Tinnevely, a valuable missionary agency.

Important testimony has lately been borne to the importance of this work by Professor Monier Williams, in his letter on South India in the *Times* of June 11th. After expressing his conviction that the chief hope for the future of the country lies in "a complete reorganization of the social fabric, in a new ideal of womanhood, and an entire renovation of family life," he adds, "All honour to those noble-hearted missionaries who, like Dr. and Mrs. Sargent in Tinnevely, are seeking, by the establishment of female schools, to supply India with its most pressing need—good wives and mothers; or, like Mr. and Mrs. Lash, are training girls to act as high-class schoolmistresses, and sending them forth to form new centres of female education in various parts of Southern India."

Mr. Lash thus summarizes the results of the work of the Institution in training mistresses since 1868:—

During these 8½ years 250 girls have been admitted to the institution, 162 have left, 88 remain, including three employed as teachers. Of the 162 who have left us, 47 were removed by friends or left from other causes (such as incompetency) before their course was finished; of the remaining 115, 90 have been employed as teachers, five as Bible-women, and two in a medical capacity, principally in Tinnevely, but also in Ma-

dura, Ceylon, Madras, Tanjore, and the Mauritius. During this time 87 students have passed the Government examination for school-mistresses, and have obtained third-grade certificates. I think, therefore, it may be fairly said that the institution has fulfilled the expectations of its founders, and has done its work as a training-school for school-mistresses during these years.

Regarding the affiliated schools Mr. Lash's Report is highly encouraging:—

Branch Schools.—Our progress in this portion of our work has been remarkable, and very encouraging during the last eight months. I have mentioned in former reports that the district of Tinnevely was behind some portions of the Presidency, and especially of the town of Madras, in the matter of female education among the non-Christian high-castes. Our Mission-schools, and especially our girls' boarding-schools, had done a great and good work among the Christian female population; but the caste Hindu community had been entirely untouched and uninfluenced, and for several years after we came to Tinnevely there was not a single school attended by caste-girls attached to

either of the Missionary Societies in the Province.

Our first attempts to reach the caste-girls in towns by means of our students were not very successful; but, before we went to England, a beginning had been made, and schools had been opened (often after considerable opposition) in Palamcottah, Tinnevely, and several other important places, our trained mistresses had behaved well, and were gradually making their way, and obtaining the respect and confidence of their Hindu neighbours.

Our first caste-girls' school was opened in the town of Tinnevely in 1871, and before we left India in 1874 we had opened twelve schools of this

description; and of the 750 girls who attended our thirty-two branch schools, about one-half were non-Christian girls of the higher castes.

While we were in England, little was done in the way of extending the work; but the accompanying table will illustrate the great advance we have made during the eight months since our return:—

1874-75 ... 12 Schools, 365 Caste Girls.
1876 .. 22 " 828 " "

Total numbers are as follows:—

In 22 Town Schools for
Caste Girls . . . 828 girls
In 2 Palamcottah Schools
for Christian Girls . . 80 "
In 16 Village Schools—
Mixed Christian and
Heathen Girls . . . 322 "

In 40 Schools . . . Total 1230 "

It will be observed that the increase of more than 400 girls during the last eight months has been entirely in the large villages and towns, and among the higher castes. It also appears that, though the number of girls attending these town schools has more than doubled, the schools themselves have only risen from twelve to twenty-two. This is accounted for partly by the fact that the new schools are larger than the old, most of them containing from thirty-five to fifty girls, but also by the still more encouraging fact that the attendance at the old schools is considerably increased. Since our return, the liberality of our friends has enabled us to build several good school-rooms in places where the accommodation was poor and insufficient, and the immediate result has been an increase of numbers attending the old schools. In some cases the attendance has nearly doubled. This is, I think, a very conclusive proof that female education has become recognized and established in such places,

and that the teachers have gained the confidence of the people among whom they labour. The bulk of the children attending these schools are of the Vellala caste—a very numerous and respectable section of the Tinnevely community. The Brahmins have not yet sent their girls in large numbers, though there are pleasing indications of a change in their views also. I opened one school for Brahmins several months ago, and this week have opened a second.

The first school is in the town of Strivayundum, where I had so much difficulty some years ago in obtaining a school-room, and where the people were much opposed to female education.

There has been a fairly flourishing school in the town now for some years, and the schoolmistress gave so much satisfaction to the town people that, when some of the Brahmins decided to have *their* girls also educated, they requested that I would send the old school teacher to commence their school. The prime mover in this case was the principal official in the town, a Brahmin and F.A. of the Madras University. There are now thirty-two Brahmin girls in this school.

The second Brahmin school is opened at the request of some of the leading Brahmins in the neighbourhood of Palamcottah. One of these—a pleader in the Court—has lent me a portion of his house in which to commence the school, and is doing all he can to promote it.

The other day I opened a school-house, which I built at the expense of about Rs. 600, in Palamcottah, to accommodate our largest branch school—about seventy girls—and on that occasion a Brahmin, responding to my invitation, spoke warmly in favour of female education. There are many thousands of Brahmins in the Tinnevely district, and these illustrations will show the changed attitude they are assuming with regard to female education.

Under the circumstances thus detailed, it becomes of the greatest importance that the Native teachers should be really devoted and consistent Christian women. The influence of such women, both upon their heathen sisters and upon the girls they will teach—who will be the mothers of the next generation—cannot possibly be over-estimated. It is a matter for unfeigned satisfaction that we have Mr. and Mrs. Lash, and their excellent assistant Miss Buée, at the head of an Institution which occupies such a position in Tinnevely. And the following extract from the Report, which gives a specimen of the

Christian character of the young mistresses, will be read with much thankfulness:—

One of our favourite old pupils died this year; she was also a Mengnanapuram boarding-school girl, and was for some time one of the head girls in the institution. She was remarkable for her amiability and intelligence, and was much liked by all. She remained under our care until we left India in 1874; and on our return we received a most affectionate joint letter from her and her sister (also an old pupil). The following is an extract from a short account I have received of her last days:—

“Elizabeth left the Sarah Tucker Institution in February, 1874, and was married the following month to a school-master employed in the Mengnanapuram district. She there had charge of a girls' school in her village, at which forty children attended, and she prepared some of them for the fourth (or highest) standard. She also conducted a Sunday class for women, and the pastor of the village testifies that she taught them well, and set them a good example.

“After the birth of her baby in August she became very ill, and it was soon plain that she could not recover. When too weak to read her Bible she constantly repeated texts. As her end approached she called her mother, and told her not to weep, for she was going to leave the world, and her sufferings would soon be over. She sent for her father, and said to him, ‘I see God the Father on His throne, Christ Jesus kneeling at His right hand and praying,

and the Holy Spirit standing by to intercede for me.’ After pausing a little while she continued, ‘Father, the Lord is good. I am going to the Lord; He is calling me. The Lord is good. Is it not so? He is very good. He does everything for our good.’ Her mother then asked her something about her infant, to which she replied, ‘I prayed to God to give me a child that I might not be a barren woman, and He gave me a child, and He will take care of it.’ After this she called her parents and friends, and bade them farewell, and gave them good counsel.

“On Sunday morning she called her sister, and said to her, ‘Write to our master (Mr. Lash), and give him my salaam.’ Though she was very weak and wasted on this her last day on earth, there was an expression of great happiness on her face. She listened with much attention to the prayer offered for her at noon, and in the evening she suddenly exclaimed, ‘Lo, the Lord Jesus is calling me!’ Then she turned her face to the wall, raised her clasped hands three times, and whispered to herself. Her mother asked her what she was saying, and she said, ‘Stay, mother! Lo, Christ is calling me! It is done: I am going to Him.’

“These were her last words: in a few minutes she ceased to breathe. Truly, ‘Blessed are the dead which die in the Lord.’ She was only eighteen years of age.”

Metlakahltla.

MR. DUNCAN'S Annual Letter has been received, but contains little beyond a generally encouraging account of the progress of his Mission in both things secular and things sacred. The very pleasant account of Metlakahltla which is subjoined has been received from Mr. Henry Schutt, who went out last year to take charge of the schools and release Mr. Collison for the new Mission to the Hydahs. Evidently there is a most inviting work before the Rev. A. J. Hall, whose appointment to Metlakahltla is mentioned on another page:—

My first impressions of Metlakahltla were very good ones. Upon landing, on the morning of October 16, we were met by Mr. Duncan and Mr. and Mrs. Collison, who warmly welcomed us. A great many Indians also were waiting

to greet us, which they did very cordially; and, to my great surprise, many of them did so in very fair English. We were soon settled down in our new home, which consists of a really very good house, with large and airy furnished

rooms. The view from the house is a very pleasant one, being over the village on one side, and over the sea on another. On the Wednesday evening I attended Divine Service in the school-room—a new and very commodious structure. Over 300 Indians were present, the men taking one side of the room, and the women the other. This is an arrangement of their own following. They were all present before the commencement of service, and were very attentive. They sang with great feeling, and in a manner that would have done credit to any English congregation, the hymn, “Safe in the arms of Jesus.”

On Sunday I attended service in the church—a remarkably large building, and not yet quite finished. It is the largest church in British Columbia, and is capable of seating 1200 people. The church was almost full of Indians, all clean and tidy, and many of them well dressed. As in the school-room, there were no late comers. They are remarkably attentive and devout in church, no such thing as a head turned being seen. The singing was very hearty, hymns being sung both in English and in the Native tongue.

A very marked and interesting feature of the mission is the Sunday-school. In the morning, at the ringing of a bell, the children and young people assemble—the girls in the school and the boys in the market-hall. Mr. Duncan and myself attend to open the schools, after which the teaching is carried on entirely by Natives, who have been prepared for the work the evening before. Immediately after morning service the men assemble in the market-hall, the married women in the school, and the old women in the church, when Sunday-school again is held for an hour, and, as before, under Native teachers. The zeal and earnestness which the people show in their attendance at Sunday-school is most praiseworthy, and such as is rarely seen at home.

Two weeks after our arrival, brother Collison left Metlakahltla to commence mission work among the Hydahs in Queen Charlotte's Island. On the following Monday I opened the day-school, having for my assistant a Native girl named Sarah Legaic. The morning was very wet, yet nearly 100 children assembled. This number has since increased to nearly 200. The children are

very fond of singing, so are also the young women and men. Two of the latter have harmoniums in their houses, for which they paid seventy dollars each. These they are learning to play. During the winter we have had regular singing practices in the mission-house, and now the young people can sing a considerable number of Sankey's hymns, which they like very much. Some of them have been translated into the Native tongue by Mr. Duncan.

Christmas was a very happy and festive season with us, and the weather was fine and warm. In the early morning, upwards of forty men and boys went round the village, singing hymns and carols. I accompanied them with the harmonium. As an evidence of the interest taken in this by the people, I noticed that every house was illuminated. At eleven o'clock, service was held in the church, which was crowded by clean and well-dressed Indians, in holiday attire. After service, all the Indians came to the mission-house to shake hands with us and wish us a “Happy Christmas.” This hand-shaking was a tremendous affair, for it was not a cold, formal touch, but a good, hearty shake. After some 500 had passed through the house, my little girls could hold out no longer. There were still some 400 more to shake hands with, and we did not get through till nearly three o'clock. Every one was in the best of humour.

During Christmas week many little feasts were given in the Indian houses. Some of these I attended, and met with the greatest courtesy.

On New Year's Eve we had a “Watch Service” in church, which was well attended. The service was very impressive. In the morning the great event of the year at Metlakahltla took place. This was the formal reception into the community of all new comers during the past year. All the men assembled in the market-hall. They were divided into ten companies, each distinguished by the colour of a rosette which the members wore. They were arranged down each side of the room, while in the centre, on cross benches, were the new settlers about to be admitted. Just previous to the assembling, the constables paraded the village. They were in uniform, with muskets, and were preceded by drum and fife. After the roll had been called, speeches were made by

the chiefs and head men. The new comers also spoke, telling the assembly what reasons had induced them to come, and also how happy they would be to join the village. After this they were drafted off into the several companies they had elected to join. After leaving the market-hall, all the men assembled

in a circle in front of the church, while the women and children all crowded round. The village song was then sung, followed by the singing of "God save the Queen." Then came the firing of the big guns, and three hearty cheers, and the proceedings of a very interesting day closed.

The Rev. Ruttonji Nowroji's Work at Aurungabad.

At a time when the lack of fruit in the long cultivated field of Western India has been engaging the serious attention of the Committee, the following Report of the Rev. Ruttonji Nowroji, Native pastor at Aurungabad, will be read with special satisfaction:—

The pastoral and missionary work of the Aurungabad Mission has been continued, as before, without interruption. While the scattered Christians had the means of grace brought within their reach, the heathens have not been neglected. I have visited several new towns and villages in this district, and I am happy to say that our visits have been appreciated by the people. To many, our message was wholly new. For the first time in their life they were told that there was One Supreme Being of infinite love and compassion, who had sent His only begotten Son to save this apostate world of ours. Others had some idea of our religion, having either read in Christian books, or heard from those who came in contact with Christian preachers. During our stay at Pyton, where we were joined by a number of Christians, both from Jalna and Ahmednagar, we preached to upwards of 5000 pilgrims, who heard us, day after day, with increasing attention and pleasure. We have experienced little or no active opposition from the people at large; but the bigoted portion of the Brahmin and Mohammedan community, in spite of our efforts to impress upon them our good-will, look upon our preaching as destined to bring, in time, their popular idolatry and superstition into contempt, and are, therefore, not backward in showing their ill-will and contempt of us. To mention one instance—a young Mohammedan trooper, appointed to keep peace in the great fair, was so enraged at our preaching, which he attended daily, that he came upon me with sword in hand, looking "exceeding fierce," and challenging

religious discussion. Without the least manifestation of uneasiness or agitation, I calmly desired him to come to me on the next day. Contrary to all expectation, the man retired, and called early on the following day, and from that time he became one of my most attentive hearers. At parting he besought me, with tears in his eyes, to forgive his rudeness and violence, acknowledging his ignorance of our Scriptures, and expressing his astonishment that the Christians possessed so much fair argument on their side, besides patience and forbearance, which he did not himself possess.

There is an indication of an awakening amongst the Mangs. Upwards of fifty, living in two or three villages, have given in their names as candidates for baptism. They are all under instruction. I have already baptized three of them, but the others are lacking moral courage. I hope, however, that most, if not all, of them will join us in time. It must be borne in mind that it is not only the higher classes that have to make sacrifices; the lower ones have likewise to make sacrifices when they come to make a public profession of Christianity.

Among my inquirers there is a young man, of Maratha caste, who has greatly cheered me. About two years ago I gave him, at his urgent request, a Marathi Bible, and lost sight of him altogether until very recently, when he called on me. Unassisted and untaught, except by the Spirit of God, he has attentively and repeatedly perused the sacred volume, and has thereby acquired extensive knowledge of God's will re-

vealed therein. I was surprised at the pains he had taken in making a sort of concordance for his own use; and such is his love for God's Word that he is constantly quoting suitable texts in his conversation. He lives in a town forty miles from Aurungabad, where he is employed by the landlord of the village as schoolmaster. I have visited him there, and was glad to find that he had drawn two men, likeminded with himself, who meet daily for the reading of the Bible. I have not pressed upon him the subject of baptism, because I perceived that as the truth was so powerfully influencing his mind and heart, he would, of his own accord, ask, like the Ethiopian nobleman, "What doth hinder me to be baptized?" And my expectation has already been realized. In the last letter which I have just received, he tells me that since I gave him the Word of God which has shown him the way of life, I should baptize him "in the name of Jesus Christ for the remission of sins." He has wife, friends, a good employment, but he is willing to forsake all.

Mention was made some three years ago of an agent of the Society in connexion with this mission, who was dismissed for misconduct. His was a sad case. At first he joined the Romanists for pecuniary gain, and subsequently he went over to heathenism to get a wife. But we never ceased feeling deeply, and praying earnestly, for the man; and the Lord has both heard and answered our prayers. He has confessed his sin, and expressed his deep sorrow before the whole congregation; and I have received him back into the Church.

The Mohammedans, as a body, are

very inaccessible to Christian preachers. As is the case everywhere, they stumble at the divinity of our blessed Lord, and in fact they fiercely reject the doctrine of the glorious Trinity. I encourage them to visit me at my house; and often two or three come together for religious conversation. I find that a quiet conversation with one, and that to the point, is as good, and in most cases better than speaking to a number of them; for these individual visitors, after hearing all that we say, repeat the same to their friends and acquaintances. There was a Moonshee in this camp, in the employ of the cantonment magistrate, who was in the habit of visiting me almost daily for the space of three years. At first he would oppose most bitterly—taking particular pleasure in putting a Christian man's patience to the test. Often would he wake me out of bed in order to know whether I would be put out, and forbid his coming. He understood Marathi sufficiently to follow our evening service; and although he did not, he said, believe in all that we did, he always joined us in our prayers. He has been transferred to another station; and I offered him a copy of the Hindustani New Testament, as a parting gift, which, to my great surprise, he declined to accept. I feared he did this to avoid raising unnecessary suspicions of his people. His letters to me are full of grateful acknowledgments, and the following extract speaks for itself:—"You must think of me a poor sinner in your prayers. I purchased the New Testament, in Urdu, from a catechist who brought round Bibles and New Testaments for sale, and have profited by reading it."

The Day of Intercession, 1877.

THE Archbishops of Canterbury and York have again recommended the observance of the 30th of November, St. Andrew's Day, as the Day of Intercession for Foreign Missions for the present year; and the Committee of the Church Missionary Society have accordingly resolved that they cannot do otherwise than respond with all readiness to the invitation, realizing as much as ever that the more prayer the more blessing.

Whatever may be felt at home about this annual Day of Prayer, there is no question that it is increasingly valued in the mission fields themselves, and that its recurrence is in many parts of the world more and more regarded as an occasion of blessing. The evidence on which this remark is based we hope, before Nov. 30th comes round, to lay before our readers. It is in many ways deeply interesting.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, May 8th.—Reference having been made to the Minutes of the Committee of April 9th, 1877, respecting the proposed return of the Rev. W. T. Storrs to the Santal Mission, the Secretaries stated that they had had an interview with him, and that he was prepared to go out for eighteen months from October next, if the Committee were willing to send him out for that limited period. The Committee thankfully accepted the proposal.

The Rev. F. Bower, who had proceeded to the Travancore Mission in 1866, having returned on medical certificate, had an interview with the Committee, and gave very encouraging information with regard to the work in Trichur, with which he had been especially identified. He drew especial attention to a recent remarkable conversion of an influential Brahmin, the result of patient study for several years of the Word of God. Mr. Bower also pleaded strongly for European Missionaries for the Travancore Mission, and was assured by the Committee of their earnest desire to help forward the work in a field which God seemed to be so signally blessing.

General Committee, May 14th.—The Secretaries stated that Bishop Perry had published a Review of Mr. Moberly's pamphlet on the Ceylon controversy, and had kindly placed 100 copies at the disposal of the Committee. The thanks of the Committee were directed to be given to the Bishop.

Committee of Correspondence, May 14th.—A letter was read from Mrs. Beuttler, dated Creed Rectory, Cornwall, May 11th, 1877, announcing the unexpected peaceful death of her husband, the Rev. J. G. Beuttler, formerly a Missionary of the Society in Travancore.

The Secretary of the Hudson's Bay Company having stated in a letter that the Company were willing to convey freight free to Moose Factory the iron church intended for the Esquimaux at Little Whale River, the thanks of the Committee were directed to be given to the Hudson's Bay Company for this fresh evidence of their interest in the Society's work.

The Rev. H. Baker, from Travancore, was welcomed by the Committee, and gave much valuable information with regard to the Society's work in Travancore and Cochin, especially on the attitude taken up at present in respect to religious reform by influential Catanars and laymen of the Syrian Church, which promised well for the interests of the Lord's kingdom.

The Rev. J. Erhardt, who joined the East Africa Mission in 1848, and was associated with Mr. Rebmann in the authorship of the sketch map which led to the discoveries in East Africa, and was afterwards transferred to the North India Mission, having returned on sick leave, was also welcomed by the Committee. Mr. Erhardt has had charge of the Orphanage and mission work at Secundra near Agra. Mr. Erhardt gave details of the work of evangelization amongst the village population, and expressed his view of the importance of a still further extension of it.

The Rev. A. Menzies, being in attendance on his return from the Sherbro Mission, stated that he had been obliged to succumb at last to repeated attacks of fever; that he had left his post with the deepest regret, but that there appeared to be no alternative. He stated that there were four small congregations connected with the Mission, consisting mainly of emigrants from Sierra Leone; and, further, that while there was a wide field for itineration up the rivers, there was unwillingness on the part of the Natives to allow a Church teacher to reside amongst them, chiefly due to Mohammedan influence.

Committee of Correspondence, May 22nd.—The Ven. Archdeacon Hunter presented copies of the complete Book of Common Prayer and a hymn-book in the Cree language, prepared by himself and Mrs. Hunter, and published by the Society for Promoting Christian Knowledge.

Committee of Correspondence, May 29th.—The Committee took leave of the Rev. A. J. Hall proceeding to join the Metlahkatlah Mission. The Instructions of the Committee were delivered by the Honorary Clerical Secretary, which having been acknowledged by Mr. Hall, he was addressed by Bishop Perry, and then commended in prayer to the favour and protection of Almighty God by the Rev. E. Auriol.

Committee of Correspondence, June 5th.—Presented and read Resolutions passed at a Meeting of the Committee of the Nottingham and Notts Auxiliary, May 28th, 1877, and of the Derby and South Derbyshire Association, May 13th, 1877, expressing hearty sympathy with the Committee in the difficulties which had recently arisen in Ceylon, cordial approval of the Resolutions adopted October 26th, 1876, and prayerful confidence that the Committee would be enabled to maintain the principles by which their action had been hitherto guided. The warm thanks of the Committee were directed to be forwarded to the above Associations for their sympathy and approval.

After special prayer for Divine guidance, led by Bishop Perry, the Committee proceeded to consider the location of Missionaries, and having reviewed those portions of the Mission-field which appeared to stand most in need of reinforcement, and after much consideration, the following locations were made:—The Rev. C. Baker (of St. Bee's College) to Port Lokkoh; the Rev. A. Bailey (Church Missionary College) to assist the Rev. R. Clark at Amritsar; the Rev. W. Baumann (C.M. College) to return to the North-West Provinces of India; Mr. C. P. C. Nugent (of St. John's Divinity Hall, Highbury) to the Travancore Mission; Mr. A. F. Painter (Church Missionary College) to the Yoruba Mission; Mr. H. D. Williamson (of Corpus Christi College, Cambridge) to Jubbulpur, with a view to assist the Rev. E. Champion in extending Mission work among the Gonds; Mr. J. Tunbridge (Church Missionary College) to the Santal Mission; and Mr. J. Field (Church Missionary College) to the Yoruba Mission, taking temporary charge of the Female Institution at Lagos.* The foregoing locations were made conditional upon its appearing to the Committee to be practicable to carry them out after the Report of the Sub-Committee appointed to consider the financial position of the Society had been received.

Mr. R. J. Bell—who had joined the Society in India in 1860, and had been connected first with the educational work of St. John's College, Agra, and more recently with the Cathedral Mission College, Calcutta—having returned home on sick-leave, was introduced to the Committee, and conversation was held with him, chiefly on the subject of the Cathedral Mission College. Mr. Bell spoke in terms of encouragement of the present position of the College, in which there are now ninety-three undergraduates of the Calcutta University, seven of them being Christians. He also spoke of the great encouragement which a teacher had in the marked difference which was constantly manifested, in regard to knowledge of and a respectful attention to the sacred things of revealed religion, between students on their first entering the College and the same students after even one year's attendance on its classes. He was fully of opinion that the College was doing a great work in pressing the claims of Christ on the educated young men of Calcutta.

* Two of these locations have been altered by a subsequent minute. See p. 434.

Contribution List.

In the following list of receipts from May 11th to June 9th, 1877, are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Clophill.....	21	6	2
Berkshire: Reading.....	181	2	8
Cambridgeshire: Bartlow.....	4	8	5
Cheshire: Timperley.....	21	0	0
Cornwall: Philleigh.....	2	8	6
Redruth.....	13	0	0
St. Just in Roseland Church and St. Mawes Chapel.....	4	0	0
St. Paul.....	4	9	8
Devonshire: Devon and Exeter.....	50	0	0
Dorsetshire: Blandford, &c.....	18	0	2
Compton Abbas.....	13	13	11
Durham.....	500	0	0
Essex: Colchester and East Essex.....	150	0	0
Gloucestershire: Bourton-on-the-Water.....	7	1	3
Cheltenham.....	370	0	0
Marston Sicca.....	11	12	10
Hampshire: Blendworth.....	16	10	0
Emsworth.....	60	0	0
Stoughton.....	5	0	0
Ile of Wight: Carisbrooke.....	20	0	0
Shanklin.....	13	13	8
Channel Islands: Guernsey.....	60	0	0
Hertfordshire: Watford: St. Andrew's.....	24	1	10
Kent: Beckenham: St. Mary's, Shortlands.....	21	4	11
St. Paul's.....	32	17	10
Belvedere Ladies.....	23	2	2
Blackheath.....	25	0	0
Folkstone.....	65	0	0
Greenwich: Parish Church and St. Mary's.....	12	2	0
Milton-next-Sittingbourne.....	7	7	0
Tunbridge Wells, &c.....	450	0	0
Lancashire: Liverpool, &c.....	500	0	0
Burnley: St. Paul's Church.....	7	2	7
Liverpool: St. Mary Magdalene Church.....	23	5	0
Lincolnshire: Alford.....	47	7	0
Cadney.....	2	5	6
Goxhill.....	10	0	0
Middlesex: City of London: Allhallows the Great and Less (two Friends).....	11	0	0
Hampstead.....	14	19	10
Haverstock Hill: St. Andrew's.....	2	1	0
Hillingdon: St. John the Baptist.....	11	6	9
Kilburn: Holy Trinity.....	16	0	0
Knightsbridge: All Saints.....	66	5	2
St. Marylebone: St. Mary's and Queen's Chapel.....	52	15	11
St. Pancras.....	15	8	2
Pimlico: St. Michael's.....	152	11	0
St. Stephen's, Portland Town.....	15	14	4
Westminster: Christ Church.....	42	11	6
Monmouthshire: Blaenavon.....	6	2	0
Northamptonshire: Sudborough.....	2	15	0
Northumberland: Lindisfarne.....	1	2	6
Oxfordshire: Ambrosden.....	9	14	0
Banbury and North Oxfordshire.....	3	3	0
Shropshire: Smethecott.....	3	6	5
Somersetshire: Martock.....	11	0	0
Staffordshire: Barton-under-Needwood.....	12	5	2
Burt-on-Trent.....	37	4	1
Kingswinford.....	10	0	0
Kiuser.....	6	8	9
Lichfield.....	11	19	3
Norbury.....	4	0	3
Suffolk: Falkenham.....	2	2	3
Occold.....	2	1	6
Surrey: Bermondsey: St. James.....	23	8	11
Brixton Hill: St. Saviour's.....	12	10	6
Carshalton.....	2	8	8

Dorking: Mickleham.....	13	14	9
New Malden.....	10	0	0
Merton.....	23	5	10
Richmond: St. John's.....	20	9	8
Rotherhithe: Christ Church.....	4	5	0
Streatham: Christ Church.....	25	7	11
Streatham Common: Immanuel Church.....	58	16	9
Wimbledon.....	37	18	11
Sussex: Lower Beeding.....	6	0	0
Colgate: St. Saviour's.....	4	7	0
Iping.....	7	7	0
Warwickshire: Coleshill.....	96	3	4
Leamington.....	40	0	0
Weddington.....	2	15	9
Westmoreland: Kendal.....	50	0	0
Wiltshire: Winsley.....	10	10	0
Worcestershire: Lower Sapey.....	2	13	0
Yorkshire: Brafferton.....	25	9	0
Brandsby.....	11	10	10
Dewsbury: St. Mark's.....	18	12	8
Doncaster.....	60	0	0
Hanging Heaton.....	16	7	5
Ripley.....	63	5	6
Ripon.....	25	0	0
Skipton Bridge.....	1	2	5

ASSOCIATIONS IN WALES.

Cardiff: Llandilo.....	25	1	8
Glamorganshire: Swansea: Christ Church, St. Helen's.....	1	8	5
Pembrokeshire: Narberth.....	9	4	8

IRELAND.

Hibernian Auxiliary.....	1100	0	0
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BENEFACTIONS.

A Friend to the Cause.....	13	3	6
Allison, T. F., Esq., The Hill, Louth.....	100	0	0
Anonymous, by Rev. T. T. Perowne.....	5	0	0
Anonymous Thankoffering, Ps. cxv. 1.....	10	0	0
Biscoe, T. P. B., Esq., Kingillie, Inverness (for India).....	10	0	0
Borradaile, T. H., Esq.....	5	0	0
Burgess, Miss Sarah, 2, Clifton Park Road, Clifton.....	5	0	0
By request of the late Thomas Jones, Esq., of Clifton Terrace, Waterloo Road, Burslem, by Mrs. S. Jones.....	50	0	0
C. A. R. B., by Rev. Henry Wright.....	5	0	0
Carter, Mrs., The Elms, Old Windsor, Berkshire.....	5	0	0
Cox, Miss J., 4, Upper Park Place.....	5	0	0
Cox, Miss L., Richmond.....	5	0	0
E. C. E.....	5	0	0
E. H.....	500	0	0
E. X. A., by Miss Pester.....	5	0	0
France-Hayhurst, Rev. Thos., Davenham Rectory, Northwich.....	250	0	0
"From Readers of the Christian, by Messrs. Morgan and Scott".....	5	0	0
Grane, W. J., Esq., 23, Bedford Row, W.C.....	60	0	0
Guise, Henry John Wright, Esq., 30, Upper Berkeley St., Portman Square.....	50	0	0
H. H.....	5	0	0
Holmes, Rev. E. W., West Caister, Great Yarmouth.....	5	0	0
Horsfall, T. B., Esq., Bellamoor, near Rugeley.....	150	0	0
H. S. E. (for Crylon).....	5	0	0
Hubbard, W. E., Esq., Leonardslee, Hordsham.....	500	0	0
In Mem. F. B. S.....	13	9	1

Loft, Miss E., 3, Castle Place, Hastings..	5	0	0
"Matthew iv. 4."	70	0	0
Maxwell, Rev. E., High Roding Rectory, Dunmow.....	50	0	0
May 31, Rev. W. W. Robinson, M.A., part of a Thankoffering for having lived to celebrate their "Golden Wed- ding".....	10	10	0
M. L. P.....	20	0	0
Perry, Rt. Rev. Bishop.....	10	10	0
Radley, Mrs., Herne Lodge, Tunb. Wells.....	100	0	0
Richardson, Mrs. Christopher, St. Hilda's Terrace, Whitby.....	20	0	0
Ripley, Mrs., Norwich.....	100	0	0
Smith, Rev. R. Snowdon, Rectory, North- wold.....	5	5	0
"Thankoffering from Berkshire".....	50	0	0
Tompson, Mrs. James, Iver House, near Uxbridge.....	500	0	0
Wright, F., Esq., by Rev. Hy. Wright.....	100	0	0
W. T.....	25	0	0

COLLECTIONS.

Clerkenwell: Martyrs' Memorial Sun- day-school, by Rev. B. O. Sharp.....	1	2	0
Freshford Sunday-school, Somerset (for C.M.S. Schools at Nazareth), by Rev. T. Whitehouse.....	1	0	0
L. S. and Friends, West Clandon.....	1	0	0
Middlesborough: St. Hilda's Schools, by Mr. G. Medcraft.....	1	11	0
Missionary Basket and Box, by H. D.....	11	10	6
Proceeds of the Sale of "Our Fuchsia" by his Young Friends, per Mr. J. B. Read.....	2	1	6
St. Bartholomew's Sunday-school, Gray's Inn Road, by Rev. R. J. Bird.....	15	6	
St. Mary's Sunday-school, Paddington, by Miss Bragg.....	10	1	

LEGACIES.

Basnett, late Miss, of Whaley House: Exor. and Extrix., E. Broughall, Esq., and Miss S. E. Basnett.....	19	19	0
Dewing, late Richard, Esq., of Car- brooke, Norfolk: Exor., Edward May Dewing, Esq., by Messrs. Grigson and Robinson.....	100	0	0
Mills, late Robt., Esq., of Harlow, Essex: Exors., Peter Mills, Jos. Kemaley, and Thos. Mills, Esqrs. (50l. less duty), by Mr. James Allsup.....	45	0	0
Pratt, late Mrs. Susannah, of Hagley, Worcester. by Messrs. Day, Ivens, and Morton.....	19	19	0
Rhodes, late Thos., Esq., of Gressborough (50l. less duty): Exors., Richard Mas- sey, Jno. Goldthorpe, and A. W. Spal- ton, Esqrs., by S.P. Somerville, Esq.,...	45	0	0
Sayer, late George, Esq., of Sleagill,			

Westmoreland: Exors., Rev. Jos. Knight and Mr. Thomas Geldart.....	5	0	0
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FOREIGN CONTRIBUTIONS.

Anstralia: Victoria.....	1	3	0
Cape of Good Hope: Mowbray.....	9	17	8
Italy: Florence.....	9	15	0
New Zealand: Auckland: St. Mary's.....	18	6	8
West Indies: Jamaica: Kingston.....	40	0	1
St. James, Montego Bay.....	3	0	0

EAST AFRICA FUND.

Kennaway, Sir J. H., Bart., 19, Oxford Square, W.....	25	0	0
Treacher, Henry, Esq., Nansough, La- dock, Cornwall.....	5	0	0

NIGER STEAMER FUND.

Allison, T. F., Esq., The Hill, Louth.....	60	0	0
Bevan, C. J., Esq.....	100	0	0
Brighton: St. Mark's (J. Deverell, Esq., 10l., and Miss Douglas, 2l. 2s.).....	13	2	0
Cahill, Miss, Avenue House, Richmond, S.W.....	5	0	0
Carshalton Public Hall, Collected May 27 Channer, Miss S., Dencliff House, Ash- ford, Staines.....	6	1	0
Cox, Rev. Thos., Aldringham, Sarmund- ham, Suffolk.....	5	0	0
E. R. P. G.....	25	0	0
Fulham: St. Mary's Church Collection...	5	0	0
Garfit, Miss E. B., per Right Rev. Bishop Crowther.....	23	10	0
Green, Miss, per Rev. Dr. Hunter, 23, St. Petersburgh Place, W.....	20	0	0
Lea, Rev. George, Calthorpe Road, Edg- baston.....	60	0	0
Martin, John, Esq.....	5	0	0
Morris, Mrs., Friern Barnet.....	10	0	0
Newell, Rev. F., Chiselborough Rectory, Ilminster.....	5	0	0
Russell, Rev. Lord Wriothesley, The Cloisters, Windsor Castle.....	5	0	0
Salisbury Cathedral Collection.....	10	10	0
Toomer, Misses, 3, Anglesey Place, Southampton.....	11	15	1
Treacher, Henry, Esq., Nansough, La- dock, Cornwall.....	10	0	0

PUNJIAUB GIRLS' SCHOOL.

Mills, Mr. and Mrs. Arthur, per P. V. Smith, Esq.....	10	10	0
Wright, Rev. Henry.....	100	0	0

TAUPO INDUSTRIAL SCHOOL.

Heywood, Charles J., Esq., per Rev. William Joseph Smith.....	10	0	0
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VICTORIA NYANZA FUND.

Treacher, Henry, Esq., Nansough, La- dock, Cornwall.....	5	0	0
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The Secretaries thankfully acknowledge the receipt of—

Parcels of Clothing for the N. W. America Mission, from Rev. R. Phayre, West Raynham; Mrs. Isaac, Dewsbury; Ladies' Working Party, Bowden, per Miss Joynson; Mrs. Morris, Friern Barnet; Miss Cox, Babbicombe, Torquay; Mrs. Henly, Calne (2); Mr. Fookes, Tavistock Crescent. For Lagos, from Mrs. Battersby, Keswick. For Sharanpur, from Mrs. Brewin, Starcross, S. Devon; and Miss Fyfe, Holloway.

NOTICE RESPECTING PARCELS OF WORK, &c., FOR THE MISSIONS.—It is particularly requested that all friends forwarding Parcels of Work, Books, or other articles to the Missionaries of the Society through the C.M. House, will send to the Lay Secretary a detailed list (in duplicate) of the contents of such parcels, with the *intrinsic value of each article distinctly shown*.

This is necessary in order to allow of the goods being cleared without difficulty through the Customs offices abroad, and to ensure the Society against loss by the declared value being placed at too high a rate by the Society's agents at the port of clearing.

All goods received for the N. W. America Mission have been sent out; no further shipment can be made this year.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE
CHURCH MISSIONARY INTELLIGENCER
AND RECORD.

ON THE RESOLUTIONS OF THE INDIAN BISHOPS.



SOME months have elapsed since we have placed before our readers any account of the deplorable troubles which have agitated our Ceylon Mission. Although there seemed little hope that the Bishop of Colombo would recede from the unfortunate position which he had taken up, it was calculated to promote good understanding if the negotiations could, so far as the Society was concerned, be privately conducted by its responsible officials. There was also an anticipation, which has apparently not been realized, that the more mature experience of the new Bishop of Calcutta might have suggested some settlement which the Society could have accepted of the difficulties that have arisen. It was hoped that, if not the authority, yet the counsel of the Metropolitan of India would have induced his more youthful suffragan, without any compromise of the dignity of the latter, to have yielded untenable claims, and to have desisted from pretensions which have never been urged by Bishops of the Church of England at home, or, except in some few painfully notorious cases, by Bishops of the Church of England abroad. While any such hopes or anticipations could be entertained, we have abstained from importing controversy into our pages, even at the risk of withholding information as to the progress of events, and so far disappointing the natural anxiety of friends.*

It is, however, now evident that the Church Missionary Society has not merely to encounter the hostile action of an individual prelate, which may have been exercised in a manner which his own friends have openly regretted, and would fain bury in oblivion. There is now before the Society, and, we may add, before the Church of England, a much larger issue to be dealt with. A distinct effort is now made to urge that, whatever may have been the immediate *casus belli* in Ceylon, it was a very subordinate matter, and that attention should be diverted from it to the contemplation of an extensive ecclesiastical policy. We cannot admit that the action of Bishop Copleston in summarily revoking the licences of eleven missionaries ought to be lost sight of. The truth of the saying, *Ex ungue leonem*, here holds good. The action is the practical outcome of the theory. Admit the theory, similar action may follow at any time. For the present, however, it may be put aside, and the principles leading to the result as embodied in the "Resolutions" may be discussed on their own merits.

* See Postscript on p. 463.

The prologue has been listened to: attention has to be fixed upon the play.*

It is due to the Bishops that they should speak for themselves, and we therefore give place and precedence to their Resolutions:—

Resolutions passed at the Conference of the Bishops of the Province of India and Ceylon, held at the Palace, Calcutta, on the 8th day of March, 1877, adjourned from the 7th day of March, 1877.

THE RELATION OF MISSIONARY SOCIETIES TO DIOCESAN ORGANIZATION.

Unanimously resolved:—

I. "We, the Metropolitan and Suffragan Bishops of the Province, desire to record our high appreciation of the work done on behalf of the Church of England by the great Missionary Societies which have voluntarily laboured in her name. In view, however, of the revival and extension of the corporate work of the Church, we feel the necessity of considering and more accurately defining the relation of those Societies to Diocesan organization."

II. "We further consider that the question of the conditions under which Lay Agents are to be employed in the Church is one which demands the serious attention of the Church at large."

III. "Pending the full consideration of these important subjects, we resolve,—

(1) "That the Bishop of every Diocese is in the last resort responsible for all teaching given and all work done within his Diocese in the name and under the authority of the Church.

(2) "That, in accordance with this principle, every appointment to the discharge of spiritual functions in the Church ought to be made with due recognition of the ultimate right of the Bishop to be consulted on such appointment, and to exercise a veto upon the same.

(3) "That it follows from the same principle that like recognition ought to be accorded to the ultimate right of the Bishop to be consulted with regard to any change in the management, order of service, or place of worship, of any congregation."

IV. "We severally undertake to bring the whole matter before our respective Dioceses, and, through the Metropolitan, to forward a copy of these Resolutions to the Metropolitans of the other Provinces of the Anglican Communion, with an expression of our hope that they will lay the same before their Suffragans, and obtain from them the opinion of their respective Dioceses upon the subjects referred to."

V. "We further resolve to meet, at such time and place as may be settled by the Metropolitan, to consider the replies which may have been received, and to take steps for ultimately bringing the whole subject before the proposed Pan-Anglican Synod."

* How deliberate and premeditated these occurrences in Ceylon have been is substantially admitted in the conclusion of Mr. Moberly's pamphlet. He there states that "the history of what has now happened in Ceylon is but the preliminary to the real question and its real interest." Again, he says the settlement of Church organization "has been raised in Colombo—not, as I believe, that it may be settled in Colombo alone—possibly not that it may be settled quite immediately at all; but that it may be settled, I believe, by and for the whole English Church—and not many years hence—and finally. It has been raised by the Bishop of Colombo's action, because the necessity of action forced itself on him; and it is probable that it has been raised in the only way in which he could possibly have raised it as a question before the whole Church." We have no doubt that Mr. Moberly is well informed; he carries us with him in explaining that his friend's action was part of a preconceived policy, contemplating distinctly the results which have followed in due course. The Resolutions of the Indian Bishops, the reference to the Pan-Anglican Assembly—possibly the Pan-Anglican Assembly itself—the general scope and bearing of these Episcopal claims upon "the whole English Church"—are all identified with the policy of those concerned in this unwonted and untoward conflict.

CONSECRATION OF CHURCHES.

At the adjourned Conference, held on Monday, March 12th, it was resolved:—

I. "That the idea of consecration implying that the person or thing consecrated is thenceforth wholly and permanently given up and dedicated for ever to sacred purposes, no building can be in the proper sense of the term consecrated unless the site and the building are, at the time of consecration, legally conveyed and given over to the Church for ever. The Bishop on the part of the Church receives the gift at the hand of the founder or founders, and solemnly consecrates it for ever."

II. "That such being the true idea of consecration, no church which is intended to be a permanent consecrated building should be built upon a site the title to which is in any way insecure or of a temporary character, and every care should be taken for legally securing the site before the building of any church is commenced."

III. "That inasmuch as it is the law of the Church that buildings which, either through insecurity of title to the site or other circumstances, cannot be permanently dedicated and consecrated, should be licensed by the Bishop, no building should be used habitually, nor, except under pressure of necessity, even occasionally, for the celebration of the Holy Communion without his licence or permission."

SYNODICAL ACTION.

Upon this subject it was resolved:—

"That the time has come for taking steps to provide a system of Synodical action, both Diocesan and Provincial, and that we undertake to ascertain the feelings of the Clergy and Laity of our several Dioceses in regard to the constitution of Diocesan Synods."

ECCLESIASTICAL COURTS.

At the adjourned Conference on Friday, March the 9th, it was resolved:—

"That it is to be desired, with a view to securing to the Clergy and Laity a right of appeal, which at present in the case of revocation of licence they have not, that in the case of any proceedings being taken against any Clergyman, the opportunity should be offered to him of submitting his case to an informal Court held by the Bishop, the Bishop undertaking in that event to recognize the right of appeal to a similarly informal Court held by the Metropolitan, whose decision shall be held to be final."

Premising that, since we last wrote in November, there has been very little alteration in the *status quo* then existing, and that there has been no approximation to an understanding on either side,* we proceed with all due respect to comment upon the Resolutions of the Indian Episcopate.

We will first proceed to demonstrate the identity of these Resolutions with the pretensions of Bishop Copleston. We may pass over the complimentary reference to the past usefulness—for in this light it seems to be viewed—of Missionary Societies with the remark that Bishop Copleston admitted this in his letter to the Parent Committee C.M.S., August 14th, 1876. As the second Resolution is involved in the third, they may conveniently be dealt with together. The first paragraph of Resolution III. maintains the ultimate responsibility of the Bishop for all teaching given and all work done in the name and under the authority of the Church. In his letter to the Rev. C. C. Fenn, July 17th, and in many other communications, Bishop Copleston claims "ultimate authority over all congregations, and all who minister in them." What the Bishop's views are as regards Resolutions II. and III., and how stringently he would insist upon

* See Postscript on p. 463.

them in the most minute details, will be gathered from the following Memo. :—

(A.) *Statement of claim advanced by the Bishop.*

I cannot consent to accept candidates for confirmation at the hands of those who will render me no account of the manner in which they have been prepared, or admit my judgment as to persons by whom they have been prepared; or the places or occasions in which the Holy Communion will be administered to them.

I cannot give permission for the baptism of adults to those who may have put them for preparation under the care of persons as to whose fitness and capacity I am not consulted. I cannot authorize clergy to collect and form congregations (especially where the absence of a consecrated church gives no security for their reverent worship and orthodox teaching) unless such congregations are recognized as being subject to my control and authority.

I desire to place, have placed, and will place, the utmost trust in the clergy over whom I am set, but I will not surrender my right or ignore my duty to supervise them in such matters as the above, and, if need be, to interfere. I claim, therefore, to be informed, whenever I desire information, of any appointment to any spiritual office, lay or clerical, in the Church, and to have a right of veto on the same; to be informed in all cases, where the importance of the matter or my own desire makes it necessary, of all changes in the management, order of service, or place of worship of any congregation.

(Signed) R. S. COLOMBO.

We presume that nothing more need be added to prove conclusively that Bishop Copleston, in his past proceedings, was, as he most truly said himself, "not acting rashly as a young and inexperienced man, but had consulted with others at home, and felt he was doing what they would advise." This he said almost immediately after his arrival in the island. If properly weighed, this admission completely sweeps away all allowances which could be made for youth or inexperience. When we couple it with the Resolutions eventually adopted by the Bishops, expressed in terms almost verbatim with Bishop Copleston's past statements, we have no alternative but to conclude that these Indian prelates (with the exception of Bishop Gell) had, before they set out for their Dioceses, and before they had the slightest experience of them, settled upon a line of policy determined upon for them by parties in England, of whom they are the mouthpieces and the representatives. The true authors of what has occurred in Ceylon are not yet before the public. The Indian Bishops have produced a manifesto which in its essential provisions had been substantially drafted in England, though perhaps not actually written out on paper; they have simply given it official currency. It had been proclaimed piecemeal by Bishop Copleston on and after his arrival. In its complete form it is now set forth by the Indian Bishops. But it is only yet transitional: it is passing on throughout the world. Eventually it is intended to proceed with whatever authority can be secured for it from the Pan-Anglican Assembly in 1878. It may have sprung from the head of some presbyter, or coterie of presbyters, in England, but it is intended by them to be eventually the collective voice of the English and Colonial Episcopate. Bishop Copleston's action has furnished the plausible grounds for interference which it would have been difficult otherwise to have found. From the establishing the identity of these Resolutions with the action

ab initio of Bishop Copleston, and furnishing proof of a preconcerted policy inaugurated in England by parties at present unknown, but carried forth from them by the newly-appointed prelates in India and Ceylon, we proceed to a consideration of this policy as embodied succinctly in the Resolutions.

In the first of them the Bishops state that "in view of the revival and extension of the corporate action of the Church," there has arisen "the necessity for more accurately defining the relation of Societies to Diocesan organization." We must confess to some difficulty in understanding this. It is not easy to understand what "the corporate action of the Church," whatever that is, can be in countries like India and Ceylon. Nothing of the kind has any existence in England, that we are aware of, beyond the struggling efforts of Convocation to win a place to recognition, which has been grudgingly and somewhat contemptuously accorded to it. The authority of Archbishops and Bishops remains precisely where it was. Perhaps we may suppose that there has been an extension of the Episcopate in various quarters of the world, and that as, under certain circumstances, a Bishop is to be accounted as a "corporation sole," this may be the meaning of "corporate action." In the absence, however, of any kind of definition that we are aware of, it is difficult to avoid making mistakes. Certainly, however, in India there has not been hitherto the slightest effort at "corporate action," beyond the godly discipline and supervision of Bishops, which has been cheerfully submitted when exercised, as it has been until lately, in conformity with the laws and order of the Church of England. But if "corporate action" is hard to be understood, still more puzzling is it to understand "Diocesan organization." There has not been anything of the kind in India. Nor from the status of the Bishops and the mass of the clergy would this be practicable. However unsatisfactory it may be, it yet must not be lost sight of that our Bishops in India are dignified State officials, maintained by Government out of the revenues of the countries in which they reside, for the express purpose of supervising the chaplains, who are also Government officials, removable from station to station at the sole discretion of the Governors of the different presidencies, according to their own sense of courtesy and propriety, with or without the concurrence or advice of the Bishops. It is the duty of the Bishops to discharge all episcopal functions requisite for the spiritual welfare of the European and East Indian population within their Dioceses. The institution of the Indian Episcopate, viewed in this light, has been an inestimable benefit directly to the servants of Government in those countries, and indirectly to the Natives, by promoting holiness of conduct, the result of religious principle among their rulers. No well-wisher to India, even if he were a heathen rejecting Christianity, would grudge the maintenance of the Indian Episcopate when fulfilling its proper functions in these respects. Still it is a puzzling thing to know how Diocesan organization is to be established among military chaplains in India. At any rate, it is unquestionably a thing of the future. It has not yet been called into

existence in India any more than among military chaplains throughout our Empire. We would respectfully submit that it should be established first, and got into working order before the relation of Religious Societies to what, even if we assume it to be practicable, may never come into existence, need be accurately defined.

But, it may be urged, this "corporate action" and "Diocesan organization" are not meant to apply to the military chaplains. "The Bishops are Missionary Bishops, and have to provide for the growth of the Native Church." With all due respect we would venture to suggest to the Indian prelates that it might be wise to pause, and not, in so delicate a position as theirs is, to be unduly forward in this matter. However unfavourable may be the judgment formed concerning that very eminent High Churchman, Bishop Middleton, there was at least shrewdness and some correctness in the conception of one who had accepted so peculiar a position, when he opined that the "President of our Asiatic Church was not chiefly to be regarded as a head missionary," nor was he much mistaken in his anxiety "to keep the duties of the clergy and those of the missionaries separate from each other." It is true that he carried these notions to a most extravagant and unjustifiable extent, and incurred just reproach, which has been a scandal to his memory ever since. In his day the missionaries of the Church Missionary Society had only the alternative before them of working without licences or ceasing to evangelize India. To their eternal honour and that of the then Committee they chose the former of these two alternatives. On the other hand, we question whether there is not more zeal than shrewdness in the attempt on the part of distinguished Government officials—for such Indian prelates are—to put themselves forward as "head missionaries." This would be most justifiable and distinctly righteous in the case of a Bishop sent out by Bishops or Societies in England for the conversion of the heathen. Still, in a peculiar manner, the duty is incumbent upon all Bishops, as individual Christians and as eminent ecclesiastics, as upon all other European Christians, to help in every way, so far as their official position permits, in the conversion of the heathen, and in the support of the Native Christians. Extensive latitude would be given to them in this, even by worldly men. The eminent prelates who have done so much honour to Christianity in India have been, and without shadow of reproach, conspicuously forward in this most congenial duty. But they did not confound what should be kept separate. Nor did they by "corporate action," whatever that may be, or by "Diocesan organization," whatever that may prove to be, imperil their position or provoke antagonism. Natives as well as Europeans honoured Christian prelates zealous for the creed which they professed, but there never was even the fear that their exalted position and power would be perverted to the aims of ecclesiastical ambition, or even of unfair proselytism. The schemes suggested by the prelates who have signed the Resolutions should, if judicious, be carried out by Bishops free from all entanglements—the true Native heads of Churches, experienced in the necessities of Oriental Christianity; they should be the work of unhampered Native prelates, and

the free and independent action of the Native Church. It should not be the reveries of individuals in England seeking to reproduce a visionary past in the future of India. Still less should it be the work of partisans in England anxious to carry out their own fancies and crotchets and, it may be, their enmities in the missionary sphere abroad.

The fact is—and this really is the key which unlocks all these difficulties—that in countries like India and Ceylon, whatever may have been the case in the days of Bishop Middleton, and however he may have mismanaged, there are now two and sometimes more than two distinct Churches presided over by one Bishop. The members of these Churches, except as regards fundamental doctrines, have little or nothing in common. They speak different languages; they are influenced by different modes of thought; they import into Christianity different views and practices springing from their different antecedents. The future of these Churches will, in all probability, be very different, though they may all be united under one Head, the Lord Jesus Christ, and may so far hold all essential truth in common, that they may be component members of the true Catholic Church. The organization of the European Church in India, if indeed it needs organization, must, from its perpetually shifting elements, be of a transitory kind—contemporaneous with our rule. The organization of the Native Church ought to be permanent and peculiar to it. In our private judgment, the system hitherto pursued, which has furnished efficient superintendence over Indian chaplains, and has supplied English Christians in India with the functions of the Episcopacy, and has, at the same time, extended wise and fatherly counsel to the infant Native Churches, without unduly interfering with their free development, has answered well, and might, we conceive, be still prolonged with advantage. But, if this convenient arrangement is to cease, each Church—the Church of the English, the Church of the Hindus, and the Church of the Singhalese—needs or might yet need its own Head, its own officers, and its own organization. It is worse than useless to attempt to confound discordant elements which must and will be separate. Englishmen ever have been, ever will be, and ever must be, exotics in India. Any attempt at fixing them to the soil would only lead to the creation of a degenerate race, gradually effacing itself, as has been the case of the Portuguese amongst the mass of the Hindus, and forming an inferior caste, degenerate and degraded. Separate ecclesiastical legislation is therefore needed for them. For the Hindu Christians there is now, through the blessing of God on missionary effort, need of the constitution of Native Churches under their own Bishops. We have ever strongly advocated the Native Episcopate, and, at the risk of much obloquy and much misinterpretation, urged it on the Church at home. If this is at present unattainable, there should be, as has recently been attempted, though somewhat grudgingly, in Tinnevely, the constitution of Native Churches under experienced missionaries, familiar with the language of the people, and, from long intercourse with them, capable of exer-

cising due discrimination in dealing with the complex problems coming up before them. In either of these two cases there would not be the awkward spectacle of salaried officials of Government intervening actively in matters calculated to give offence to the ungodly and the disaffected.

Nor is there in this co-existence in the same vast country of several Churches speaking different languages, and gathered from different races, any real breach of unity rightly understood. There is no setting up of altar against altar. We are indeed no longer under a Jewish dispensation, nor are we in bondage to the Papacy. The language of our Article defining a Church does not preclude, where necessary, the co-existence in the same country of Churches under their own Bishops. In England, where we are all homogeneous, or where aliens form an inconsiderable minority, we have our Dioceses each with its own Bishop, and we require nothing more. But if, as has happened in California, there were to be a vast influx of Chinese into England, not speaking our language, and out of them a Church were gathered, there would, we submit, be no breach of true unity if they had, in due season, their own Bishop and their own clergy in the Dioceses of London and Winchester. In America this has been frankly recognized by the American Episcopal Church, which, in the midst of the various Dioceses, has a Bishop ministering especially to, and presiding over, those Indians who have received Christianity. This is common sense, and is, we believe, fully in accordance with apostolical order.

From this "corporate action" still undefined, and this "Diocesan organization" as yet unorganized, we pass to the second Resolution. It says that "the question of the conditions on which lay agents are to be employed in the Church is one which demands the serious attention of the Church at large." It may suffice on this head to say that at least as much liberty as is cheerfully granted in the employment of Scripture Readers, City Missionaries, Lay Evangelists in our parishes at home is necessary for the evangelization of the heathen abroad. The liberty which is granted at home is much more needed abroad, and should be yet more freely conceded where, from the circumstances of the case, and the conditions of demand, &c., it is infinitely more impracticable for a Bishop, or Bishops, even if Bishops were multiplied, to exercise proper control.

The Resolutions then proceed to that which Bishop Copleston has so earnestly contended for—the ultimate responsibility of a Bishop for all teaching given, and all work done within his Diocese in the name and under the authority of the Church. Here again there is a difficulty. What is to be understood by "responsibility in the last resort"? Is it to God? Every soul in each Diocese is in the last resort responsible to God. But is any Priest or Bishop in the last resort responsible for another in the sense of taking upon himself the responsibility of that other "in the last resort," and so relieving from individual responsibility to God? This would involve the admission of the most ultra claims of sacerdotalism. This is Popery of a very advanced kind. It is the position assumed by the General of the Jesuits over his subordinates

who are to be in his hands *perinde cadavera*. There can in this case be but one voice, to all intents and purposes what it has been claimed to be—"the voice of God;" and one pair of hands in each Diocese. Every discordant voice must be or may be—we ought, perhaps, rather to say ought to be—hushed; every independent action ought to be stilled. If the Bishop is active, energetic, resolute, the Diocese is to be active, energetic, resolute. If he is careless or apathetic, so too must be the Diocese. If the Bishop is High, the Diocese is to be High. If the Bishop is Low, the Diocese is to be Low. We can hardly imagine—nay, we would be most reluctant to believe—that this is the meaning, though it might be.

It may, however, be that nothing more is meant than that the Bishops, and not Societies, are to be considered as in the last resort responsible to their fellow-men. Yet there are difficulties about this. The Indian Bishops have, as we have shown, many clergy not the agents of Societies. We suspect it would be no easy matter for an Indian Bishop, whatever might be his theory of ultimate responsibility, to persuade the Government to dismiss or suspend a chaplain because, not for any moral offence or neglect of official duty, he had failed to fall in with some extra episcopal requirement, or because he had taught according to his own views, or done work according to his own conscientious notion of what was for the benefit of the troops. However weighty might be the responsibility of these untoward acts on the mind of the Bishop, the chaplain would hardly be removed. We submit that no representation that the views of the chaplain were unsatisfactory to the Bishop (short of distinct heresy) would avail for his suspension. What the Government are to the chaplains, the Societies are to the missionaries, only that the Societies are far more deferential to the Bishops, and far more willing on ecclesiastical grounds to meet their wishes when just cause is shown.

We question, however, most emphatically, how far Bishops have this ultimate right, except when they are ruling in conformity with law. A Bishop, for instance, of Ritualistic tendencies, who imagined that the decisions of the Judicial Committee were of no account, would have no ultimate right to require missionaries to urge auricular confession, or to teach the real presence of our Lord upon so-called altars, or to require of them to use copes and chasubles, or to place crosses upon Communion-tables, or to assume an eastward position in which the manual acts of consecration could not be visible. Plainly we have to go beyond a Bishop for the "ultimate." It rests not in his will nor in his theories, but in the law and discipline of the Church of England, as in the last degree expounded by the Crown with episcopal advice.

So again as to the ultimate right of the Bishop to be consulted on the appointment of every catechist, or Scripture reader, or school-master in the Missions, with the exercise of a veto on the same. The simple reply is, "We have no such custom, nor the Churches of God." It is quite possible that there might be some convenience in such an arrangement as a question of mutual understanding, under certain

circumstances, as in North-West America, where the Bishop is the principal missionary, and has no relation to the State. The ignorance of Bishops (for which they are by no means to be blamed) such as those sent out by the Crown to India, however, would render them far more unfit judges of the competency of lay agents than a Conference of missionaries who bring to bear knowledge of the languages, experience of the Native mind, probably personal knowledge of individuals, and who grasp all the bearings of cases presented to them. We mean no disrespect to the Indian Bishops when we ask, What possible idea can they form of the catechists and readers and teachers in their Dioceses? or how could mission-work be carried on if at any moment a missionary might be paralyzed with interminable correspondence about the fitness or unfitness of a catechist or reader whom the Bishop might never have seen, nor could understand except through an interpreter? If this were to pass beyond the region of theory, we venture to predict that both the life of a Bishop, and still more that of a missionary, would be a burden not to be endured.

In the further Resolution, which claims that the Bishop ought, as a matter of ultimate right, to be consulted with regard to any change in the management, order of service, or place of worship of any congregation, we think it highly probable that none of the prelates, except the Bishop of Madras, are as yet fully conscious that, as regards the chaplains, the right of regulation on these points is vested in the General commanding the division, or the Brigadier commanding the station, not with Bishops or Archdeacons. These high military officials place in the order-book, which is sent to the chaplain in common with all the rest of the staff, a notification each week of the hour when the troops are to be marched to church, whether Divine Service is to be performed in church or in the barrack square, and whether there is or there is not to be service at all. We have known cases in which they also regulate the internal economy of the churches, and appoint how and where those attending service are to be seated. In any conflict of jurisdiction upon these points, the *ultimate* right would rest with the Commander-in-Chief or the Governor-General in Council, perhaps with the Secretary of State for India, not with the Metropolitan of India.* We have adverted to these cases because it is of importance that the public should clearly understand the real position of the Indian Episcopate, and partly because the analogy between the Government and their chaplains and that of Societies and their missionaries in India is in many respects very great. How far the Indian Government will lend themselves to the confusion of the functions of their chaplains with missionary work, as contemplated by Bishop Copleston in Ceylon, we cannot tell, but his proceedings

* In the question which arose about the Scotch Presbyterian Service being held for the use of Highland regiments in churches consecrated for the use of the Church of England, although the Viceroy in Council, when claiming for the Scotch Parade Service a prior right to the use of the church over the ordinary congregation, listened to the representations of Bishop Cotton as to the mode of exercising it, and accepted the arrangement which he proposed, yet the *ultimate* decision of the question rested with the Government, who framed their official notice as they saw fit.

force upon us the necessity of explaining what the functions of chaplains strictly are.

Upon Resolutions IV. and V. we do not venture to offer any observation. They deal with matters quite beyond our province, and upon which it may be deemed presumption in us to offer any remark. There may have been possibly, though we are not aware of it, some Act of Parliament which will enable the Indian Bishops to attend the contemplated Pan-Anglican Synod; but plainly ten years ago this was not possible without the "*ipso facto* resignation of an Indian see," as will appear from the following letter to the late Bishop of Cape Town from the Bishop of Calcutta (Cotton), which it may perhaps be convenient to subjoin. Unless there has been some recent Act of Parliament, without connivance on the part of her Majesty's Indian Council, or some ingenious device how this return can be effected, is beyond our comprehension.

You are quite right in saying that, in my Charge of 1863, I expressed my conviction that some general assembly, representing the Church of England in its various branches and provinces, was highly desirable; and that there is a danger in multiplying colonial and missionary Bishops, without any organization by which all may be kept in mutual dependence, and compelled to act in brotherly union, according to the Church's law. But I confess that in writing that sentence I contemplated something more than a meeting of Bishops convened by the Archbishop, without any power of enforcing its decrees. I spoke of a general synod of Bishops, and of other clergy and laity, fairly representing the whole Church of England, and meeting *under the control of the English monarchy and Parliament, and under the presidency of the successor of Augustine*. [The italics are ours.] The decrees of an assembly of Bishops, convened by the Archbishop of Canterbury, would no doubt be entitled to great deference and have much moral weight; but I do not see that such a body could alter or adapt to colonial wants a single rubric or canon of the Church of England, or compel any single Bishop to introduce into his diocese any one of its recommendations. Whether, therefore, it would be worth while for the sake of such a meeting to take so strong a step as to summon all the colonial Bishops from all parts of the world to London is extremely doubtful. But, however this may be, we in India are powerless in the matter. Our temporal position is regulated wholly by Act of Parliament, down to such minute details as furlough rules. No power on earth can enable me to go to England before November, 1868, except an Act of Parliament, or the visitation of so formidable an illness that my medical attendant would be able to certify that I cannot safely continue in India. The Bishops of Bombay and Madras are tied down by similar rules. I do not know what the case may be with the Bishop of Colombo; but as he is strictly a colonial and not an Indian Bishop—though in the province of Calcutta—and as no Act of Parliament was passed to give validity to his letters-patent, he is probably dependent for power to go home, or at least for retaining any part of his salary during his absence, on the Government of Ceylon. But with us in India it is not even a question of retaining or renouncing our salaries; to go home, except in accordance with the provisions of the Act, is an *ipso facto* resignation of an Indian see.

The Bishops then refer to the consecration of churches. It is plain, upon the surface of their own Resolutions, that they are conscious of the numberless difficulties surrounding this question; and although the importance of the consecration of churches has at various times been urged by Indian Bishops, it has virtually, though not formally, as is the case in the Resolutions before us, been put in abeyance, if not abandoned. How little protection there can be in consecration in the eyes of prelates of the views of Bishop Copleston is plain from the imperative demand

made by the Indian Government for the use of these churches for Scotch Parade Service. In default of this, the Bishops are disposed to fall back upon a scheme of licensing introduced into the Church of England, comparatively within a recent period, to protect against the penalties of the Conventicle Acts. In a former correspondence, the Committee declined receiving these licences; serious difficulties would arise in the practical working of Missions if such a measure as is proposed by the Indian Prelates were adopted, which would not allow, except "under pressure of necessity," of even the *occasional* celebration of the Holy Communion in a building without the Bishop's licence or permission. We are sure that the friends and supporters of the Church Missionary Society would be forward in upholding the Bishop's authority when correcting any irreverence in the administration of the Lord's Supper, either in its accessories or in the locality selected. Each case could readily be dealt with on its own individual merits; and if a missionary were recalcitrant to the just admonitions of his ecclesiastical superior, the whole weight of the Committee's influence would be brought to bear to correct improprieties and to uphold authority; but this is something very different from blindly surrendering rights and reasonable freedom. What might take place, if the authority claimed were conceded, might be that—in Ceylon, for instance—Native Christians might be constrained to receive the Holy Communion in Ritualistic churches, where practices condemned by the Judicial Committee of the Privy Council existed, or be deprived of it altogether. Fasting Communion might, at the discretion of the Bishop, be virtually enforced; Evening Communion might similarly rigorously be forbidden. These difficulties might be multiplied: we suggest them as specimens of the inconvenience which may arise if liberty never previously interfered with by the Indian Episcopate were rashly abridged. Unquestionably it would be far wiser to leave these questions of buildings, &c., where they now are, subject to episcopal supervision and remonstrance; public opinion itself would uphold a Bishop in every exercise of authority calculated to prevent scandal and irreverence, even if the authority conceded by letters-patent could not be invoked.

The claim advanced in the Resolution of the Indian Bishops is curiously identical with that proposed by the Pope of Rome. All consecrated buildings are to be handed over to the Church—that is to the Bishop. To defeat this claim, it is a common practice in Roman churches to leave some portion unfinished, for until they are finished the claim of the Pope does not come into existence.

On Synodical action we need not dwell at length. How far it would be possible to convene Synods in an Indian diocese we do not presume to determine. Whether the Indian Government would authorize the attendance of their chaplains at these assemblies, held as they necessarily must be at some distant point from where their official duties are carried on, it is not for the organ of a Religious Society even to speculate upon. But if the difficulties attendant upon the convention of these Synods can be overcome, it is manifest that decrees passed by them could have no legal efficacy, and, if in any respect

contrary to the laws and discipline of the Church of England, would have no binding authority upon the consciences of the English clergy and laity in India, who do not forfeit their rights as Englishmen by a temporary sojourn in the East, when there upon the call of duty. As consultative or deliberative bodies, they can express opinions which will command respect just in proportion as they approve themselves to common sense, and, as far as Englishmen were concerned, to home usage. Whether, however, this would be adequate compensation for the trouble of convening and holding them, and for attendance at them, seems at present somewhat uncertain.

A more serious question is raised in the final Resolution of the Bishops on Ecclesiastical Courts. With all due respect, we cannot but think that their Lordships have been imperfectly advised when asserting that the clergy have no right of appeal to the Metropolitan in case of the revocation of a licence. This, however, is a point which needs some authoritative solution. If the Bishops had suggested that as an interim measure, while doubt existed on this point, the Metropolitan would assume the office of a friendly arbitrator and give his fatherly advice, there would have been an important suggestion worth serious consideration. But when a claim is made that if this reference is agreed to by a clergyman, the Metropolitan's decision must be final, notwithstanding that the hearing might be imperfect; the evidence of witnesses, not on oath, might be inconclusive; legal assistance might be wanting, and, without all these safeguards and adjuncts, the judgment of a Bishop not versed in trying causes might be defective, then it is plainly necessary to decline any participation in informal courts of this description. It would seem, at first sight, that the scheme suggested is a preferable course to that of litigation before the tribunals authorized in the letters-patent of the Bishops, with ultimate appeal to the Queen in Council; but the risks attending the introduction of this novelty—for novelty it is—are most grave, and the result might be a most serious miscarriage of justice. The introduction of the "laity" into this Resolution of the Bishops warns of the dangers which may arise from the acceptance of licences by lay agents of Societies, or by godly laymen seeking to do good in India. In the case of godly laymen, common prudence in not seeking these documents entailing so much possible difficulty will suffice amply; but the work of a Mission might be brought to a complete standstill if every catechist, as well as every missionary, could be silenced and suspended at any moment, as has recently been the case in Ceylon, with only the right of an appeal in which there could be no absolute security, even with the best intentions on the part of the Metropolitan that substantial justice would be attempted. It therefore seems safest to stand on the inherent rights of English Churchmen; and if questions of ultimata must be raised—a thing much to be deprecated—that English Churchmen in India and Ceylon should challenge the same status and the same rights which they enjoy in their native land. English Bishops exercise the powers committed to them by the ordinance of the realm at their consecration. We do not anticipate that there would be more formidable difficulties in

exercising episcopal functions in India and Ceylon: there certainly has not been hitherto. We do not see why Bishops abroad should arrogate powers not conceded to their brethren at home. We therefore subscribe heartily to the wisdom involved in the reply made by the Resolution of the Church Missionary Society on this point.

5. *Ecclesiastical Courts*.—As the Church Missionary Society is a Society of the Church of England, and its missionaries clergymen of that Church, and as the Church of England has its authorized modes of procedure in all legal matters, which, as the Committee are advised, will prove sufficient for all purposes, the Committee cannot think it desirable that any informal Court should be set up which is not recognized by that Church.

It is a very solemn responsibility laid upon the Church Missionary Society that it should be placed in the forefront of this painful struggle, forced upon it by authority which, from conviction and principle, it most profoundly venerates. We entertain a sanguine hope that more mature consideration will lead to such modification of these Episcopal Resolutions that they can meet with acceptance from the Church of England; we use the term in its more comprehensive and correct form, including, not only the Bishops, but also the clergy and laity who constitute it. What the opinion is concerning them in their present form, as expressed by one of the most venerable Prelates on the Bench in England, will be gathered from the Bishop of Durham's letter, probably familiar already to many, but well deserving a prominent place in our pages. It is the deliberate expression of one not more eminent for station than he is for age, for experience, for sound and clear judgment, as well as for attachment to Evangelical truth and Apostolical order:—

Auckland Castle, Bishop Auckland,

May 28th, 1877.

MY LORD,—His Grace the Archbishop of York has forwarded to me a copy of the Resolutions adopted at a Conference of Bishops held at Calcutta on March 8th, and has informed me that it is your request that each of his suffragans should express, directly to yourself and not through him, the judgment they have formed with reference to these Resolutions.

I must own that I have read them with very great regret.

Their object, when stated in plain words, seems to me to interfere needlessly and unwisely with the great Missionary Societies, for whose past work the Conference records its high appreciation; to claim for the Bishops a dangerous increase of power; and to deprive the inferior clergy and catechists of that rightful liberty of action which they have hitherto exercised with due regard to the laws and customs of the Church of England.

I deem it very probable that the so-called Anglican Synod of 1878, before which you state that you intend to bring these Resolutions, will readily confirm them. For that Synod will have the same essential defect in its constitution which attaches to the Calcutta Episcopal Conference; namely, that it will consist only of Bishops, and that the inferior clergy and the laity will have no voice in its decisions. And it needs little knowledge of human nature to predict that a Synod consisting only of Bishops will not be loth to stretch to the utmost the limits of episcopal power. But the recent lamentable events in the diocese of Colombo, and the attempt on the part of the Bishop to "coerce" his clergy by the exercise of despotic authority, have, I trust, opened the eyes of the Church to the danger of entrusting to any Bishop, or "informal court held by the Bishop," an arbitrary power which can so easily be exercised for the destruction, and not the edification, of a Native Church gathered from among the heathen.

I therefore confidently hope that these Calcutta Episcopal Resolutions will be generally condemned by laity and clergy, and firmly resisted by the great Missionary Societies which have hitherto conducted their operations with the hearty sanction and approval of the Episcopate, and with loyal regard for the principles and practice of the Church of England, of which they are the faithful handmaids and representatives in so many distant parts of the world.

Believe me to remain, yours faithfully,

To the Lord Bishop of Calcutta.

C. DUNELM.

[P.S.—*Since the foregoing article was in type, a communication has been received by the Society from the Bishop of Colombo giving more hope than existed previously of a satisfactory settlement of the difficulties connected with the Tamil Cooly Mission.*]

FURTHER LETTERS FROM THE NYANZA EXPEDITION.

IN previous numbers we have published this year letters received from the Nyanza Mission party in December and January. The further progress of the expedition has been summarized in successive paragraphs in the "Month"; and we now present a further instalment of the dispatches. The map in our January number will be found useful for reference. At Mukondoku (which is marked in it), two or three days after the date of the last letter printed from Lieut. Smith, his caravan turned in a more northerly direction, and followed pretty nearly the route of Stanley's march to the southern end of the Lake; and it may be noted that he seems to have heard nothing of the fighting and bloodshed Mr. Stanley's narrative described. This route is marked on the map very clearly, but not correctly. It, and the places whose names appear on it, should be pushed bodily further west; and *Mombiti*, which is identical with or close to *Nguru*, the place where the long halt referred to in the following letters took place, is fixed by the observations of both Mr. Stanley and Lieut. Smith to be in Lat. $4^{\circ}11'$ S., and Long. $3^{\circ}20'$ E., apparently just where the "i" of "UNYAMUEZI" falls in the map, and (as one letter states) 96 miles from Unyanyembe or Kazeh.

Mr. O'Neill's letter, at least the latter part of it, is dated, as will be observed, from Kagei or Kagehyi, the point at the southern end of the Victoria Nyanza struck by Mr. Stanley. This is our first communication from the shores of the great Lake.

From Letters of Lieut. Smith.

Muharara, Ugogo,

Lat. $5^{\circ}49'23''$ S.

Long. (cir.) $34^{\circ}25'00''$ E.

Nov. 23rd, 1876.

A passing caravan enables me to send you a line, yet, as we are about to start, it will be short.

O'Neill and Wilson are six days ahead, at or near a place marked on

Stanley's map Mgongo's Tembe (it was the late chief's name). They are well, but intend to await our arrival, as there is fighting in front. This route is nearly Stanley's; it was chosen after due consultation by the head men.

You will understand how devoutly thankful we are to get out of the hongo plain of Ugogo, subjected as we were to

such constant delays by every petty chief. We have risen now from 2400 ft. to 3600 ft., and enjoy the cooler nights.

The doctor and I are well, I am thankful to say. We have as yet only lost four Wasakuma by desertion; but as they near their homes, we must not be surprised to find more go; they are rather renowned for that, I hear.

Mirambo, that ubiquitous man, was within four days of us at Mukondoku, and sent most friendly messages in reply to the letter I wrote him, asking him to do what he could for the L.M.S. He is fighting some one, but will not interfere with any white man. There is a Frenchman joined with him, who resided for some time at Mpwapwa, and letters written in English are translated by him to Mirambo.

Five miles from Usuri,

About Lat. $4^{\circ} 50' S.$

Long. $34^{\circ} E.$

Nov. 30th, 1876.

Dr. Wilson and I are just writing a line for passing caravan. O'Neill is fifteen miles on ahead with his caravan—not quite as it should be, according to Wilson. We have crossed the pori (wilderness), and have traced God's gracious dealings to us. Two donkeys have died, poor things! Scanty Ugogo fare predisposed them.

The fighting reports diminish as we approach the scene.

This is said to be in Usukuma.

Usuri, Usukuma,

Lat. $4^{\circ} 44' 24'' S.$

Long. about $33^{\circ} 45' E.$

(very uncertain).

Dec. 2nd, 1876.

O'Neill has gone on to Nguru, where our caravan hopes to find him. Wilson is still with us. We start on Monday, the 4th, and have a six days' pori. Good marching days.

Authentic intelligence from an eyewitness two months since confirms the report of Col. Gordon's two steamers on the Lake of your letter having been received, and Mtesa's desire to have teachers among his people.

Our plans must be determined after our visit to him, and according to the state of O'Neill's health; otherwise I had intended leaving Wilson and O'Neill at Karagwé, and going with the doctor to Uganda.

May our Heavenly Father give us wisdom to do His will in this matter!

Unyanyembe (Kuikuru),

Jan. 1st, 1877.

My last letter to you was from Usuri in Ukimba (not Usukuma), dated Dec. 1st. Stanley has marked it Mgongo Tembo in his Geographical Magazine Map, '75—that was the chief's name then ruling. It is in Lat. $4^{\circ} 44' S.$, and Long. (computed by lunar observation) $33^{\circ} 58' E.$ This differs, as indeed do all my latitudes, from Stanley's map, but the places are the same.

I have since met and engaged a man of his expedition, who gave me information as to the remainder of the route. From Mombiti, which is a now ruined village, five miles from Nguru, they took twenty-eight marches to reach the Lake. Nguru is in Lat. $4^{\circ} 11' S.$, and about $33^{\circ} 20' E.$

Having rested, and re-provisioned our men for another pori, we left on the 5th December for Ushiori, the first village in Usukuma. The men here lost a day by demanding either powder, bullets, or more provisions before they would start. The choice was evidence that the latter was not required, but I complied with that rather than the two former; and, after five days' hard marching, as the rains have now begun to fall in earnest, we reached the district of Nguru, where O'Neill was encamped. This was Sunday the 10th—the distance through the pori about ninety miles. Thirteen deserted us these last marches, but men travelling with us were engaged to take their loads.

On arriving at the tembe, the men put down loads, donned themselves in their best clothes, and, taking their guns and spears, came and said good-bye.

It was not a surprise, yet I had hoped to take them nearer the Lake; but this appears to be the stopping point, though, strange to say, no Arab nor any one I met could tell me at Bagamoyo. And now I found what another want of experience, or rather want of proper inquiry, had led me into—the error of not providing sufficient cloth for the pay of men from this to the Lake. I had started with, as I understood by letter from the agent, who had taken a travelled Arab's advice, enough cloth, beads, &c., for 400 men for one year; but I should

have looked into the matter closer, as it was nothing of the sort; and to this I added a spare supply for emergencies. However, we are obliged to halt at Nguru, and I left on the 12th December, arriving here on the 16th—a distance of ninety-six miles about—in order to buy cloth and engage men, since which I have been endeavouring to do so; but so slow, so lost to all sense of haste are my Arab friends that I am yet here. It is as well, perhaps, for a true statement of the influence of this climate, that I did not leave in a week—my men and self all well and strong; for the last week of 1876 saw nearly all of us down with *mukunguru*. I have begun the new year a little weak, but, I thank God, otherwise in perfect condition, and my men are improving.

I am staying at the Arab Governor's, Syed bin Salem Lemki, and find him a very civil and obliging host. He looks favourably on the settlement of missions as a means towards the pacification of the country, constant wars and alarms keeping all in a state of unrest. Mirambo made an attack here about two months ago, but was repulsed with the loss of 180 men, whose heads form a ghastly ornament to the poles around. There is no attempt made by the Arabs to improve the negro state. The king, who has been very obliging, lives in this town, which has the largest Native population. I called on him in his enclosure, and found his house a substantial one of brick. In his reception-room a French mirror, and before it an image, with a box on its head, the box containing a bottle of gin. The image gave me an opportunity of pointing him to the one true God. The evils of Africa could not be better exemplified than by those two objects. They are not idolaters here, nor are they given to drink, so far as I can see; but the West Coast was in my mind at the time.

Unyanyembe is an aggregation of three or four fair-sized villages, and numerous tembes lying singly in the valley. Kuikuru—the name of this village—is the residence of the Native king and Arab governor. Tabora or Kazé, the largest and most important section, is divided out among the Arab merchants, whose gardens of mango, &c., flourish on its soil. Kuihara, a smaller but well situated village, is noted as the white man's place of residence. Cattle

are numerous and well pastured, and the ground seems fairly cultivated, yet provisions are very dear here. Eggs are hardly to be obtained.

Jan. 3rd.

Sickness causes delay, and the gathering in of the cloth is slow. Agent sick, interpreter laid up with fever. Day after day passes, and I hear the same "to-morrow." The king promises to supply me with men, but the promises and the fulfilment are far apart. It is difficult now to get pagaazi, as all are engaged hoeing and planting now that the ground is softened by rain.

I have no means of estimating the rainfall, but a day seldom passes without a thunder-storm, during which rain falls for twenty minutes or half an hour in considerable quantities. It will sometimes rain the greater part of the night.

I must correct a few positions, i.e., about "Nika Unyambwa." I placed it in $35^{\circ} 5' E.$, instead of, as I found by lunar observation, $34^{\circ} 52' E.$; that will slightly alter others to the eastward, but Mpwapwa is about right, I think.

The Lake basin which Stanley marks in his Geographical Magazine Map, and which we passed through during our last pori country march, is a depression of very considerable extent. We entered it on its south-east border in $Lat. 4^{\circ} 35' S.$, $Long. 33^{\circ} 52' E.$ (lunar), and crossed it diagonally. Its surface is a black loam, fissured and cracked when dry, but, when wet, slippery as glass. On its western edge we met with rocks of iron-stone. Its width at the southern end is about 35 miles, and it appears to extend far to the northward. We observed no trace of any river passing through it, nor did we meet with the beds of any navigable ones in our passage across Ukimbua-Tatura.

Jan. 16th.

Days run into weeks. I said I will stay four days at Unyanyembe, and I find four weeks have passed. It is good that our caravan avoided this place; fever prevails largely at this season. As the Governor says, when they plant the malinda (Indian corn) and matama, then look out for fever. I have been laid up half the time, and the Arabs likewise complain. It completely prostrates one, and lasts from four to seven days.

With much kind assistance from the Governor and Native king, forty pagaazi

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have at length been procured, and are now cutting sticks preparatory to a start. The sticks are lashed on to the bale, so that when one shoulder is fatigued, they drop the fore end on the ground and put the other shoulder under.

Jan. 18th.

Sticks not all cut yet, but the delay has been not without reward. The London September mail arrived from Mpwapwa by the two men we left to bring it on.

From Mr. T. O'Neill.

[Mr. O'Neill, who, on account of much illness en route, had not previously written, has sent a brief narrative of his entire journey. We give that part of it in extenso which relates the march from Mpwapwa to the Victoria Nyanza.]

Nguru, or Gula, in Usukuma,

Dec. 29th, 1876.

We [Mr. Wilson and himself] left Mpwapwa on October 7th, and reached Chunyo the same evening. The following day and night and part of the second day we marched continuously across the Marenga Mkali and into Ugogo (forty-one miles without stopping). In Ugogo we commenced paying hongo, and before we left it we had to pay to eight kings, each of whom delayed us two or three days before we could arrange what was to be given. They are a most grasping set, and the people generally idle and vain. After a few marches I got a fresh attack of fever, and had them constantly during our continuance in this country until we reached Ushoré, having to be frequently carried or ride on a donkey; so that my mind is rather confused about many parts through which we passed. After marching for eight days through a dense jungle—the same in which Stanley had his fight—we reached the important village of Ushoré. Here we were detained for more than two weeks, while the jungle in our front was being examined, as the Rugu-Rugu—a band of robbers (part of the celebrated Mirambo's followers)—infested it, and had attacked another caravan, which they followed, cutting off stragglers. Here we had a note from Lieut. Smith, informing us that he was within a few days' march of us, but short of provisions. I sent off Wilson to his relief with 300 rations, and marched myself the following morning, passing through the jungle by forced marches of twelve to fourteen hours a day, and reaching Nguru on 3rd December, and discharged all the pagaazi, as this was the place to which they had engaged to come.

I now endeavoured to engage a fresh batch to take me on to the Lake, 125 miles, but without success. The rains

had commenced, and every man was fully occupied in hoeing up ground and getting in their crops. I was told that for at least one month I could not get men; and I found this near the truth. In a week after my arrival Lieut. Smith came in with his caravan, and discharged all his men except those who were natives of the coast. Wilson and the doctor accompanied him. The following day Smith left us for Unyanyembe to purchase cloth, of which we were short, and to secure, if possible, men to go on to the Lake. Up to the present he has not returned.

Since leaving Mpwapwa we have had two deaths amongst our men, and three ran away. The incidents of the whole journey, I am happy to say, have been few. At Bugari, some six days' march to the east of Mpwapwa, we were threatened by an attack from the Masai, who were in its neighbourhood plundering caravans and carrying off cattle. The villagers went out to meet them, but no encounter took place, and they retired from that part of the country after a few days, and we proceeded safely. Next we had the unfortunate affair at Mpwapwa. On the march we had a fight between our men and those of another caravan travelling with us, the dispute being about the dead body of an elephant, which both claimed as having being the first to discover it. Firearms were freely used on both sides, but I am happy to say with no fatal results. Then we had the Rugu-Rugu in the great jungle. These were avoided by waiting until they had taken a different course in pursuit of another caravan. The same banditti made an attack on the village of Nguru, coming in and attempting to carry off corn. They were repulsed and the corn recovered by the villagers, aided by our men. Any one of these events might have proved serious affairs to us, had they taken a

different course from what they did. We have to thank God for the protection He has been pleased to extend to us, and for bringing us thus far on our journey in safety.

Semia, Jan. 3rd, 1877.

I am happy to say we are once more on our march towards the Lake, after a delay of four weeks at Nguru, with a small caravan. Wilson and I are now thirty-one miles on the road. We have passed through the only jungle we expect to meet, have crossed a large river, the Munungu, and are now passing through a well-cultivated and thickly-peopled country, which would be an admirable field for a missionary station. The people are a mild and industrious race.

Kagé, Jan. 29th, 1877.

I am now able to announce our arrival at the Victoria Nyanza, after a rather tedious journey of thirty-one days from Nguru, the distance being about 125 miles. We had expected to have accomplished this stage in fourteen or sixteen days, but, owing to the many delays which we experienced from our pagaazi, stopping at villages from various causes, sometimes sickness, but more frequently whim, we could not get on; and were obliged to submit, or they would leave us in a worse plight by running away from us. The whole distance travelled over is studded with villages, nicely situated and surrounded by green hedge-rows of euphorbia; altogether, the country is a fine open one, with much cattle and well-cultivated, every village

having a considerable breadth of land sown with Indian corn or millet, and everywhere water is abundant. I should say it would by proper management become a very rich country; but the great drawback is the absence of any king or ruler recognized over the entire country. Kings there are in abundance, for every village we passed had one, but there is no central authority.

We are now at the place where Stanley had his camp, and where one of his men died and is buried—the grave marked by a stone, inscribed "*F. B., 1875, Stanley's Ex.*" As yet I cannot say if it will suit our purposes of boat-building, &c., because we, having arrived only this day, have not as yet examined the country about us as regards the timber. From what I have been able to see, there does not appear to be very much in this neighbourhood, and the king of this place, in conjunction with Songoro, the slave-trader, is building a dhow on the island of *Ukerewe*, opposite to us. This has been in progress for the last three years, and is not yet finished: this is the same vessel referred to by Stanley last year.

The sight of the deep blue waters of Nyanza was to us most cheering this day, after our long land journey.

Wilson has been unwell for the latter portion of the march with fever, but I am thankful to say that my health has never been better. I have walked the whole distance, and I believe I have now got completely rid of the fever attacks to which I had been previously subject.

From Dr. J. Smith.

*Nguru, Usukuma,
Feb. 9th, 1877.*

You already know that Lieut. Smith, Wilson, and myself reached this on 10th December, a week after O'Neill. In a day or two Smith left for Unyanyembe. I was virtually in charge during the whole of Lieut. Smith's absence. At first we had for a week or so the Zanzibar men employed, bringing the stores from Humen, a tembe two miles to the south-west, to this village. That finished, we overhauled all the loads, and took stock of the cloth, beads, wire, provisions, &c. Most of the meal was found untouched, but the tinned preserves were nearly all consumed. We

held Christmas in good old English style, with roast beef and plum-pudding. I may say, however, that the pudding was the only one of six that turned up here. On Christmas morn we had a visit from some Ruga-Ruga. Their practice, as in this instance, is to enter a village, and quietly ask for and receive grain or whatever they want. Our men, getting wind of their presence, made a little harmless ado, when they made off, dropping their booty by the way. I at first intended we should all go to the Lake in one caravan; but, on talking the matter over, we thought it better that O'Neill and Wilson should start at once, and have a place at the Lake ready for the

stores by our arrival. When I reached Nguru I found O'Neill down every other day with tertian fever, but the judicious use of quinine, &c., at once stopped it, and tonics soon restored his diminished appetite and flagging strength. He was well recruited by the time he left. Wilson, too, needed a little attention, but both left in good health, and I am glad to learn they reached the Lake after a tedious journey, equally well.

When we arrived here, owing to seed-time, it would have been impossible to have got porters, but by the new year any number were forthcoming. When I first asked the men to state their terms, they demanded fifteen cloths as their hire to go to the Nyanza. Finally, however, they came down to the usual rate of six cloths. Twenty-six porters (including three women, wives of the men) were engaged. These, with about as many Zanzibar men and eight donkeys, formed the caravan, which, on the forenoon of Saturday, 30th December, left Nguru.

I was then left alone, and for the month of January led a hermit's life. There was little to break the monotony. I was daily expecting Smith's return. I had then my first experience of an intermittent, but it was so slight I slept it out. It had just closed in dark on the 25th January, when we were all aroused by the war-cry of the Ruga-Ruga approaching the village. The leader cries "Masenka," and the followers "Oho, Oho." Scouts returned, saying there were men in ambush, but only two guns.

As they neared, the village gate and side doors were barricaded. When they arrived, a long palaver was held, and satisfactory explanations were given. The two guns were fired off, the war-cry renewed, and they went on. We kept a strict watch night and day for some time, but nothing more came of the "war," as they call it. Smith arrived on the 31st in a very bad state. He had a most obstinate fever and diarrhœa. Quinine seemed to have lost its power even injected hypodermically. He is to-day much better, I am thankful to say, and long may he be so! I hope, now that we are to be together again, we will so look after one another, that, with God's blessing, we will have better health. I, above all, have to praise Him for seven months' unbroken health in the tropics. May these afflictions fit us all to be better servants of Him who was afflicted for us!

We have with us Andrew, a Christian Yao lad, who was rescued from slavery when very young, and brought up at Zanzibar. Lieut. Smith got him at Unyanyembe. He had been with Stanley through Uganda, and had been dismissed by him at Ujiji. He can both read and speak a little English.

How it should humble and quicken us when we think how very many are praying for us and our work! It is a great work, and we would hear the Master say, "Be strong, therefore, and let not your hands be weak, for your work shall be rewarded."

RECOLLECTIONS OF JOHN FRYER THOMAS.

BY AN OLD FRIEND AND FELLOW-LABOURER.



It is now nearly twenty years ago since the transfer of the Government of India to the Queen took place; and one of the London daily journals thus announced the fact:—

"John Company is dead! He was a royal master. He had the finest servants who ever took a master's pay. He built up the grandest empire the world has ever seen. He will soon be buried out of sight. He had his faults, but he was among the noblest rulers the world ever beheld!"

Now, amongst these, his remarkable and noble servants, the subject of this brief memorial notice will assuredly one day find, if not now, a very high and distinguished place. In the touching tribute to his

character, contained in the May number of the *Intelligencer* for this year, it was most truly said, "India has given many noble and faithful men to the cause of Christ, but none more single-eyed, none more devoted, than John Fryer Thomas."

In confirmation of this estimate of his character, and to quote again from the *Intelligencer*, we find the Church Missionary Committee, in recording their deep sense of their loss, thus expressing themselves:—

"General Committee, April 9th, 1877.—The Secretaries reported the death of Mr. John Fryer Thomas, in his eightieth year, whose life for the past sixty years had been eminently a witnessing for Christ, both in India, and in this country. Holding a very high official position in India, for which his strength of character, his catholic spirit, his sound judgment, and his Oriental scholarship rendered him peculiarly qualified, he was for many years an active member of the Madras Corresponding Committee.

"In the year 1855, on his return home, he was elected on the Committee of the Society, of which he became a leading member. Taking the deepest interest in the operations of the Society, he contributed not a little by his ripened experience, and his statesmanlike views to the Committee's deliberations. His last public act was to attend a Conference held at the Church Missionary House, on the 21st of February last, to consider the steps to be taken for the evangelization of the Non-Aryan races of India, from which he returned to his home never to leave it again, until he received the welcome summons of the Lord, whose grace had shone so brightly in him through a long consistent life, and whose kingdom he had sought above all things to promote.

"The Committee desire to record their deep sense of the high character and qualifications of their late beloved colleague, Mr. J. F. Thomas; and, while conscious of the loss the Society had sustained by his removal, to express their thanksgiving to God for the grace so richly vouchsafed to him through a long and honoured life, and direct that the assurance of their true sympathy be conveyed to the sorrowing members of his family."

In addition to these just tributes to the character and past career of this excellent man, another, who reckons amongst the best blessings of his past life the friendship and intimacy of above forty years with Mr. Thomas, desires to offer a few disjointed recollections of his beloved friend; and these, naturally, he would divide—first, as bearing upon his official character and position in India; and, second, as illustrative of his Christian walk and work and labour of love, the relation in which he was so especially endeared to many of the readers of the *Intelligencer*.

Now it was in India that our valued friend found just the field best suited for the exercise of his fine and vigorous qualities both of head and heart; for there, public men are not "cabined, cribbed, confined," by the narrow and compressive influence of party feeling and party interests, so hostile to the expansion of what is true and just and noble in European public life. And so what was most

for the glory of God, and would best subserve the temporal and eternal good of the people of India, was the first and prominent question which ever proposed itself to Mr. Thomas's mind.

Again, according to the ancient proverb of Greece, "He who does one thing is always formidable," so, whatever he took up, he threw his whole heart and soul into it. And this undivided and remarkable force and energy of character, coupled with his high integrity, his talent, sagacity, and acuteness, with wonderful and rapid grasp of the subject before him, enabled him at once to disentangle all the bones and vertebræ, and so to fasten upon the very heart and marrow of what he had to deal with.

So again, in his official life, whether as a Sessions Judge, or Chief Secretary to Government, or as a Member of Council, he overcame the subtlety and underplots of the Indian mind, not by having recourse to its weapons, but by the downwright force and honesty and integrity of purpose and that high and clear intellectual superiority, which so eminently distinguished him. And whilst thus proving their superior, he also, by his tender consideration of their prejudices and feelings, secured the deep respect and confidence of the Natives.

Another fine feature of his official character was that he always rose above the low and murky atmosphere of personality. He uniformly breathed a purer and higher one—looked above the men to their principles and actions. Then there was a high-minded generosity and forbearance that, both in public and private, remarkably distinguished him.

Those who were privileged to work with him will remember that one of his strongest epithets of repudiation consisted in this. Where he thought an unwise, unjust, or un-Christian measure was designed, his summary rejection of it usually took this form: "I will see him over the hills first." Literally, he would do his opponent no greater harm than this; and when he could perceive in time an honest desire to retrace error, Mr. Thomas would be the first man to bring him back from such error, his imaginary region of Alpine banishment.

Again, he was wont to look at things from the stand-point of the Indian as well as the European mind. He knew what Natives dreaded, and what they did not dread. So he believed most, if not all the objections raised to missionary work and Bible instruction in India were chiefly of European, and not of Native birth and creation. Whilst, however, he would always contend for what Lord Macaulay publicly declared, viz., that the British rule in India during this century had been the most just, humane, and benevolent on the face of the earth, yet no man more openly, boldly, powerfully and consistently, denounced that unhappy negation of the Christian faith, which was really embodied in what was called "the traditional policy of a wise neutrality."

By articles in periodicals, pamphlets, and in letters to the *Times* newspaper, &c., for a period of thirty years, he publicly and manfully condemned and protested against this grievous and dishonouring disavowal of the cause of God's truth. He felt that, in India, it was the most

unwise and suicidal policy that England could pursue. With that noble and distinguished statesman, Lord Lawrence, he did, and would have always maintained, "that our Government is (as all other Governments ought to be) established for the good of the people; that we have not been elected or placed in power by the people, but we are in India through moral superiority, the force of circumstances, and the will of Providence; and in doing the best we can for the people, we are bound by our conscience and not by theirs; and believing that the study of the Bible is fraught with highest blessings, we desire to communicate those blessings to the people of India: that the Government Schools give the fair opportunity of offering the Bible to those who may choose to receive it; and that it is just and politic and right that we should avail ourselves of this opportunity."

Neither rash nor impetuous in counsel or in action, he was yet never wavering or undecided. But he knew that a people's strength and prosperity depended most upon its character, and that national progress and prosperity is the sum of individual industry, energy, and integrity; whilst the sum of national misery and decay is the sum of idleness, profligacy, superstition, and vice. Hence, with such men as Lord Lawrence, Sir Herbert Edwardes, and Sir Donald Macleod, he felt that India's great want was to raise and elevate the character of its people; or, in his own words, "There is no other course (than instruction in the Bible) by which we can hope to raise up a Native agency, elevated, not by intellectual acquirements alone, but in moral character, who can view, as we do, torture, extortion, and the oppression of the lower classes of society as essential evils, and thus become meet instruments for the just and enlightened government of the country."

Then he had mixed with the people of India freely for forty years. His knowledge of Sanscrit, in which language he was many years the Government Examiner, gave him a mastery of the vernacular languages, and this made him familiar with the literature of the people of South India, and so with their habits of thought.

Hence there was no measure of importance undertaken or projected by the Madras Government, for the last fifteen years of Mr. Thomas's residence in India, in which his counsel and opinion was not much looked to. With such men as Sir Peregrine Maitland, the late Marquis of Tweeddale, and Lord Harris, who earnestly and honestly laboured to promote the highest interests of the people of India, Mr. Thomas's advice and authority ranked very high, because they were able to appreciate its value.

II. After this brief glance at the public and official character of Mr. Thomas, let us look at him in that more endeared aspect of a devoted, laborious, consistent, and most able worker in the vineyard of the Lord Jesus Christ; and this in especial connexion with the work which (in conjunction with that of the British and Foreign Bible Society) assuredly lay ever nearest to his heart—and this not for a day or a year, but for a period of above half a century—viz., the cause and principles and work of the Church Missionary Society.

It was at that time a striking sight to see assembled in an "upper

chamber" in the Black Town (Native quarter) of Madras, from eight to ten or twelve English gentlemen, met together after a long day of official labour to pass as long an evening—viz., from 6 p.m. usually, until after midnight—in close council and deliberation. But about what? Why, to uphold the same cause as that which the *Church Missionary Intelligencer* seeks to maintain—viz., the Missions of the Church Missionary Society. Amongst those thus associated together, in its earlier days, might be seen the noble and venerable form of one whom Henry Martyn was wont familiarly to designate "the beloved man Daniel," or Bishop Daniel Corrie. Then came another, cast in the same almost gigantic mould, George James Casamajor, a Judge of the Sudder and Foujdaree Adawlut, or of the principal Civil and Criminal Court. What Bishop Corrie was, the published life of him only in part sets forth; but his record, as the beloved and devoted fellow-labourer of Henry Martyn, is surely on high. What George Casamajor was, few who knew him will forget—massive, ponderous, a spiritual Dr. Johnson, but with the tenderness and simplicity of a little child. Deep, original, sententious, pithy, honest, eccentric, he consecrated his whole life, and, when dying, left all that he possessed for the maintaining of God's revealed Truth in the land where his high integrity, great judicial capacity, and laborious conscientiousness, had made him so substantial a blessing. Seated at the same table was another whose name and character will ever be linked with all that was true and lovely and of good report in South India—Major-General Charles Alfred Browne. Filling the important office of Military Secretary to the Government of Madras, like Mr. Thomas, he also for above thirty years consecrated an amount of voluntary labour and talent to the cause of Christian Missions, as represented especially by the Church Missionary Society, which no amount of money could have purchased or secured.

But in both cases the constraining motive was surely this: "He loved me, and gave Himself for me" (Gal. ii. 20).

And so there were many others—some now passed away—assembled in that "upper chamber," who had received the promises, and declared plainly by their daily lives, not only that they themselves were seeking that better country, but whose main object was to seek to lead the poor heathen of India to desire that heavenly and better land as well. Some still remain.

But there is one more name which is closely linked to Mr. Thomas's, which can never be separated from the cause of Christian Missions in South India—the Rev. John Tucker, the Secretary of the Corresponding Committee of the Church Missionary Society at Madras, and the minister of its chapel in the Black Town. It was the personal character of this holy and devoted servant of God which had been employed to draw thus closely together the remarkable men whose names have been above recorded.

A fellow of Corpus (Oxford), both there and at Winchester, he had in early life been one of the most cherished of Dr. Arnold's intimate friends and companions. From the letters to Mr. Tucker in *Dr. Arnold's Life*, it will be seen that this attachment long out-lived their separation,

although in many points there was a great and acknowledged divergence of opinion between them. To know Mr. Tucker, and not to love and revere him, was, for a Christian man, not possible. Hence amongst Mr. Thomas's most valued and cherished friendships through life, perhaps Mr. Tucker's stands the first.

To high scholastic attainments, and the most refined tone and feeling, there was added such deep spirituality, and such an atmosphere of holiness, as to carry with him, wherever he went, the very thing the sweet singer of Olney portrayed when he wrote, " 'Twas e'en as if an angel shook his wings! "

The character of his ministry, also, was in entire harmony with Mr. Thomas's abiding and deepest convictions. " In Thy righteousness shall they be exalted " (Ps. lxxxix. 16). Here was the great theme on which both alike delighted to dwell,—to exalt the Person, the work, and the Word of the Lord Jesus Christ, the great and all-sufficient Surety of His people ; to place Him in the chief room, and " crown Him Lord of all. "

- Such, then, was the style of men with whom he, of whom we now write, rejoiced to be associated ; and it was the same in England as in India. He had seen what the Romanizing germs, so sedulously planted forty years ago, had brought forth. He knew the law of germination was exact and inexorable—" that what a man sows, so shall he also reap ; " but because the Church Missionary Society did *not* confound the secondary with the primary elements of Christian truth, but upheld the Word of God and saving faith and prayer and the work of the Holy Ghost, testifying of the Person and precious atoning blood of the Son of God as the primary elements of all true religion, above all else besides—and because Mr. Thomas knew that the Church Missionary Society honestly upheld the glorious distinctive principles of the Reformation ; that it honestly sought to employ none but a spiritual agency ; to send forth no labourers who could not say " Come " rather than " Go ; " because they already had themselves come to the Lord Jesus Christ, and personally accepted His great salvation ; and because he knew that to bring the poor heathen of Africa and India straight to the blessed Master Himself, and not first to rites and ceremonies ; that all this was their leading aim in all their work—it was for these reasons that this Society ever secured his warmest attachment and support. And so, as regards the night Committee meetings above described, when, after the exhaustion of a long day's official labour, in the scorching land-winds of May, or the close, suffocating heat of September, whoever else might nod, John Fryer Thomas remained as fresh and bright, and prepared to go through again the whole Tinnevely or Travancore Mission returns, as if he had just been woke up for his morning's ride by the morning gun,—and this also was because he knew that whilst so engaged he was doing the work of God.

Animated by the same motives at the Cape of Good Hope, more than fifty years ago, he afforded that devoted and faithful servant of God, the late Rev. Dr. Philip, the most essential service in his long and nobly-sustained battle there for the emancipation of the poor Hottentot slaves.

But the restricted limits of this paper forbid more than a few attempted outlines descriptive of Mr. Thomas in his daily social intercourse with his fellow-men. Always bright and cheerful, he was no enemy to outbreaks of innocent playfulness and humour, because these he knew were among the best and safest cordials which a gracious God had provided for His children here below ; and, to those who are not yet His children, that they are safety-valves employed to dissipate the formation of more dangerous humours—for conspirators are seldom seen to laugh.

With Vanity Fair regions he had done altogether from his very earliest days. As he could not have breathed in that atmosphere, so it would not have had him, as he was a perpetual rebuke to its follies. He had been a wonderful reader all his life, and had gone deep into most things he read about. Political economy, for instance, was a very favourite subject ; and while at Haileybury College he had been the favourite pupil of the well-known Professor Malthus, carrying off two gold medals given by the college, one for Political Economy and one for Sanscrit ; and to hear him talk of capital and labour, surplus population and its remedy, strikes and panics, &c., you would have thought he had studied little else besides. But here, also, the practical, good common sense aspect of his character always came prominently in view. For instance, if he had been speaking to a man content to stand all the day at the corner of a street, with an advertisement-board at his back, he would have said, " Well, my good fellow, no trade can contrive or continue to be at the same time lucrative and easy ; so, if you want better wages you must work harder and in another line."

His catholic spirit was another marked feature of his character. He had heartily subscribed to St. Paul's canon, loving and owning all who loved the Lord Jesus Christ in sincerity and truth. He was, like a late good Bishop of Cashel, a friend to real apostolic order, but also a greater friend of apostolic truth ; and when the two seemed, as they do sometimes in our modern notions of the first, to separate and go different ways, he preferred with the good Bishop to leave the order and follow the truth.

To his abiding hospitality, his valued friend, Colonel Gabb, has borne full testimony in his tribute to Mr. Thomas's character referred to at the beginning of this paper. Truly his house " Cappers," on the South Beach, at Madras, where he so long lived, was something better than an eastern caravanseraï to many of God's servants wanting loving counsel, shelter, sympathy, and a home.

It is nearly forty years ago since he was deprived of the excellent mother of his children. Few who were personally acquainted with her will forget the depth, the reality, and excellence of her Christian character. Like her husband, she especially delighted in the writings of Dorney, Owen, Howe, the two Erskines, and Romaine, and those who set forth especially the full and sovereign grace and the deep things of God. Full of sympathy for others, she had long been a learner in the school of bodily weakness and suffering, and she came up out of the wilderness leaning upon Him who was indeed the chief Beloved One of

her soul. But God graciously gave to the bereaved husband, in his surviving daughters, those who entered into their father's work, and who were the stay and comfort of his declining years.

The loss of such a man to India, when he left it, was deeply felt by both Europeans and Natives. An address was presented to him expressive of their high estimate of his character and career, when he finally left Madras in 1855, headed by the signatures of Bishop Dealtry, Sir W. W. Burton, one of the Judges of her Majesty's Supreme Court at Madras, and followed by those of many of the principal members of the civil and military services, as well as of the chaplains, leading merchants, and lawyers resident at Madras.

At the same time a touching address was presented to him by the Native Christians of South India; in asking him to accept a Tamil Bible in token of their deep attachment to his person and character, they added, "We are persuaded that we are speaking the language of truth when we say that we know of no other European gentleman who, by his unostentatious, but steady and quiet course of Christian profession and practice during a period of forty years, has done more to raise the character of our holy religion in the eyes of the Christian and heathen population than yourself."

And so, when three months ago he received the Master's call to go up higher, many were the touching and affecting tributes of sorrow and attachment addressed to those he had left behind him.

Yet, in what has been said, those who knew him will hardly say that this brief sketch of his character transgresses the bounds of soberness and truth. We know who it was who said, "If any man serve Me, him will my Father honour" (John xii. 26); and so to magnify God's grace in His people is surely in accordance with His will. And because he served in his generation the Lord's Christ above all, so His dear servant shall assuredly, when He shall come, receive the reward of his inheritance (Col. iii. 21).

Bournemouth, July 10, 1877.

M. J. R.

PLACES I HAVE VISITED IN JAPAN.

BY THE REV. C. F. WARREN.

(Continued from p. 414.)

V.

KIYO-MIDZU, KIYOTO.



KIYO-MIDZU is a Buddhist temple on the hill-side, to the east of the city of Kiyoto, and a little south of the hill Maruyama, already noticed. It is so called from a stream of pure water—*Kiyo* being the root of an adjective meaning "pure," and *midzu* being "water"—which flows down from the hill-side. It is called a waterfall, and certainly the water does fall a few feet; but as the stream is only about half an inch

in diameter, those who visit it expecting to see a lovely cascade are disappointed. The temple is dedicated to Kwanon, the goddess of Mercy, and figures of her are here enshrined in the various buildings which stand in the temple grounds. In one of the buildings may be seen representations of the thirty-three forms in which she is said to appear for the succour and help of mankind, and in another place groups of tiny images of the same goddess, with a central figure of larger size. No one who pays a visit to this temple, and sees the crowds of worshippers thronging its courts, or climbing the hill to worship within its precincts, can for a moment doubt the popularity of the worship of Kwanon, or the estimation in which she is held by the common people.

The temple is indeed beautifully situated on a lovely hill, and from its elevated position there is a splendid view of the city and its suburbs, but the idolatrous practices which one is compelled to witness at every turn are sad and depressing. The district in which the temple is situated is renowned for the manufacture of pottery, and pottery-shops line the road to the temple; but, as the hill is ascended, one cannot advance many yards without sights and sounds of idolatry. Climbing the hill through this line of pottery-shops, we enter the temple grounds, and approach the principal temple building. Here idolatry and superstition seem to have run mad. Worshippers crowd, and, having completed their devotions, pass out and make room for others. There sits an old man, drawing near the verge of eternity, repeating something from a sacred book which he has open before him, and at intervals striking a metal bowl, which does duty for a bell. Close by the raised place where this old man is sitting is an object of great veneration. It is the image of Bendzaru in a squatting posture. It is much disfigured. The lacquer with which its face, arms, and legs were once covered is worn away. Why this disfigurement of the idol? it may be asked. It is no want of reverence for it, let me assure you. Watch for a moment, and you will have a satisfactory explanation. One after another the people approach, especially the aged and infirm. Each in turn rubs various parts of the image, and then the corresponding members of his body—eyes, ears, breast, arms, legs, &c.—and, finally bowing, mutters a prayer, and makes an offering of one or two cash, which is thrown into a box placed there for the purpose. All this is done in the hope and belief that virtue is communicated by contact with the image, the body strengthened or preserved in strength. Pass now along the front of the building. Here the worshippers throng to visit the principal shrine, and perpetual worship, such as it is, is carried on. The temple is built over a valley, having heavy timbers for its foundation, and in addition to the original horizontal rails to protect persons from falling over, a fence has been erected outside it. This fence has a history. It is not to prevent daring children, who might be tempted to climb on the rails, from falling over, but to stop those seats of frenzied superstition which were once practised here. Formerly, persons sometimes threw themselves from this temple into the valley below, after having made some request at the shrine of the goddess. It may have been that some poor creature,

whose whole happiness in life appeared to depend on the granting of some request, was maddened to do it. The request was made at the shrine, and the poor devotee, holding an open umbrella in his hand, threw himself into the valley below, believing that, if the goddess of Mercy would grant his request, he would be landed uninjured on the ground below. This practice is happily now a thing of the past, the Government having very properly interposed to protect its people by forbidding it, and by causing the outer fence to be erected.

But Kwanon is still enshrined and worshipped at Kiyo-midzu. The intellectual awakening, which is now in progress in this country, has led many to renounce open idolatry, and all belief in the objects of worship which have been venerated for generations past, but a far greater number still worship as their forefathers did, and Kwanon has her numerous votaries.

Shall not we, whose science has done so much to undermine the traditional faith of many amongst this people, present to them, in the Gospel we have received, the true object of man's faith and worship, and the only ground of a sinner's hope? "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." And shall we not remember those who are still enslaved by superstition, and who worship Kwanon and other idols and deities, and do all in our power to preach to them that they may turn from their vanities to worship and serve the Creator, Preserver, Redeemer, and Saviour of men—the God of mercy, whose compassions fail not, who "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"?

VI.

DAIBUTSU TEMPLE AND BELL, KIYOTO.

PASSING somewhat further to the south from Kiyo-midzu, the place last noticed, we arrive at the temple of Daibutsu, a place of considerable interest, which, as one of the *meisho* ("renowned places") of the ancient capital, is visited by thousands from all parts of the empire every year. Formerly there was a large temple at no great distance from the building, in which was enshrined a large bronze figure like those still in existence at Nara in this neighbourhood, and Kamakura near Yokohama. It was built by the great Hideyoshi in the sixteenth century, and is said to have been destroyed by a terrible earthquake which visited these parts in 1596, within ten years after its erection. It is said that the metal of which the figure was composed was made into cash—the small coin with a hole in the centre, similar to that in use in China—which is one form of currency in this empire. The foundation stones, and a bell-shaped ornament of bronze, which formerly adorned one of the corners of the building, are the only remnants of the structure which remain. It is amongst the poorest temple buildings I have seen in Japan. It is more like the ordinary house with an

upper story than a temple. The head of the enormous bust of Daibutsu reaches to the upper part of the building. Its dimensions are as follows:—Height, sixty-nine feet; length of face, thirty-four feet; length of ear, fifteen feet; length of nose, eight feet six inches; width of nostrils, six feet six inches; width of mouth, eight feet eight inches. It is entirely of wood, and is simply a framework of timber, faced with planking and ornamented with colour, the back being quite open.

Here is one of the great bells of Japan, though not the largest in Kiyoto. The one suspended in the grounds at Chion-in, already mentioned, is of larger dimensions and greater weight. The bell at Daibutsu is fourteen feet high, nine feet two inches in diameter, and nine inches thick at its bottom edge. That in Chion-in is sixteen feet high, nine feet five inches in diameter, and nine and a half inches thick. The weight of the two bells is said to be about sixty-five and seventy-five tons respectively, which I think is far too high a figure. It is easy enough to verify their dimensions, but their actual weight must remain a matter of speculation. The size of the bell can be best understood by comparing it with the height and span of the man who is standing against it. These bells have no clapper, and are struck from the outside, at the round spot close to the man's head. This is done by a piece of timber, say twelve feet long—but of course differing according to the size of the bell—suspended horizontally, and swung to and fro by means of ropes. Near the bell at Daibutsu is the well and water-troughs where worshippers wash their hands, &c., before proceeding to worship in the temple—a practice common to both Shintoists and Buddhists.

There is a quantity of scribbling on the bell, for the Japanese are very fond of this *raku gaki* ("pleasure-writing") on the temples and buildings they visit—a practice by no means uncommon with foreigners. In the case before us, one Shiro-goku Mahiko, of Moto-machi, Asakusa, Tokiyo, has made himself conspicuous by the large-lettered inscription of his name at the top of the bell. It is very easy for the Japanese to do this, as many of them carry Native pen and ink in a copper case made for the purpose, which is thrust with pipe and tobacco-case in the girdle or broad band of silk wound round the waist by all who appear in the long dress which reaches to the feet.

Japan has its bells, but the church bells of Christian England are quite unknown in this land of the far east. When will the day come when these heathen temples shall give place to Christian churches, and merry Christian bells proclaim the dawn of Christmas Day, with its announcement of the gift of God's love to sinful man, or call devout and earnest worshippers to celebrate the resurrection of our glorious Redeemer? That day, we believe, will come, for the scattered but redeemed sheep of Christ must be gathered. There are some in Japan of whom Jesus said, "Them also I must bring."

VII.

TEMPLE OF INARI AT FUSHIMI, NEAR KIYOTO.

BUDDHISM, so widely believed in and followed by the Japanese, is, as most persons are aware, an imported religion. It was introduced into China from India in the first century of the Christian era, and thence into Japan about five centuries later. On the other hand, Shintoism, the doctrine of the *Kami*, is a native religion. It existed before Buddhism was introduced; it has had a place side by side with it to the present day, and may now be considered the State religion of the empire. The *Kami* are many and various. The so-called gods of the mythological age, who are represented as beings of like passions with ourselves—the heroes of the past, who made for themselves a name in life, and were deified by imperial decree after death—“birds, beasts, plants and trees, seas and mountains, and all other things which possess powers of an extraordinary or eminent character, or desire to be revered and dreaded”—these are all *Kami*, and are more or less worshipped.

One of the most popular gods of the Shinto faith is a so-called deity of the mythological period, popularly known as Inari-sama. The god was worshipped from very ancient times, but the name just given only dates from the ninth century. At that time there lived a learned Buddhist priest, one Kukai—better known by his posthumous name, Kobodaishi—who invented the *hiragana*, or running-hand syllabary, and made a compound religious system from Buddhism, Shintoism, and Confucianism. The god, carrying a bundle of rice, is said to have appeared to this man, and ever since the title Inari-sama has been current—“Inari” being “rice-carrying,” and “sama” a title of honour added to the names of both gods and men. Inari-sama is supposed to be the special protector of the rice-crop. Foxes are said to be the servants and messengers of this deity, and in multitudes of cases the popular worship of Inari is the worship of the fox.

The Inari shrine at Fushimi is near the town of that name, to the south of Kiyoto. The *torii* is the most conspicuous object visible. Whatever may have been its original use, the *torii* now marks the entrance to the grounds of a Shinto temple. The *torii* differ in size, material, and finish. Some are made of the trunks of trees, simply barked, without any embellishment. This was the original *torii*, and such are still found in some places, especially at the *Dai-jin-gu*—“the great divine palaces”—the most sacred of all Shinto temples in the empire. In many cases stone *torii* are found, and in others wood carefully wrought and often coloured. The one at the Fushimi Inari is of wood, coloured red. On a square stone pillar, in large Chinese characters, is inscribed “The temple of Inari.” Just behind this stone is a small notice-board. It consists of a stone base-ment, above which is a low palisade, two perpendicular posts, one at either end, between which the notice is affixed to a board, the whole being protected by a wooden roof. It was on such notice-boards that the edicts against Christianity were formerly exhibited. This notice is

usual at the entrance of many Buddhist and Shinto temples of note, forbidding visitors or worshippers to enter the grounds in carriages or on horseback, to cut down trees, to shoot or destroy birds, or fish, &c. It is in Japanese, French, and English. On a board to the left is a notice of Shinto preaching, to the effect that there will be preaching on the 6th and 20th of each month, at 6 p.m. Buddhist and Shinto preaching is now very common; such notice-boards are to be found almost everywhere. Just behind the boards are stalls for horses. Such stalls are generally found at the entrance of large temples and public offices. Through the main gateway is the principal shrine, which has numerous shrines of attendant deities on either side of it.

Idolatry is practised here, but the fearful superstition connected with the worship of Inari is carried on beyond the principal shrine in a somewhat more retired spot backed by a hill in the distance. Some 350 wooden *torii*, placed close together, and forming two pathways side by side, show that we are approaching a spot where many press to worship—for these *torii* are offerings made by devotees. The shrine to which they lead is small, the entire building being only a few feet square. Its doors are closed, and there is only a small aperture, a few inches square, left open to admit the numerous offerings. On the shrine small toy-like *torii*, about a foot in height, may be counted by the dozen. What exalted deity is here worshipped? It is the fox! On one occasion I happened to be at the spot, just as an old man came to take away the offerings made the preceding day. When he opened the door I examined the interior of the shrine. The only furniture it contained was a box, placed under the small aperture in the door, to receive offerings, and a tray, placed against the back of the shrine, on which some of the offerings of the previous day had been arranged. The old man was provided with a basket, into which he put the offerings on the tray. He then took fresh offerings from the box by the door, and laid them in order in the place. They consisted of fried bean curd, *mochi*—a kind of unleavened cake made from rice flour—peas, beans, dried fish, &c., and cash. These had all been offered to the fox-gods; and on one side of the shrine I observed a small hole, through which these deified animals are supposed to enter, to feast on the supply provided for them.

Worshippers come to this shrine, ring the bell, clap their hands, present an offering, bow, and mutter a prayer; then they pass into the spacious grounds at the back to visit the holes of foxes. As they go over the well-beaten path, they stop at place after place to pour a few drops of wine, or to make some other small offering at the foxes' holes. Several years ago this form of superstition was discouraged by the Government, but it still survives, and no doubt will survive, until the people are taught to worship the great Creator, and to serve Him alone. The superstition is widespread. Education may do much to show its absurdity; however, nothing will effectually eradicate it but the Gospel of Christ.

RECORDS OF THE MISSIONS.

YORUBA MISSION (*Continued*).

Ebute Meta.



HIS station is on the mainland, across the lagoon, and nearly north of Lagos. The congregation was originally formed after the outbreak at Abeokuta in 1867, a considerable number of the Native Christians migrating thence in consequence, and settling at this place. But it has grown considerably, and now numbers 409 persons, of whom 212 are communicants. There were 24 adult and 15 infant baptisms last year.

Ebute Meta, which was for some time regarded only as an out-station, and was visited from Lagos, has, during the last three or four years, had a resident missionary, the Rev. Valentine Faulkner, and to the diligence of himself and Mrs. Faulkner in every good word and work is largely due the progress of the congregation. We have heard with deep regret of the death of Mrs. Faulkner on May 27th. The cause of Christ in West Africa has lost in her a most zealous and untiring labourer, and we can but commend both her bereaved husband, and the sorrowing congregation at Ebute Meta, to His care Who healeth the broken in heart.

For eight months last year Mr. and Mrs. Faulkner were away recruiting their health in England, and during their absence the Rev. Charles Phillips, one of the newly-ordained Native deacons, was left in charge. Prior to his ordination, Mr. Phillips had laboured for twelve years as catechist at Breadfruit Church, and had gained in an unusual degree the affections of the people. Their regret at losing him is alluded to in Mr. James Johnson's Report already given. In going to Ebute Meta, however, he was going among still older friends, as will be seen from the following interesting extract:—

From Journal of Rev. C. Phillips.

Though I left the Breadfruit Church with regret, yet I feel that I am not a stranger among the people here. The congregation of St. Jude's church is composed, for the most part, of members from the four churches which were at Abeokuta before the outbreak of 1867, viz., Ake, Igbein, Ikija, and Owu, and I was connected with each of these churches in my childhood. The sight of the members from Ikija church reminded me of the time that I joined the late Rev. T. King's family in the fifth year of my age. The sight of those from Ake reminded me of the days of my infancy before I left my parents, and of the profitable time I spent there afterwards as a student in the Training Institution under the late Rev. G. F. Bühler. The sight of those from Igbein reminded me of the "happy, sunny time of boyhood" that I spent in that station under the careful training of the Rev.

T. King (of blessed memory), and of the last few months I spent in the Institution after it was removed to that place. The sight of those from Owu reminded me of the last few months of my dear father's labours, of his death, and of the very short but pleasant time I spent at home before he died.

I have not yet had that close acquaintance with the people individually which I would like to have. This is because they live more in their farms at Onigbomgbo, which is about three hours' walk from this place. Except when compelled by circumstances to remain at home, they (except the few who do their work at home) remain in their farms during the whole week, and only hasten home to attend their class-meetings and the Sunday services. So I see comparatively very little of the people. But the little I see gives me ground to hope that they are trying to lead a life con-

formable to the precepts of our holy religion. They contrast very favourably with our people at Lagos for simplicity and sincerity in their profession of Christianity. Of course their living separately, and consequent freedom from the disastrous and debasing influence of Mohammedanism, heathenism, and secular civilization are to be considered. Both in their farms and here at home there is not such intermixture as at Lagos. The heathens here live outside the Christian village, excepting three or four houses of those who had been living here before the lands were measured out to the Christians. The following short story may illustrate the simplicity of the people:—Our Scripture-reader was once passing by the house of a woman. As soon as she saw him, she called him, and desired him to pray for her. On asking her what should be the special object of prayer, she said she found it very difficult to control her tongue, and she felt persuaded that prayer would do it.

One pleasing feature of their character as a people is their respect for the Word of God. The translations of the Bible are their chief delight. One who lives among them, and sees their eagerness and reverence for the Scriptures, will feel the appropriateness of the term "book people," by which their heathen countrymen distinguish them. Their knowledge of the Scriptures is surprising, especially that of the older members. They quote passages freely from the Bible, and apply them intelligently.

Another pleasing feature in their character is their delight in prayer. One cannot listen to their simple and earnest pleadings at our prayer-meetings, and perceive their cheerful steps to the house of prayer, without feeling that they are men of prayer. I was sometimes pleased

to meet some individuals on their knees when I visit them in their houses.

One more pleasing feature in their character which I would notice is their liberality and readiness to do anything to help forward the work of God. They are comparatively very poor; but I trust I can say of them, as St. Paul did of the Macedonian Christians, that "their deep poverty abounded to riches of their liberality." I have begun regular Sunday collections among them, and I find that many give according to their ability. One day, as I was returning home from my visits, a woman, who earns her living by agidi making, put 12s. 8d. into my hands as a thankoffering, and begged me to put it down as an anonymous contribution. The people also gladly help in the work by manual labour.

But they are not without their peculiar faults. Their chief fault is that the spirit of discord is prevalent among them. They are too prone to exaggerate the offences done to them, and too hard to be reconciled. As they belong to different townships in Abeokuta, they are too jealous of each other, and this mutual jealousy causes much discord. I have had to settle some palavers since I came, sometimes between husband and wife, and at other times between different parties in the congregation. We are daily praying and striving against this sin.

There are in connexion with this Church some of the emigrants from St. Helena. These are quite different from their worldly-minded countrymen in Lagos. They are very poor and sickly and miserable. Since their removal to this place, death has made great havoc among them. Some families of five or six have been reduced to a single individual. Mr. Faulkner has done much to ameliorate their condition.

Mr. Phillips, in his Annual Letter, represents the district around Ebute Meta as a good field for evangelistic effort. Some of the congregation visit the villages to make known the Gospel, led by Mr. William Doherty, the old and experienced catechist who, some years ago, was so long a captive in Dahomey. One out-station which has been mentioned is Iwaiya Idoko, at which the foundation of a chapel was laid in August last year; the Revs. J. Johnson, W. Morgan, and C. Phillips, Mr. Doherty, and Mr. Philippe Jose Meffre (a leading lay member of Breadfruit, once an Ifa babalawo), going there together to hold a special service on the occasion.

Mr. Faulkner has made more important preaching tours into the distant interior to the north-west. We may refer to his interesting journals in the

C.M. Record of Sept. 1875, and in the *Intelligencer* of March 1876. He has lately made another journey in the same direction, and we regret that we have not space for his narrative of it, which is both encouraging and saddening—encouraging because of the readiness of the petty kings to receive Christian teachers, and saddening because of the complaints they are able justly to make at the Society's repeated promises to them being yet unfulfilled. Three places Mr. Faulkner especially urges upon our attention, viz., Porto Novo on the coast, west of Badagry, and Addo and Okeodan in the interior, north of Badagry. Thirty years have passed since it was first proposed to occupy Addo. At Okeodan, there is a Christian Native engaged in trade, who holds voluntary services, and seems to be much respected. A leading Native layman in Breadfruit congregation has offered 25*l.* a year towards the support of an agent at Porto Novo. We hope the Lagos Training Institution will supply for all these places, and many others, good and faithful stewards of the manifold grace of God.

Badagry.

This is the oldest, and the least fruitful, station in the Yoruba Mission. The congregation numbers 110, of whom 36 are communicants; but only two of these are converts from the Popo tribe of the district, the rest being settlers from Lagos or elsewhere. The Rev. Samuel Pearse was for some time Native minister here, but on account of severe trials in his family he removed to Lagos, where (as already mentioned) he is now curate at Breadfruit. The Rev. Daniel Coker, one of the newly-ordained deacons—who, before ordination, was catechist at the Isle of Idó—has taken his place.

Between Lagos and Badagry there is an out-station, *Iworo*, where a zealous catechist, Mr. E. Buko, is located. In his Report, Mr. Coker refers to both places. An interesting fact is mentioned in a journal of Mr. Coker's, which does not occur in the Report, viz., that the keeper of a convict prison at Badagry (where Mr. Coker preaches every Sunday) is an earnest Christian, and teaches and prays with his prisoners.

From Report of Rev. D. Coker.

The Church of Badagry is a small one. As it is about thirty years since the Gospel was planted here, there have been always signs that the Word preached was not in vain. There are some chiefs now in Badagry, who, being heathens, can remember words of God heard when the Rev. C. A. Gollmer was here. The oldest convert of the congregation here is Abraham Edun. He had been baptized before 1866; the rest came in from the latter part of 1866. From 1867 there was the average of ten baptisms annually. Some of the converts have left the town for want of work. The number of communicants now is thirty-six; they are sincere in their profession, attending the means of grace regularly, and endeavouring to bring others that are in darkness to the fold of Christ. One of

them died on August 28th, after a long illness of more than a year. I visited him many times, exhorted and prayed with him. The Christians did so when they visited him. He persevered in patience and faith during the long suffering. Before his death he, with the consent of his wife, committed their only son of eleven years old to me for care and training.

Now I have sixteen candidates for baptism on the list. One of them is a young man remarkable for the evidence shown of his sincere repentance and faith. He attends class regularly, and has a thorough knowledge of the Church catechism. He can read the Yoruba Testament now. The daily morning prayer and Church services he attends sincerely. I will admit him into the Church by baptism before the

end of this year. Some women of the same class are wives of one husband. One is a wife of a church-goer. I advised the woman and her husband to have a Christian marriage, because there was none before. With the teachings of Church catechism I expose the evil customs of our own country, and that polygamy is one of the evils that afflicts our people. As polygamy is the rule, women generally encourage it, therefore it is necessary to show the women of this evil. Some of the church-goers are not Christians, because they do not deny themselves of their numerous wives. The young men of this congregation seem to be desirous of improvement; they have two hours' singing lessons in a week. I take some of them in English grammar, arithmetic, reading of Scripture, and writing.

Not more than three persons of the congregation can read English books, hence the necessity of more translations. I purpose to finish my translation of Barth's Church History before the end of this year.

We generally have the Lord's Supper once in three months. The Rev. T. B. Wright has come several times for the purpose. Mr. E. Buko, of Iworo, comes at the same time. More persons attend service on that day, and more collection. We find such times to be refreshing.

On July 21st, when the Rev. T. B. Wright was returning from this place with Mr. E. Buko, I went with them to Iworo, the station of Mr. E. Buko. We went to the chief, who, when a boy, was a boarder of Rev. C. A. Gollmer. He goes to church, but continues worshipping Ifa. We commenced conversation on religious subjects. The Rev. T. B. Wright first spoke; after the chief answered, I spoke next. The principal points of his words are these:—1st, the Word of God is not by force. He goes to church every Sunday, and cannot force his people to go. Secondly, the Word of God requires patience. He often advises Mr. E. Buko to be patient, that in future some may turn. To the first I replied thus:—“You are the king of this town. Suppose

you are in earnest to build a house, your relatives and friends will be disposed to assist you on account of your earnestness. You go to the house of God: this is good, but not enough. Suppose you are a physician, and your people sick; can they be cured by reaching to your house alone, when they do not care to get medicine from you? You merely go to the house of God; you do not care to be His, because you worship your idols still. Your people know that you do not care for the religion. If you were to turn, some of them may follow your example. You and your people are in the same state.” I told him of the chief of Ido Island, whom I was teaching, that he has forsaken idolatry, and go to church; some of his people have done the same. To the second I replied thus:—“The Lord says, ‘To-day, if ye hear My voice, do accordingly.’” Whilst we are speaking he called a girl, who came and put fire in his tobacco-pipe. I said, “Suppose that child were to say when you called her, ‘Wait for some time,’ will you be pleased? God wants you to obey as that child.”

Iworo is of note merely for the superstitious worship of Elegbara (meaning the Devil), and the ninth day fair. The population is about 500. The tribe is Awori. Otta, where Rev. J. White is, is of the same.

We went to the chief of Iworo again, and commenced religious conversation. The chief said if he believe he will be injured. Then I said, “You are the chief of this town; if any of your people turn, such has reason for fear, because you, the chief, does not. The Word of God said that we should not be afraid of them that can kill the body, they cannot do more. You ought to fear God, who is Almighty.” After this he said that they have been told to continue their religion as they like. Then I said, “If any of your people is wicked, is it right if you tell him that he is at liberty to do what he likes? Should you not try your best to dissuade him? Mr. E. Buko cannot tell you that, because there is liberty of conscience, idolatry is good.”

Leku.

The lagoon which gives Lagos its name stretches eastward perhaps a hundred miles. The strip of land which separates it from the sea is dotted with populous villages; and of these, *Leku* (pronounced Leckie), forty miles

from Lagos, is one of the most important, some of the trading firms on the coast having branch houses there. Being under British protection, it is a refuge for runaway slaves from the fierce slave-holding tribes on the mainland. It is as a base for missionary operations among these tribes that Leke has been occupied by the Society. Around Leke, and on the mainland between Leke and Lagos, are the Jebus; to the north and north-east are the Ijos; beyond them, the Ondos; and again beyond them, the Ijeshas. All these belong to the great Yoruba family, and speak the Yoruba tongue.

In our February number (p. 117), we referred to Mr. Hinderer's work during last year at Leke. It is a most manifest token of the Lord's blessing on this new mission that in a few months, notwithstanding his own bodily infirmities as well as the degrading superstition and unbridled immorality of the people, he should have been able to gather round him some ninety inquirers in regular attendance upon his Sunday services, of whom about fifty were avowed candidates for baptism. These inquirers were very ignorant, but the hearts of several appeared to be truly influenced by the Spirit of God, and some of them were already showing no little zeal in communicating the good news of salvation to their countrymen. When Mr. Hinderer was at length compelled finally to leave Africa, he left in charge of the Mission the Rev. J. S. and Mrs. Hill, who were sent out to his assistance only last October. But we much regret to say that repeated attacks of fever have necessitated their return home also, and there is now only a Native teacher at Leke. We trust, however, that the work begun with so much promise may soon again be vigorously taken up.

Mr. Hinderer had established out-stations, with Native teachers, among three of the tribes above mentioned—one at Palma, on the outer strip of land, where the population is Jebu; one at Itebu, a little Ijo town on the mainland; and one at Ode Ondo, the capital of the Ondo country, four days' journey into the interior. At the first-named place there was already a congregation of forty inquirers, with one or two candidates for baptism. From the catechist at Ode Ondo some very interesting journals have been received. We give a few extracts. The first two refer to the towns of Igbe-kobo and Igbo-Bini, passed on the journey (which is by boat on the lagoons and rivers) from Leke to the Ondo country. Igbo-Bini is the capital of the Ijos:—

From Journal of Catechist at Ode Ondo.

Jan. 18th, 1876.—Landed at Igbe Kobo. After we had landed and stayed for two or three hours in conversation with the people of Igbe Kobo, I reminded them also of what we told them in 1873, of the intention of the Society to send teachers among them as I did at Aboto, and then asked them whether they are still for it, or they had altered their minds. They said they were only deceived by us; that since we had said this to them they have been waiting on us, but in vain.

20th.—(At Igbo Bini). Read to the king the letter which Mr. Hinderer sent to him with a small present of a few yards of red silk. But the king, at the first, was grieved with Mr. Hinderer, and would not be willing to accept the letter; he said that Mr. Hinderer last year left him here, and went to Ondo, Ilesa, and so far to Ibadan, through the town of Manuwa, without paying a visit to him, and now thought to write to him; but, after

some explanations for why he did not call to see him, or to pass through his town, his grief then was abated, and allowed the letter to be read, when I asked Mr. Mason to interpret to him while I am reading the letter. After this he asked me whether in reality I am going to the Ondo country to build a house. I said, "Yes." Mr. Mason, the Scripture-reader, who also accompanied me thither, asked the king (Aduwo) whether he would not also like such a house to be built in his own town? He said, his is not so hard, that he is ready at any time for us to build, if we can get the Ondos to allow us such advantage in their country.

(At Ode Ondo).—On Sunday, the 26th—as I have changed the usual place of preaching, under a tree, to the other side of the town, about half a mile distance from my lodging, and little near to the market—there was a good-looking man who came at the

time of the morning service to hear my preaching. After the service was read, I preached from the Gospel of St. Luke ii. 11—15. 'This man sat very quietly about four feet distance from me. At the first sight of him I did not observe him as one who would condescend to listen to me as he did. Although there were many others, about 40, 50, or 60 people, standing to hear me, yet his own word to me, after the service, was very weighty and encouraging. He shook my hand and saluted me, "Oku ise," and said that last year, when I was there to preach at the market, he was there to hear me; but when he heard I was saying Orisa is not God, they should not depend upon it, he did not please, so he went away; and as he has heard that I came again this year, he then resolves to come again to hear me; and what he has heard this morning enters in more in his ears two inches deeper than he had heard last year. This is by a certain mark pointed out to me from one of his fingers. He said, if I am in reality sent here by God, I should continue with my preaching, and by degrees they will hear and understand.

And even in the compound in which I am, though every day the landlord does not cease to consult his Ifa-god and offer sacrifices, yet every Sunday evening, about seven o'clock, he agrees that prayer-meeting should be continually kept for him and all his wives, children, and people. Whenever they return home from their different farms they will be more than twenty-two persons; thus they have to surround me. First we have to sing a hymn, and I read a portion from the Psalms, and then ask William to pray; after this we have again to sing another short hymn, and then read a short portion from the Gospels or the Epistles, with a short address, pray, and then dismissed. As for the morning and evening prayers, which I used to keep daily with my people, I have not imposed upon the people for them, unless when there be chance for it; but every evening they must come to keep company with us, as they said it is not human to leave strangers to themselves unassociated. Thus, about seven or half-past seven, they will leave off and be gone, and at eight we have our evening prayer, and then go to bed; and thus we continued every day. There was a woman here amongst the lot who used to come and pay us this visit, took notice of our doing so every day, and this I did not know. She one day came to me in the course of the day and said she heard every night how we often keep prayers with ourselves after they left us, but why we never asked them to attend too—that she had been thinking upon this for a long time to ask me of it, but she did not know how to say it; however, she resolves to do so to-day. I was therefore lost in amazement in what she has said as an

accusation against me; at once it struck me in the heart that I have left part of my duties unperformed. I told her there was no cause for it why we did not call them; but that it would be very happy to me if they will be able to attend us, as for that purpose I am sent here, only we were afraid you may get weary in so doing. Thus from this day since they have not ceased to attend the evening prayers with us. As for the morning; they have not the chance, as they leave for their farms very early (in the morning); but whenever any of them comes across us at the morning prayers, he or she will kneel down and pray with us. They are even praying daily that the king and chiefs would hear us and grant us leave to build our house, and then build our church where to keep school and church, and then many people they say will be coming to us for school and church, only there is none as yet comes out as candidate.

April 7th.—Sent my assistant, William Dada, to Igbo Bini. This William Dada is one of the Abeokuta converts who was moved by the inworking of the Holy Spirit to volunteer himself for the work of God from the members of the congregation of Ebute Meta Church, under the auspices of the Rev. V. Faulkner, and was then appointed as the head man, or an overseer for the intended building of this place; and at the same time he is to be trained up in reading and writing in the nature of a Scripture-reader for his future usefulness in the country, as he cannot now read well and write as he ought; but as for his testimonial, as a good and Christian character, is highly and fully approved of by all who know him.

His being influenced by the Holy Spirit is this, that on one Sunday Mr. Faulkner, in his sermon on that day, made an inference which was drawn from the Queen having once appointed a man-of-war to take an expedition to the Ashantees, so much so that there was a call made for men in Lagos and elsewhere, and that even men from Abeokuta and Ibadan had made up their minds and gone, and that her Majesty the Queen, with all her men-of-war, together with all her soldiers, cannot be compared with our blessed Lord and Saviour Jesus Christ. But now there is a field of battle opened for Christ to fight with, and a similar call was then made for men; but there was not one of Christ's promised soldiers came out to this call.

And this was at the time when Mr. Hinderer returned from England and appealed for men for this new field of labour in this Ondo country from all the churches in Lagos; but not a single individual amongst the hundreds of His promised soldiers thought it worth their while to answer this call and say, "Here I am; send me there to fight manfully in the field for Christ, the Captain of

our salvation." From this time, he said, his mind was uneasy, and all the nights he could hardly sleep.

And being conscious of himself for having known nothing about reading and writing as he ought, about two or three days after this, as he was still in the same conviction, he went to Mr. Doherty, the Scripture-reader of the same station, who is also their teacher and director, for advice; and after relating all the story to him of the struggle he was in since that sermon was preached, Mr. Doherty's remark to him was, he said, "Will you go about to preach to the people to continue the worship of idols?" He said, "No." Then he was advised to see Mr. Faulkner, their pastor, and tell him of his willingness to go, and thus he went, and his name was at once written down, and from thence he was appointed to go along with me to this place, and he is now, I am glad to say, bearing faithful testimony to the Gospel tidings of Jesus Christ our Saviour in the streets of the Ondo country in season and out of season. And may the great Lord of the shepherds bless this feeble exertion in the ears of these unhappy people!

24th.—William Dada safely arrived here from Igbo Biini, and reported that there are messengers from the Administrator of Lagos at Ajuwe, coming on particular message to the king, chiefs, and people of Ondo.

29th.—In the afternoon the messengers were summoned to appear in the king's high court, as I may call it, where all the principal men and chiefs were present to hear the message they have to deliver. I was also told to be present at the meeting. The Administrator's message, so far as it concerns,

was good and touching, excepting a clause which seems to be somewhat very defective, and in great measure weakens the confidence of the king and chiefs on our heavenly message to them. This is the one great fault with all the Government officers in some sense, which will never be paralleled with the work of God's messengers.

The message in its three-fold cords runs thus: that the Administrator wishes God's blessing on the king, chiefs, and people of Ondo at large; that, as a representative to her Majesty the Queen of England, he is willing and ready to undertake the unfinished work of Governor Glover in opening roads from the lagoon in the Ijo country to this country, so far as to Ilesa and others, as far as that plan was concerned in Governor Glover's time; that he also desires the king and Lissa will make a move to cut open the old road from the Ode Ondo to Obee, for free communication from thence to Itebu, the town of Manna, for the advantage and benefit of trade in the country at large. Secondly, that he will also be glad to hear that they have already given me land to build on as an agent for the C.M.S., and that they have given me some children to be taught, and that their people would be allowed to come to me to hear the Word of God on Sundays. Third, and lastly, that he will be more glad and happy to hear that the Ondo nation will give up the system of making human sacrifice if they, in reality, wish to be friends with her Majesty the Queen of England, but that he does not *prevent* them from the *worship of their Orisas*. This is the clause I considered to be defective in the messages delivered.

A small church has been built at Ode Ondo, and was opened for public worship last Christmas.

In October last there was a threatened interruption of the work at Itebu in consequence of the Native teacher preaching against the follies of idolatry with apparently an excess of strong language, and thereby raising a storm of indignation. At Ode Ondo also a good deal of opposition had been experienced from Lissa (or "the Lisa"), the Balogun or war chief, who appears to be the virtual though not the nominal ruler of the Ondos. It was he who had opposed Mr. Hinderer on his first visit to the place in 1875 (see *Intelligence*, October, 1875), and who is also referred to at p. 118 of our February number. The difficulties thus met with, and the disadvantage of leaving comparatively inexperienced teachers alone at new stations, together with the absence of any European missionary at Leke to superintend the work, led the brethren at Lagos to set apart one of the newly-ordained Native deacons, the Rev. Charles Phillips—whose zeal and earnestness has been already noticed in connexion with Breadfruit and Ebute Meta—for the Ondo Mission. In January last he made a preliminary visit to Ode Ondo, and before returning went on to Modadaki, Ifé (the centre of Yoruban idolatry), and Ibadan, and returned to Lagos *via* Abeokuta. In March he proceeded to Ode Ondo to take up his residence there, and we most earnestly trust that (in Mr.

Hinderer's words) "he may prove a kind of apostle to those dark, savage Eastern people." An extract from the journal of his visit in January is encouraging:—

From Journal of Rev. O. Phillips.

Ode Ondo, Jan. 18th, 1877.—Went to the Lisa's house. The first thing that I saw on entering was a string of about six human skulls, hung on a stick opposite his gate. I addressed him for a short time, showing him the purpose of our mission. One of the Ondo messengers then delivered the message of their countrymen at Lagos in a manly manner. The message was to this effect:—"That the Ondos at Lagos heard, with regret, that forty-three men were murdered at Ode Ondo at different times for sacrifices. They desire the authorities to use fowls, goats, sheep, and oxen for their sacrifices, but no more human beings. They feel that the depopulation caused by wars and other miseries on the tribe is enough, and they beg that these atrocities be discontinued." The Lisa was highly indignant at the bold messenger, and remarked that, if he did not respect our presence, he would have chained the bold messenger. When the first outburst of fury subsided, he began to make the following explanations. He could not altogether deny human sacrifices, but he tried to explain that they generally reserve malefactors and slaves that offend their masters for their yearly sacrifices. I told him that we have no objection to their killing malefactors who deserve death, but they should kill them openly, and immediately after their conviction. But we strongly object to killing slaves in sacrifice. I said God does not create any persons slaves, but men make each other so. I pointed to him that while the Ondos call the children of other tribes slaves, their own children are called slaves by other tribes; and I appealed to him whether it would be right that their children in slavery be so wantonly immolated as they do other people's children. Feeling the force of my remarks, he rose in anger, and went in without saluting us, making, the following remarks as he was going in "Let my children in slavery be killed, I will get more."

From his house we went to the king's, and afterwards to the Jomu's. We spoke in the same strain as we did at the Lisa's house. The king received us in the public place of meeting, which was an open yard, enclosed by walls about 200 feet long and 60 feet broad. After we sat for about fifteen minutes we heard the sound of a rude country hand-bell, which announced the king's approach. A eunuch and a boy first appeared with a mat, which they hastily spread on a flight of three mud steps which was the throne. The king soon made his appearance, and after he

had taken his seat, he asked us to come nearer him. His reply to our addresses was more courteous and satisfactory. He said that they are all trying to put a stop to the atrocities complained of; but they are doing so gradually. He gave expression to his own private feelings by this parable:—"We desire meat to continue long in the mouth, but the thing that is drawing it down does not allow it to stop." He evidently meant to say that he would wish human sacrifices to be discontinued; but there are influences against him.

9th.—Paid a second visit to the king to give him the beautiful cap which Mrs. Maser sent by me as a present from Mrs. Smith. He was highly pleased with the present. I used the opportunity to speak to him about the unreasonableness of idol-worship, and of the coming of Christ into the world. The story of the incarnation was very interesting to him. He said he never heard of such things before, and he begged us to make the same things known to his chiefs. His remarks were very encouraging. From his house we proceeded to the Adaja's, the fifth in rank, and I preached the Gospel to him in the presence of about fifteen of his people.

20th.—Paid a second visit to the Lisa. After speaking to him about the folly of idolatry, I requested him to use his influence to obtain religious liberty in the town. He received us very kindly. He promised to use his influence in the direction we requested, and even asked us several questions. One of his questions was about sacrifices. In reply I explained the all-prevailing sacrifice of Christ, and assured him that God wants no other. He then asked, "If God does not need nor desire the constant sacrifices of animals, why do some people say that God requires yearly alms of eleven heads of cowries and a sheep?" I said, "Those people use these things for themselves, for none of these things can reach to God." He seemed satisfied and pleased with the answer.

23rd.—The town steward came, holding a ram. He told us that he was told to procure the ram for a sacrifice on that day, but when he took the ram to Lisa he (the Lisa) told him that God does not require sacrifices, and he sent him with the ram to ascertain the truth from us. We repeated to him what we said to Lisa on Saturday, and asked him to sell the ram and use the money in cleaning and improving the town. I felt by this circumstance that the Word of God is doing its work in the heart of the refractory chief.

CEYLON MISSION (Continued).

Baddegama.



THIS is the southernmost of the Society's stations in Ceylon, and nearly the oldest. There are 374 Native Christians in the district, of whom 146 are communicants. The Rev. J. Allcock returned to his post in the early part of 1876, after a stay of two years in England; and it will be seen that his presence has done much, under God, to revive the work, which had somewhat flagged in the absence of a Singhalese-speaking missionary.

From Report of Rev. J. Allcock.

During my absence there was not a single conversion from heathenism. I have brought this fact to the notice of the representatives of the congregations in the Church Council, the agents, and the Native Christians. I for my part feel very ashamed and humiliated. May this humiliating fact bring them to prayer and fasting! Surely God says to us, "Blow the trumpet in Zion; sanctify a fast; let the people, the elders, the priests, the ministers of the Lord, weep between the porch and the altar." It is true that the people may answer that the district was left for about nine months without a resident missionary or pastor, and the catechist, who had been most laborious, active, and successful, had been removed to another district. My experience for some years now teaches me that the first duties of the kingdom of heaven are to weed our own plantation before we cut down the forest and break up new ground.

We began a daily prayer-meeting at Baddegama on the day I arrived, and it has, by God's grace, been continued ever since. The average attendance has been twelve. The daily text on the Tract Society's salmanack is always made the subject of the address. God has graciously heard our prayers, and given His Holy Spirit to those that asked Him. 1st, He has given us another evangelist to occupy a new out-station at Elpitiya, in the interior of Walallawiti Korale, about fifteen miles from Baddegama and Bentote. He has gathered around him already some promising inquirers and candidates for baptism. By the kind help of some Christian friends at Holbrook, Suffolk, I have been enabled to open a boys' and a girls' school at Golu-wamulla, about four miles north-west of Elpitiya, to which about sixty boys and

girls have been attracted. Both master and mistress are well-trained faithful Christians. The mistress was taught in Baddegama Girls' School, and has done much to win her father, mother, and four sisters to Christ. Her father and mother were baptized this year in Baddegama Church, at the venerable age of seventy. There are a few independent members of the Church, who have done valuable services to the cause of the Gospel. I mean, by independent members, those who receive no salary from C.M.S. At Dodanduwa, one of our members has been blessed in bringing a whole family to Christ. The husband was formerly addicted to drink; and in order to intimidate and extort money from his aged father, he took his own little babe, lifted it up before the father, and threatened to break it to pieces if the old man did not give him seven pounds ten shillings. He is now, thank God, a new man; and I hope to baptize his wife and three children next Sunday.

Another encouraging case happened at Kosgoda. I baptized this man about four years ago. Soon after his baptism, the enemies of the Gospel conspired against him and charged him with highway robbery. He was tried at the Supreme Court, Galle, and convicted by false evidence. Before a sentence of six months' imprisonment was passed, he was asked by the judge if he had anything to say why sentence should not be passed. He simply said, "I cheerfully submit to this sentence, which the Lord has allowed to be passed upon me; and my only request is, that I may be allowed to preach the Gospel to the prisoners on every Sabbath day." He confesses that in prison he learnt some very precious lessons. He felt it to be a great blessing to partake of the

sufferings of Christ. Like Joseph, Jeremiah, Paul, and John Bradford, he had the privilege of suffering for Christ and the Gospel's sake. I baptized what I may call his first-born son in the faith a few weeks ago. By his confession of Christ there are six fresh inquirers, one of them a Buddhist priest. A boys' school has been opened at Kosgoda, which is attended by thirty children, including his own boy and girl. I was much struck by the intelligence and answers of the children. Referring to the popular notion of the Buddhists, that they can give merit to their gods, I asked the boys what we could offer to God. A sharp little boy answered, "What have we which does not already belong to God?" I asked our Native brother one day how his eyes were opened; he replied that eight or nine years ago, D.A. and H.G. were preaching in the street of Kosgoda. He was then a leader of the enemies of Christ, and did everything in his power, by abuse and cavilling, to hinder the preaching of the Gospel. When the evangelists returned home, he followed them, and stood listening outside the room; and, to his astonishment, he heard them praying for those who hated him and despitefully used them. He had never seen such charity to all men, such meekness and forgiveness before. He did not there and then profess Christ, but the exhibition of such a Gospel spirit has been fixed upon his memory ever since. Thus the darkest clouds may be big with mercy, and break with blessings on our head.

Last month, blind Bartimeus, of Dandandwa, was baptized. A young man present was converted on the same day by what he saw and heard of the Gospel. In his heart he had the desire to be baptized on that day, but fear and shame were too strong in him. He went home and told his friends that his mind was made up to become a Christian at once.

Two of our members have died since my return. One was an old man who was baptized by Mr. Mayer, and for some time a schoolmaster under the C.M.S. The light of his faith and hope shone most brightly when his sun was setting. The weaknesses, besetting sins, and inconsistencies of his life, made us doubt whether he was a man of God at all; but before he died the clouds dispersed,

and the light of his sure hope shone on all who were near him. All his children are in darkness, and one of his sons, an apostate, is paid by the Buddhists to go from town to town to blaspheme God and the Bible. In order to show his disgust of this son's conduct, the father left directions that he must not help to carry his body to the grave. He told his sons not to believe the foolish superstition that the spirits of the dead haunt the houses and gardens in which they lived on earth, and told them that his spirit was going to Paradise, having been justified and purified by faith in Jesus, and that he should never want to leave that place of happiness and rest to haunt this wicked world.

I have admitted twenty-eight into the visible Church by baptism since my return, most of them adults. They are the fruit of both evangelistic labours and school-teaching. By a comparison of the returns of schools, made in 1870 and 1876, you will be able to see how much progress educational and evangelistic work have made in Baddegama district. In 1870 there were 11 schoolmasters and 9 mistresses, 242 boys and 215 girls, and 11 schools; 140 Native Christians, and 64 communicants. Our returns this year show 14 schoolmasters, 20 mistresses, 740 boys, 623 girls; 374 Native Christians, 146 communicants. You will see at a glance that our Native Christian communicants and school-children have more than doubled, and the boys more than trebled.

But some things call for humiliation and prayer. Our evangelistic workers are only very few. I fear that some who are dependent on the Society are only hirelings, doing their duties of teaching because they are paid for it, and not yet constrained by the love of Christ. There are still many Christians who have unbelieving wives, husbands, brothers, sisters, kindred, servants, maids, and children; and yet there are no signs of their great heaviness and continual sorrow, and wishing that themselves were accursed for Christ, for their brethren, their kindred according to the flesh. It is true that selfishness is the last thing which dies in us poor, miserable sinners. Paul, the prisoner of Christ, laments to the Philippians, "All seek their own, not the things which are Jesus Christ's."

We have embraced every opportunity

of proclaiming the Gospel by the waysides and in the police-courts of Galle, Balapitiya, and Elpitiya. In this way many thousands of heathen have heard the Word of Christ. As a rule, we have not met with much opposition, but much attentive listening. When Bastian was preaching with the Tamil catechist opposite Galle Police-court, to hundreds of attentive people, he was suddenly stopped and muzzled by a Christian official of the police, and

threatened that, if ever he preached again within the fort, he would be sent to prison. The blind man at Dodanduwa has been subjected to a little persecution. On one occasion, while standing with us on the wayside, some one threw a stone and hit him on the foot, which made the poor man cry out. We felt very sorry for the poor helpless brother; but what will become of his cruel enemies if they don't repent of their sins?

Kandy.

The work of which Kandy is the centre is of a very varied and important character. It may be divided under the heads of the Native Congregations, the Itinerating Mission (Singhalese), the Tamil Cooly Mission, and the Collegiate School.

NATIVE CONGREGATIONS.

These are the Singhalese congregations, of Trinity Church, of which the Rev. Henry Gunasékara is pastor; of Katukele and Gatambe, of which the Rev. B. P. Wīrasingha is pastor; and of the outlying stations at Gampola, Nawalapitiya, and Kurunegala. Also a Tamil congregation ministered to until lately by the Rev. John Peter.

Mr. Gunasékara, as Chairman of the Kandy Native Church Council, reports on all the Singhalese congregations:—

From Report of Rev. H. Gunasékara.

The districts now connected with the Kandy Sinhalese Church Council are Kandy Town, Katukele and Gaetaembe, Gampola, Nawalapitiya and Pussellawa, and Kurunegala. I carry on the work in the town of Kandy, Rev. Bartholomew Piris Wirasinha has charge of Katukele and Gaetaembe, Johannis Perera Kalpēge (catechist) is placed at Gampola, and Alexander Ukwatteliyanagē (catechist) works at Kurunegala.

Of each of the above-mentioned places I will add a few remarks. The congregation in the town of Kandy worships at Trinity Church. It numbers 116 adults and 54 children. Two services are performed on Sundays, and an evening service on Wednesdays. The Holy Communion is administered on the first Sunday in each month. The work here may be naturally divided into two, namely, evangelistic and pastoral. The pastoral work is carried on by means of Sunday and week-day services in the church, by conducting a Bible-class for young men on Sundays, by holding prayer-meetings in houses, by visiting Christian families, and reading and ex-

plaining the Holy Scriptures and offering prayer. The evangelistic work is carried on chiefly by preaching in the streets and the verandah of the Police Court-house on week days, and in the Gaol on Sundays, and also by the instruction of candidates for baptism. All these departments of the work have been carried on during the past year. Besides these ordinary ways of setting the Gospel before Christians and heathens, a series of special services were held for a period of six nights successively, and the Gospel was preached to a number of people, the great majority of whom were Christians. I am sorry to observe that no conversions from Buddhism have taken place through these labours during the past year in my own pastorate. The money received into the Church Fund from this congregation has been Rs. 1716 : 96.

As regards the work at Katukele and Gaetaembe, the means employed to bring the Gospel before the people are the same as at Kandy. Mr. Piris reports that he observes a slight improvement in his district in the attendance at Divine

Service, and in the subscriptions of the people. The total number of members of the congregation at Katukele is fifty-seven adults and thirty-seven children. The average attendance at the two services held here, taken together, is forty-one adults and twenty-six children. The number of communicants is seventeen.

The congregation at Gaetaembe numbers thirty-five adults and twenty-seven children. The number of communicants is twelve.

With regard to these districts, it is to be observed that a higher standard of piety than is seen now among our people is greatly to be desired, otherwise we cannot expect to see them take such interest in the affairs of the Church as they ought. Considering the position, means, and influence of the members, especially of my congregation, I have greatly to deplore their want of more energy and activity and interest in endeavouring to spread a knowledge of the Gospel and gain converts from heathenism. If there were, by the blessing of God, more faith, earnestness, and zeal amongst the members of my congregation than seen at present, they would surely be a blessing to the whole of the Kandyan country. These remarks apply to Gampola, and especially to Kurunegala.

The work at Gampola, Nawalapitiya, and Pussellawa suffered somewhat from the death of Mr. Simon Dias, the catechist, in May last, who was very earnestly working there. His place was supplied, for the remainder of the year under review, by the catechist, Mr. Stephen de Silva. The work amongst the Christians in these towns has been carried on in the same manner as in Kandy and Katukele. Open-air preaching in the street at Gampola has been

occasionally carried on. The Gospel has been preached in the villages round about these towns by the catechist visiting them as often as his town work permitted. He has preached at the Court House, and visited the Hospital too, and preached there. As the result of preaching in the villages, the catechist mentions two cases of hopeful inquirers—one a Romanist, and the other a Buddhist. The general characteristic of the people he describes to be great apathy to the concerns of the soul. The town of Pussellawa being about ten or twelve miles from Gampola, and there being no railway line thereto, the catechist has been able to visit it but seldom.

At Gampola the number of members of the congregation is thirty-nine adults, of whom nine are communicants. Eight candidates for baptism are reported. Three adults and three children have been baptized.

At Nawalapitiya the congregation consists of fifteen persons, of whom three are communicants. Services have been held there three Sundays in each month.

The catechist in charge of these towns at present is Johannis Perera Kalpege, who is a candidate for ordination. I believe he is an earnest worker. Hitherto he has been working for the most part amongst the heathen. He has now both pastoral and evangelistic work.

At Kurunegala a catechist is working, who has more evangelistic work than he can well undertake. The Rev. Mr. Coles has opened several schools in the outlying villages, and the catechist has to superintend them to some extent. The total number of members of the congregation is sixty-five.

SINGHALESE ITINERANCY.

This is one of the most encouraging departments of the Society's work in Ceylon, or, one may say, in any part of the mission field. It was begun in 1853 by the Rev. E. T. Higgins, with the view of reaching the scattered Singhalese population of the hill-country within a radius of thirty miles round Kandy. It involved long journeys on foot through dense jungles, and sleeping in huts and sheds, or even in bullock-carts; and the people proved to be densely ignorant, and extremely difficult to teach. After fourteen years' labour, in 1867, the number of Native Christians was reported as 183, of whom 14 were communicants. The last ten years, however, have witnessed rapid progress in every respect. The area of the Mission has greatly widened; fifty-six Native Christian teachers are stationed at various towns and villages; there are 1135 Native Christian adherents—and if the number of communi-

cants (102) seems small, it must be remembered that a large proportion of the Christians are new converts; forty schools are attended by 1200 children; and the contributions of the converts for religious purposes last year amounted to no less than Rs. 3069.

The whole district covered by the Mission is now divided into two parts, Eastern and Western; the Rev. S. Coles taking the former, and residing at Kandy; and the Rev. G. F. Unwin the latter, with his head-quarters at Kaegala.

From Report of Rev. S. Coles.

In the town of Kandy, missionary operations have been carried on by preaching in the streets, prison, hospital, and bazaar preaching room, which is now well furnished for this purpose. Mr. Gunasekara, a catechist, and one or two students from the Collegiate School, assist very much in this work, and we all feel that we have reason to be thankful for the attention that is generally paid to the Word of God, especially in the prisons. Here a good number of persons have declared that they are determined to become Christians, and have received instruction separately for baptism. We find it difficult to persuade many to come into the preaching-room; they will stand outside and listen, but seem to fear to enter in large numbers. We were most successful in our work there at the time of the procession of the tooth of Buddha, in Kandy, for then we had very fair audiences in the room, and they listened well. In the streets of Kandy our audiences are still large, and generally attentive. Sometimes one or two amongst the crowd wish to commence a discussion, but almost invariably the majority present wish us to continue our discourses, and ask the would-be disputants to desist from their attempts. We notice that certain individuals always listen most attentively, and have reason to believe that they are under serious impressions, and trust and pray that they receive the truth in the love of it.

By far the larger portion of my time, however, is spent away from Kandy, in travelling throughout the country and superintending the work carried on at the out-stations, and I now must briefly review our operations there. Our work has suffered at Gampola, Nawalapitiya, and Puswaelawa, on account of the illness and death of Mr. S. Dias, our catechist; and even up to this time, I have found it impossible to provide a

suitable person to labour there. It is a very important sphere of labour for a Native missionary agent, not only because of the heathen who need to learn the way of life, but also on account of the many Christians whose welfare must be promoted; and they must be taught to hasten towards the goal of self-support, after the example of the Singhalese congregation in Kandy, with which they are connected by means of the Kandy Church Council. There have been six baptisms at Gampola during the year, and we have been enabled to open two new schools in its neighbourhood through the liberality of an English gentleman and some Natives.

Mr. Unwin has lived a part of the year at Kaegalla, and has lately taken over the entire charge of the mission there, thus affording me considerable relief. The usual pastoral operations have been carried on as formerly at this station, but the missionary work has, under God's blessing, been considerably extended. A Missionary Association has been started to provide chiefly pecuniary aid towards the work carried on in the surrounding villages where the inhabitants have expressed a desire to become Christians. At Diwela, a village a few miles to the south, a most important opening has presented itself and the Gospel has been preached, and accepted in a most encouraging manner. At first a large number of children and adults came for Christian instruction, a piece of ground was given, and a school and teacher's house built on it by the villagers, and several had become candidates for baptism, but this was succeeded by most violent opposition on the part of many of the Buddhists. A Buddhist priest was persuaded to go there and preach against Christianity, and at length an attempt was made to burn down the school. Since that, however, our foes have been

less demonstrative in their opposition, and the work has continued to prosper. Five persons have been baptized there.

In the North-Western Province, and principally in its chief town, Kurunegala, much work has been done, in which the catechist, Mr. A. W. Liyanage, has taken the most prominent part. He is much esteemed by the people, and is of great assistance to me in superintending the work in the distant villages, while I am itinerating through other parts of the country. The Christian community at Kurunegala still liberally subscribe towards our work, and assist and encourage the catechists and teachers in various ways. There have been twelve baptisms in the town, and Rs. 400 have been given by the people there. At Munamalee, twelve miles to the west of Kurunegala, the work commenced last year has made good progress; a school has been built and furnished by the Native gentleman who pays also the salary of the mission agent, and five adults have been baptized. This gentleman takes a great interest in the work there, and he went with his family to be present on the first occasion when baptism was administered. The school is also very successful, and the children show an unusual amount of interest in religious matters. Another school has been opened, and is supported by a Christian Native, twenty miles to the north of Kurunegala.

The churches in the Talampitiya district show, however, more life and vigour than elsewhere, and consequently afford more scope for remarks here. The Native evangelists belonging to Talampitiya have laboured most diligently in the country all around with the most encouraging results. They have succeeded in forming two new centres of Christian instruction, and about 100 persons are now regularly taught by them. Thirty-five persons have been baptized, and many more are now preparing for baptism.

I must now refer to the persecution that I only partly described in my

last annual letter, because the trial of our Christians had not then taken place. It was decided that the charge of assault on a petty Government official should be heard in the Supreme Court, in Kandy, and this was done on March 21st. Although we knew that the Christians were falsely accused, yet we were apprehensive that possibly they might have to suffer even as evil doers, because the false might be accepted as the true. Much prayer, however, was offered to God that He might deliver His people from the hand of their enemies, and this He answered far beyond our greatest expectations. The case was tried before an English jury, and long before the complainant and his witnesses had completed their evidence, the jury felt it was a conspiracy against the Christians, and, as far as they were concerned, completely false. They therefore addressed the judge and said that no defence was necessary, and that they were unanimous as to the innocence of the Christians. The latter were then acquitted, and our joy and thankfulness can be better imagined than described. Most hearty were the praises and thanksgiving we rendered to our Gracious Deliverer, and I trust that we shall all feel increasingly grateful to Him. I believe a very good effect has been produced on the heathen neighbours of the Christians by this trial, but the number of new adherents there has not been as yet so great as I anticipated. But almost ever since that trial sickness has been fearfully prevalent throughout that district, and very much impeded our work.

In the Anuradhapura district we have considerably extended our operations, and in one portion of it, the extreme north, with much success. The catechist located there has worked most untiringly, and the people have appreciated his labours, carried on through many difficulties. Several new schools have been opened, and there is a good number of catechumens.

In a fuller Report written by Mr. Coles for the local *Ceylon C.M. Record*, we find some interesting additional particulars:—

From another Report by the Rev. S. Coles.

Early last year an invitation reached us from Diwela, a village lying amongst the hills, four miles to the south of

Kegalla, to come and teach them. We responded to it, and our first visit will ever be memorable to us because of the

incidents by the way and at the end of our journey. It is a most difficult place to reach, on account of the three ranges of hills that you have to climb over; but our difficulties on that occasion were augmented by our guide forsaking us, and soon after we lost our way. Then night came on, and a furious storm of thunder and rain. We were exposed for a long time to its fury, and at last discovered a watch hut in the midst of a clearing in the jungle, where we took shelter, and remained till midnight, when we were discovered by the villagers who were out in search for us. We went with them to the village, and next morning large numbers of people assembled to hear the Word of God. It seemed impossible to tell them enough, and the result was that several there determined to become Christians, and requested us to accept them as inquirers. A school was started, and a plot of ground given, on which a school-room and teacher's house should be built.

After we left, all matters prospered for a while, and then most violent opposition was aroused. The heathen became alarmed when they witnessed the solid and radical changes which were following, and they determined to do their utmost to nullify them. A famous Buddhist disputant, a priest, was induced by the payment of 15*l.* to visit the village, and, when there, said all he possibly could to prejudice the people against the Bible. In addition to this, children were withdrawn from the school, and threats of ostracism and damage to property were industriously circulated; and, as a proof that they fully intended to execute their purposes, the neat school and teacher's residence which the catechumens had built was set fire to one night. Happily not much damage was done, as the fire was discovered before it had spread far in the roof, and was extinguished. Our opponents then became alarmed at the extent of their evidences of ill-will, and from that time to this have shown a less determined front as our foes.

Some of the children who were withdrawn have been allowed, to their great joy, to return to school, and the catechumens are not now threatened as formerly; but that the same spirit remains, although dormant for a time, is too sadly proved in the case of one of the most encouraging of the catechumens. She

is a blind young woman, and forsaken by her husband on account of her blindness, which came on subsequent to her marriage; and now she is dependent on her father. From the first she paid great attention to the message of salvation, and it soon became plain to us that, although she was bereft of physical vision, yet the entrance of the Word had given light to her soul, and she was learning of Jesus. Her father, however, was opposed to Christianity; and at the time when the Buddhists exerted themselves to impede the progress of the Truth, he joined their ranks, imperatively objecting to her attendance at the school where she had been instructed. He threatened to turn her out of doors if she persisted, and for several months she was kept at home without instruction. On a subsequent visit I pleaded with her father that he should allow her to come and choose for herself what she felt to be right, and at length he consented. She was very timid at first, on account of the threats which had been uttered; but after a while, when we had assured her that, if she chose to follow Christ, He would certainly do more than make good any loss she might sustain for His sake, her fears and reserve vanished, and she showed that the seed sown some months before in her heart had not been destroyed, but remained, affording her comfort and hope. It was thought advisable, however, not to baptize her then with others, who on that occasion were admitted as the firstfruits of Diwela to the Church by baptism. She was afterwards baptized by Mr. Unwin, and was again persecuted by her father. From fear, she hid herself in a house supposed to be haunted for three days, when she was discovered, and is at present staying in the school, since she cannot live at home.

Those mentioned above as the firstfruits in that village were men of the ages of fifty and eighteen years respectively, and afterwards three more were baptized.

Talampitiya still distinguishes itself by furnishing the largest number of evangelists to the heathen. Abraham, Paul, Samuel, and Solomon all belong to it, and go into the villages for miles around, preaching the Gospel. While absent from their homes, a small allowance is made to meet these expenses, and as this is paid out of the collections

made in the different churches in the Kandyan country, a Native Missionary Association provides funds which are expended as above-mentioned. It is impossible here to convey an adequate idea of the extent and earnestness of the labours carried on by the above-men-

tioned four individuals. It must now suffice to say that the number of inquirers reported by three of them are as follows, 20, 23, and 48. Abraham and Paul have charge of the Christians at Kudagama, and have lately gathered together a few adults at Minneruwa.

From Report of Rev. G. F. Unwin.

The post assigned to me by our Conference in January last was a portion of the Kandyan Itinerancy amongst the Singhalese, making my head-quarters at Kaigalle, a little town lying twenty-three miles to the south-west of Kandy. Kaigalle forms the centre of the district known as the Four Korles; its population (1874), 1197. There is a church here, built by the residents, in which, besides regular Singhalese services every Sunday, I hold an English service once a fortnight for the benefit of the English-speaking portion of the community. These are chiefly Singhalese proctors to the court, burghers, &c., with a very few English. I arrange, as far as possible, to give one week to the work in and around Kaigalle, and the next to the more distinctly itinerating work in the village districts.

A triumph for the cause of Christianity in this district is that of a learned Buddhist priest, who, after having for more than a year past examined more or less secretly the claims of Christianity, came to the determination of casting off his yellow robes prior to

putting himself under us for Christian instruction. This he did not publicly, but in the presence of myself, the catechist of this district, and another Kaigalle Christian, as we were journeying together towards Talampitiya. He has since gone to the Baddegama district, to be with the Rev. J. Allcock. It is pleasing to mention, in connexion with this priest, the encouragement and help he received from two of our leading Singhalese proctors here, to whose houses he was in the habit of going as a pandit in Pali and Elu before he cast his robes off, and who spoke to him on the subject of Christianity. This event, which took place in the early part of August, made a great stir in Buddhist quarters here, more especially as he was well known for his learning and other qualities. I think, had he returned to Kaigalle at the time, he would have been subject to acts of personal violence. His poor old father still comes to me from time to time, and I think is more than half persuaded to himself become a Christian. His former friends are all against him, on account of his son's act.

TAMIL COOLY MISSION.

The missionaries in charge of the Mission to the Tamil Coolies on the coffee estates are the Revs. W. Clark, A. R. Cavalier, and Pakkyanathan Peter. The statistics are:—Native Christian Adherents, 1473; communicants, 352; Native Christian teachers, 84; schools, 41; scholars, 1276; baptisms last year—adults, 36; children, 62. The Reports are chiefly occupied with the difficulties and controversies at present troubling the Mission.

KANDY COLLEGIATE SCHOOL.

This important institution comprises two departments. The upper is now called *Trinity College*, and consists of Singhalese undergraduates of the Calcutta University reading for their degrees; the lower is now called *Trinity Collegiate School*. At the close of last year there were 106 students. The Rev. R. Collins is the Principal, and is assisted by Mr. T. Dunn. The scholastic success of both college and school has been very gratifying; and the missionary influence of the institution has been evidenced by one or two interesting conversions from Buddhism.

THE MONTH.

This Year's Reinforcement—An Omission.



QUITE unintentionally, in our enumeration last month of the new missionaries added, or to be added, to the Society's staff this year, we omitted two of the most important names; and the total is not twenty-four, but twenty-six. The omitted names are those of the Rev. E. N. Hodges and the Rev. A. W. Poole, both Oxford graduates. Mr. Hodges was Tutor at the Church Missionary College, and Mr. Poole, Curate of St. Aldate's, Oxford. They offered and were accepted twelve months ago—which is the reason they were accidentally overlooked in our list—specifically for work in connexion with the Noble High School, Masulipatam, and their acceptance was duly noted in our pages at the time (Aug. 1876, p. 510). During the interval, they have been studying Oriental languages and literature at Oxford, and they hope to go out this autumn. How much their help is needed at Masulipatam will have been gathered from Mr. Sharp's letter in our May number (p. 297); and we are glad to notice their appointment at the same time that we have the sad duty of recording the death of one of the first-fruits of the Noble School (see next article).

The number of missionaries returning this autumn to the field, after a season of rest at home, is unusually small. They are but three, all for India: viz. the Rev. J. Welland, our valued Calcutta Secretary; the Rev. Dr. A. R. Hoernle, who will now join the Cathedral Mission College staff; and the Rev. Henry Baker, the veteran Missionary of Travancore. Four others, however, are retained in this country on financial grounds; and it was only after anxious consideration that, taking into account the urgent needs of the mission-field, the Committee determined on making another venture of faith, and not keeping back the new men to whom we referred last month. The Valedictory Dismissal accordingly took place as announced on July 17, when the Instructions were delivered to the Rev. C. Baker, going to Port Lokkoh; Mr. Copplestone, to Mpwapwa; the Rev. Jani Alli, to Hyderabad in Sindh; the Rev. Dr. Hoernle, to Calcutta; Mr. Tunbridge, to the Santal Mission; the Revs. W. Baumann and H. M. Hackett to the N.-W. Provinces; the Rev. A. Bailey and Mr. Nugent to the Punjab; the Rev. F. W. Ainley and Mr. Painter, to Travancore; and the Revs. E. N. Hodges and A. W. Poole, to Masulipatam. Two or three others were unable to be present. The excellent feeling manifested in the replies of these several brethren to the Instructions, the stirring address delivered to them by the Bishop of Sierra Leone, and the solemn tone of the whole meeting, made it an occasion to be remembered; and we cannot but hope that when the financial anxieties of the Committee are known throughout the country, there will be such a response as not only to justify the step taken in sending these reinforcements into the field, but to encourage the Society to the further extension it is called to in every part of the world.

Death of the Rev. Ainala Bhushanam.

SCARCELY a number of this periodical has appeared during the present year without the announcement of a death in the ranks of the Society's agents and friends; and the heavy loss we have now to record is the sixth among

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the Native clergy alone. We can but say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

The Rev. Ainala Bhushanam was no common man. He was one of the first two high-caste converts from Robert Noble's High School at Masulipatam. He, a Vellama in caste, and Manchala Ratnam, a Brahmin, were baptized together on July 31st, 1852. The account of their conversion will be found in the *Memoir of R. T. Noble*, page 236. The excitement in the town was tremendous, and grew day by day until, on August 12th, a general assault was made upon the mission premises, which was only foiled by the intervention of armed police. For nine nights Mr. Noble never took off his clothes. Six months later he wrote, "The two dear young men have been going on in every way very satisfactorily. They are delightful young characters, full of humility, patience, and faith. Bhushanam's mother has had several interviews with him secretly; her tears flowed profusely, and she said 'she longed to follow him.' He is her only son, a great favourite, and she is in very weak health. The father has been many times to see him, and his affections appear to have flowed back in full tide on his only child. It has been very trying to hear his bitter cries, 'My son, my son, would that thou hadst died! Oh, my son, my son!'" Bhushanam and Ratnam were ordained together on February 7th, 1864, by the present Bishop of Madras.

The Rev. J. Sharp thus refers to Mr. Bhushanam's death:—

On Tuesday, the 8th of May, our valuable Native clergyman, the Rev. Ainala Bhushanam, died at Masulipatam somewhat suddenly. He had been brought in, a fortnight before, from his district, suffering from dysentery. Of this he got a good deal better, but spasmodic asthma came on, and in two days carried him off. He will be a very great loss to the Mission. He was a very kind, warm-hearted man, and very successful as a preacher to the villagers. We have no one at all to supply his place. Though the pay given to our Native clergymen in the Telugu Mission is a good deal more than the Shanar "Native pastors" get in Tinnevely, yet, considering that they are really assistant missionaries, and are men of high caste and good education, it is much less than most of them could get in Government employ, and so the younger converts do not seem encouraged to follow the elder ones in being ordained.

Bhushanam and Ratnam became Christians together in July, 1852. Their conversion reduced the school from eighty pupils to four or five for some months. Ratnam was a Brahmin. He is now the Principal of the Anglo-Vernacular School at Bezwarra. He is not forty yet, but is grey-haired, and

getting quite an old man, and weak in health. He, too, might be taken soon and suddenly. Bhushanam, about the same age, was a Vellama, a high caste of Shudras, and very exclusive in their social habits, &c. His old mother was ill for eleven years after his conversion, and joined him in 1863, shortly before her death. Bhushanam's wife had become a Christian soon after him. She was washed away from the door-step, before his eyes, with their sole surviving boy, in the night of the cyclone of 1864. After a time he married a very nice Tamil Christian woman. Their eldest boy, who was in my school, died, after four hours' illness, last June, and a younger child died before that. Now the poor woman is left with a boy, a girl, and a baby (girl) of a few months old. She has a weak constitution, and her distress and desolation now will be terrible. None of the missionaries who had known Bhushanam long were in Masulipatam at the time of his death. But he was buried by Messrs. Cain, Clayton, Baker, and Stone.

Mr. Noble sent him and Ratnam to me as pupils, as soon as I came out, in some of their ordination subjects, and they were ordained deacons when I was priested on February 7, 1846.

A private letter from the wife of one of the missionaries at Masulipatam describes the funeral:—

He was buried last night by torchlight about eight o'clock. I came away from the house in the afternoon, leaving the poor widow in dear Mrs. Sharkey's hands. If the funeral had been got up for effect, it could not have been more impressive. We had not time to light up the church in the usual way, and so sent all our candles and lanterns; and when we were waiting in the dimly-lighted church, I heard the voice of my husband reading in Telugu, "I am the Resurrection and the Life," and, when we looked, such a sight! Heathens and

Christians all coming, and the torchlight procession—very dark all round, and a little forked lightning overhead. Mr. Cain, Mr. Baker, Mr. Clayton, and Mr. Stone were in their surplices, and all but Mr. Stone took part in the service. There was a Brahmin convert, a Pariah convert, and others helping to carry the coffin. I think the heathen must have been impressed, and the burial service in Telugu sounded so beautiful. The church seemed quite full, and crowds outside.

The Lahore Divinity School.

WHEN, just a year ago (July number, 1876, p. 417), we last noticed Mr. French's College—as it is still familiarly called—we mentioned with thankfulness that the apprehensions expressed by the officiating Principal, the Rev. W. Hooper, of a serious falling off in the number of students, had not been realized. Two more of Mr. Hooper's half-yearly Reports have since been received, and we rejoice to observe several fresh admissions, so that the present year opened with nineteen students, besides one who is a "pupil teacher." This is a larger number than at any previous time, and Mr. Hooper says his difficulty "is no more to induce students to come, but to make a selection among those who offer themselves." Moreover, he adds that "the school is beginning to be sought after by men of great intellectual power and social importance (*e.g.* a Moulvie of great distinction in Delhi recently converted)," and that he now contemplates raising the standard of admission. But, what is of far greater moment, the students are manifesting "great spirituality of mind." Among other evidences of this, Mr. Hooper mentions "their anxiety for the souls of others, their gladly putting themselves out to do good to others, the wisdom and patience with which they converse and argue with individuals." "And the best of it is," he adds, "that commonly the most intellectual are the most spiritual; and the one whose mind is most beset with difficulties and questions is the one who exhibits the power of a simple faith in Christ the most." It is interesting to hear that among the younger students are two of "Mr. Bateman's boys"—that is, those whose conversion at the Narowal School excited so much interest a year or two ago.

It is noteworthy that whereas, while Mr. French was at Lahore, most of the students were Punjab men, and converts from Mohammedanism, the majority now are Hindus from the North-West Provinces. This fact suggests to Mr. Hooper the importance of establishing a similar institution at the stronghold of Hinduism, Benares—in which city, as the scene of his former labours, he takes so deep an interest. We trust that some such scheme may be permitted, in God's providence, ere long to be set on foot, more than one recent location having been made with a view to it. Meanwhile, full provision has, we trust, been made to maintain in efficiency the European staff at Lahore. The Rev. F. A. P. Shirreff, M.A., of Queen's College, Oxford, who gave himself to the work three or four years ago, has now thoroughly mastered the language, and is fitted for any duties in connexion with the college; and the Rev. H. U. Weitbrecht, Ph.D. (son of Weitbrecht of Burdwan), has

lately joined the staff, and will, if God grant him life and health, be a most valuable acquisition.

The following extract from Mr. Hooper's account of the *curriculum* during the latter part of 1876 will be read with interest:—

In Church history we have begun and finished the period from 1290 to 1517, the period which I have always designated as the "birth-throes," when the Church had to pass through the severest pangs of sorrow, but ever and anon showed, by those who were cast out of her as heretics, that her pains were those of life, and were heralds of a new and brighter era to come. Over and over again, while describing the fearful evils to which the Church was subjected in this period by those who professed to be her chief patrons, have the students exclaimed, "And were these Christians?" But when we had traced

Huss's career to the end, and had seen him commit his martyr spirit, amid the raging flames, to the Righteous Judge, his appeal to whom was the main indictment against him, we could hardly refrain from tears of sympathetic joy.

The Christian doctrine brought this term before the students' notice was that of the *sinlessness of Christ*. Having, during the previous session, given them the substance of Müller on the doctrine of *Sin*, it seemed a good sequel to that subject to teach them the absolute importance of the freedom of the Holy One from sin, and the grounds on which the Church has always maintained it.

It is the custom to devote the offertories of the College Chapel to some specific object. A short time ago, Bishop Crowther received 15*l.*, thus contributed to the Niger Mission; and we observe that a remittance was lately sent to the Bulgarian refugees in Servia, "the hearts of the students having been deeply touched by the sufferings of their fellow-Christians in Turkey."

The Schools in the Hauran.

It will be remembered that one of the recent developments of the Society's Palestine Mission was the taking over of certain schools established by the Rev. Dr. Parry in that part of the country west of the Jordan lying north and north-east of Gilead, now known as the Hauran, and answering pretty nearly to the Bashan of Scripture. The population of this district is Druse, and the schools have been opened in several villages with the full consent of the Druse Sheikhs, who are anxious for the education of their children, and make no objection to the free and unfettered teaching of Christian truth. The schools have been carried on hitherto under the supervision of a gentleman at Damascus, Mr. Mackintosh; and they have now been visited for the first time by a C.M.S. missionary, the Rev. Franklin Bellamy, who is at present in charge of Nazareth. We present some extracts from his Report. A fuller account of the country and people as a field for missionary enterprise, which he has also sent, we hope to publish hereafter:—

You will be glad to hear that these schools are a complete success. To me they are a great surprise, for, considering their long want of oversight, and that the teachers have been eleven months without salary, I was not prepared to find efficiency, or that they were even kept open. Mr. Mackintosh, who has taken such a deep interest in the evangelization of Hauran, accompanied

me. I invited him to do so, and his long acquaintance with that district and its inhabitants was of great value, as his society was a comfort in my lonely ride. We were thus, with my guide from Nazareth, a party of three men.

The majority of the inhabitants are Druses; they are in religion neither Christians nor Moslems, nearly, and in some cases quite, independent of the

Turkish Government. Also as a field of Christian enterprise, it is entirely unoccupied by any other body of missionary Christians, and the people are not degraded to a position of childhood and dependence by the competition of rival sects and the conventual system. It seems to me that we have here a more hopeful field than in Palestine west of Jordan.

The Druses—I mean their Sheikhs—are stimulated by a great desire for education. Their motive is not religious, but they desire to keep pace with Christians, who they see are ahead of them in the power that comes from knowledge. Their people will, they fear, wander to other sources for instruction, unless they themselves supply the need. So far they do not object to the imparting, without the least disguise, of direct religious instruction, and that regularly, as a part of our system; but they are indifferent to it. Indeed, the Druses can hardly be said to have a religion, though superstitions are cultivated, as with Moslems and Christians. Still we are invited to come to them. The door is open, and I pray that we step in and occupy the ground with vigour.

I learnt on my journey, among other things, how much good might be done among the Christians of the villages if we itinerated more. Both among Druses and Christians, wherever we have stopped for a night, with few exceptions, we

have read the Scriptures, in many places holding conversations, and among the Christians generally with eager acceptance. I travelled without tent or food, and have slept and eaten wherever we could be received. At Akka we found the gates closed on us, but I walked into the town and got them opened. [*Here follows a list of places visited in the Hauran, with brief notes on each.*]

All the places I have named south of Kesweh are ancient cities, where the present inhabitants, with a little adaptation of old materials, make their dwelling. For all I know, some of the remains may reach back to the days of Giant Og, as they certainly do to the Syrian Greek kings, coming down to the Roman occupation. Besides these, old roads and landmarks are constantly met with. Many of those remarkable stone doors are now out of their places, and three or four are often put together to make cupboards, or they are laid down to make a flooring. I opened and shut many of the doors; they are from four to six feet high, and from six inches to a foot thick. From the great reservoir of Suweideh I counted fifteen ancient cities in the plain below.

In Jebel Hauran there is more than one nice place where an unmarried European might reside—at all events for a few months every year. Kunawat is one of these places, where the whole work would lie at his feet, each school within a few hours' ride.

The Industrial Institution in the Seychelles.

SINCE the notice of this new and isolated Mission in our January number, Mr. and Mrs. Chancellor have continued their self-denying labours with much devotedness under circumstances of no little difficulty. With a community of about 100 souls to manage and provide for, most of them in a shocking state of ignorance and even vice—with scarcely any subordinate helpers, and with the authorities looking coldly on their work, they need our warmest sympathy and most earnest prayers. Their position is not unlike that of the early missionaries at Sierra Leone, only distinctly more difficult. We earnestly commend the following extracts from Mr. Chancellor's letters to the attention of our readers, premising that we are really unable to print the more painful particulars he gives of the state of the poor creatures entrusted to his care. It will be observed that indications of the Lord's blessing are not wanting; and we may add that, when Bishop Royston visited the Seychelles in November last, he confirmed thirteen of the children:—

April 3rd, 1877.

Since last writing to you, a Mr. Pick-

wood and his wife have joined us. Mr. Pickwood is a West Indian, and his wife

a creole of Seychelles. Both are well known to the Bishop, who quite approves of my having engaged their services. Do not think that, because we have been reinforced, we have no longer any need of help. I think the following will plainly show how necessary it is to send us speedy assistance :—

(Copy.)

Port Victoria, 13/3/77.

SIR,—I have the honour to request that you may be pleased to inform me whether you are prepared to receive into your establishment a number of minor African girls between the ages of fifteen and twenty years; if so, how many?

By order.

(Signed) H. J. LEIPSIC,
Acting Inspector of Africans.

(Answer.)

13/3/77.

SIR,—I have the honour to acknowledge the receipt of your letter of to-day's date, and hasten to inform you that we are prepared to receive as many minor Africans as the Government may be pleased to hand over to us.

(Signed) W. B. C.

Being in town the following day, I called upon the Inspector of Africans, and ascertained that very shortly about fifty minor African girls would be allotted to us. We have already received four such characters. These poor creatures have been shamefully neglected. The Commissioner is withdrawing all the minors from their employers; but do not think he is doing so in order to send them to us. We only receive those whom he does not know what to do with. About fifty lads have been taken away from their masters, but we have not received one, and are not likely to, as Government has put them all in the road department. These minors are between the ages of fifteen and eighteen.

If the four girls who have already arrived are a fair sample of the others, I fear there is much trouble in store for us. One, Berth by name, is well known to the sailors; her mistress is a wicked woman. One great fear is that they will contaminate the innocent ones; and as our present accommodation is rather limited, we cannot separate them. Take them we must, for they have precious souls, and Christ died for even them.

Mrs. Chancellor cannot, in her present convalescent state, take a very active part, and then she has two babies

to look after—the eldest not being eighteen months' old. Every day, including workmen and labourers, we are ninety-seven all told; and when the fifty young girls arrive, we shall be 103, including labourers, workmen, and ourselves.

The other night, as I was going the rounds, I saw two persons kneeling in a corner of the girls' room. I went near, and found one of our little girls, Marie Fanchon by name, teaching her poor old heathen mother to pray. Yes, there was the poor old sinner on her knees beside her little daughter, learning from her lips the Lord's Prayer. Surely we may regard this as the first-fruits of the seed sown. I have since ascertained that our children are in the habit of teaching their parents their prayers when they come up here to see them. I trust that our dear children may be instrumental in teaching their sinful parents to say from their hearts, "Our Father." I think the above fact gives us cause to hope that our little ones—some of them at least—will help to spread the knowledge of the Saviour's love. Difficulties we have had, and difficulties we expect, but

"Faith, mighty faith, the promise sees,
And looks to that alone,
Laughs at impossibilities,
And says, It shall be done."

Last Saturday I paired off our big boys and girls for marriage. It was an amusing but somewhat difficult task. Billy loved Dolly, and Owen was smitten with Anna; but Dolly fancied Owen, and Anna wanted Billy. At last, after a little manœuvring, I—at least I fancy I did—succeeded in inducing the boys to love the girls who loved them. I have also persuaded our five adult African labourers to marry the women with whom they are living. On Easter Sunday I baptized two of our big girls—Ruth and Sarah—also our own little son. May they all be faithful soldiers and servants of Christ unto their lives' end!

The vanilla, cocoa, coffee, and cloves are coming on well, especially the cocoa, which is really beautiful.

We are greatly in need of blankets for the children. Perhaps, if this want were made known, some kind friend would send us some. We need 100.

May 23rd.

Our Heavenly Father has seen fit to

take away two of our African children. During the last month several of our little ones have had very severe attacks of dysentery. Being a good distance from town, it is not always convenient to send them to the public hospital. Although my knowledge of medicine is exceedingly limited, I find it very necessary and useful, and have never repented having devoted my recreation time when at the College, to its study at King's College Hospital. The first who died was a boy, Alexander by name. The day before his death I assembled all his playfellows in the room, and, falling down upon our knees, we commended him to our loving Saviour. We buried him at Venn's Town, having obtained permission from the Civil Commissioner to open a cemetery upon the property. We sang around his grave, "Here we suffer grief and pain."

On May 10th, little Victorine, I trust, went home to Jesus. This child was given to me by her dying mother, the father having deserted his wife and children some time previous to her death. I never expected to save her, as she had acquired that usually fatal habit of eating earth, chalk, and raw rice. We used to tie her hands, but the poor child would do her best to eat the dust accumulated between the planks of the floor.

For two nights I sat up with her, and was with her when she died. About half an hour before her death, I said, "Victorine, do you want to go to Jesus?" She answered, "Yes." I then said, "God loves you. He gave His Son to die for you. You must look to Jesus, and He will take you to Himself." She then put her hands together, and with me repeated the following prayer:—"O mon Père céleste, pardonne toutes mes péchés. Lave mon cœur dans le sang de Jésus. Fais-moi ton propre enfant. Si c'est ta volonté, guéris moi, mais si ce n'est pas ta volonté, prends moi au ciel pour rester avec toi pour toujours, par Jésus Christ, mon Sauveur. Amen." She died without a struggle. The next day we buried her beside Alexander, and the children sang over the open grave—

"Safe in the arms of Jesus,
Safe on His gentle breast."

I am sure you will rejoice with us when you hear that there is a decided change for the better in the whole de-

meanour of the adult African women lately allotted to us—one especially, Sarah by name, who unfortunately was allotted to a planter who treats his Africans like animals. She was always a "marron" in the woods; would never remain with her master. Since she has been with us she has never attempted to abscond, but has shown that she is sensible to love and kindness. When told that God loved her and that He gave His only Son to die for her, she was very much astonished.

I wish I could say the same of a girl, or rather woman, named Berth, alias Louise. This person was allotted to us when the mission was in town, but she ran away the first night. Mr. Salmon sent her to an island about thirty miles away from Mahé, where she was for about a year, but the guardian was unable to do anything with her, and at last she was re-allotted to me. For the first few weeks she appeared to improve, but very soon we discovered that her apparent good behaviour was nothing but hypocrisy. She contaminated the others and very soon ran away. The first time she came back of her own accord, but the second time we had to hunt for her, and, having caught her in the bush, brought her back to Venn's Town. We were compelled to tie her hands, as she fought like a tigress. When we arrived, I released her, saying, "Berth, I cannot tie you up like a bullock, neither can we lock the doors and windows, as all are free here. If you wish to stay you may do so, but if you wish to go, go at once." She immediately packed up her clothes and went.

It does me good to write to the Committee, because I know my letter will be read by men who will be able to, and who will, sympathize with us in our anxieties and troubles. We have very little, if any, sympathy here.

The work is, at times, discouraging and heartrending; but, dear me! what has become of faith? We shall reap if we faint not. Can we expect that these poor fallen creatures, some of whom have never heard of God's love to sinners, will cast away their sinful habits, in which they have been brought up from infancy, at the first sound of the Gospel? Certainly not. H. Martyn, David Brainerd, Dr. Livingstone, &c., never gave up because they found men's hearts like adamant stones. John Reb-

mann sowed the seed in stony soil, but he now sings the harvest-song. If saintly eyes can behold the things of earth, his must be wet with tears of joy at the sight of the golden sheaves which his faithful successors are now shocking upon that once sterile field. Only pray for us, and you will find us here.

This mission is beset with difficulties. According to the last census, out of the 10,000 inhabitants of Mahé only about

1200 are Protestant. This, coupled with the fact of the Chief Civil Commissioner and Judge being Papists, will show the Committee the odds we have to fight against. But Luther had greater odds, and he did not fear, and why? The secret appears in his grand old hymn, "A strong tower is our God;" and with God's grace we will trust in Him for ever, for in the Lord Jehovah is everlasting strength.

Amalapuram.

AMALAPURAM is a town in the delta of the River Godavery, nearly 100 miles N.E. of Masulipatam. The population is only 7000; but it is the centre of a *tālūq* (sub-district) containing 114 villages and 200,000 souls. The attention of the Society was drawn to this place fourteen years ago by Captain Taylor, of Rajahmundry, to whose Christian devotion and liberality the Telugu Mission is deeply indebted. It was at his desire that Ellore was occupied in 1854, and in 1864 he gave 300*l.* to open a station at Amalapuram. In that year it was visited by the Rev. W. Gray, then Secretary at Madras, together with Messrs. Sharkey, Darling, and Alexander, of the Telugu Mission. For ten years, however, Capt. Taylor's gift was in abeyance, as no man could be spared to occupy the proposed station, and another promised contribution of 300*l.* lapsed in the interval through the death of the intending donor. At length, in 1874, the Rev. J. Sharp visited the place twice, and made arrangements for the location there of an English missionary; and after two years' more waiting, the Rev. W. Mitchell was commissioned to begin the work. But, as mentioned in our June number, severe illness has brought him to England, and Amalapuram is as far as ever from being occupied by an European.

In the meanwhile, however, a most suitable evangelist has been found in the person of Mr. Atsanta Subarayadu, himself a Native of the district, a Brahmin by caste, and one of the converts of the Noble High School. His conversion, in 1864, is referred to in the *Memoir of R. T. Noble*, p. 306, and an extremely interesting account of his spiritual history, from his own pen, appeared in the *C.M. Gleaner* of Sept. 1874. He had been for some time assisting in the Ellore Anglo-Vernacular School, and in 1875 was appointed to Amalapuram. The following is a part of his first year's Report, and it will, we doubt not, be read with very special interest:—

The 7th of August of this year (1876) closed my first year at Amalapur. During this time many and great have been the mercies which the Lord has vouchsafed unto me in His work, just started in the midst of this dark heathen land. His loving hand has led me in all my difficulties and trials, delivering me out of them all in a way I knew not. To His holy name be all praise and glory!

A short time before my baptism in

the year 1864, I was told that the Rev. Mr. Gray and the late Rev. J. E. Sharkey were about to visit Amalapur as a field of future missionary efforts. I heartily rejoiced at it, and almost wished to go there myself as a preacher of the Gospel. Ever afterwards I took a lively interest in all the endeavours of our Society to commence this Mission, little thinking then that I should be privileged to be sent there as a first pioneer of the work. From want of

men, especially, our Society could not take up this Mission until the year 1875. In the month of May of this year, I was most agreeably surprised by being asked whether I would be willing to go to Amalapur, and commence a Mission-school there. Unworthy as I felt I was for such a high and responsible post, I accepted the offer, trusting in the strength of the Lord, and in His all-sufficient and gracious promise, "Lo, I am with you alway, even unto the end of the world." In June of 1875, I paid a preliminary visit to Amalapur, and as soon as I was relieved from my work of our A. V. School in Ellore, I arrived here on the 7th of August.

The then Tahsildar of this Taluq, a Mussulman gentleman named Rahimudin Sahib, was very favourable to our Mission, partly with a view to get a better education for his children. Consequently he had carried on some correspondence with the Rev. J. Sharp, and had selected a site to be bought for the proposed Mission-school. He had also kindly rented a Mussulman house for me, which was then vacant; but, soon after my arrival, the owner of this house refused to let me have it, through the instigation of some caste-people. The Tahsildar was very much annoyed at such an unexpected refusal, and kindly offered his own verandah for me to put up in, treating me as his guest. A fortnight afterwards, Mr. Sharp arrived here, bought a piece of land, and, having made every arrangement to run up a small shed for my temporary dwelling in the new Mission compound, left this for Masulipatam.

While I was making preparations for a temporary shed, a Brahmin of this town was fabricating a false document, to the effect that the piece of land just bought by the Mission had been sold to another person, thus purposing to get an injunction passed by the Court to postpone all our operations until this fabricated dispute was settled. But happily, for our work, he was caught just in the very act, tried by the Tahsildar, and committed to the Session Court of Rajahmundry, where the forger was sentenced to five years' rigorous imprisonment. Thus the Lord delivered us from the hands of our enemies and gave us a firm footing in the place. I was told then that the prisoner had been a notorious forger for a long time, troubling

many people by his vicious trade. The people, therefore, seemed to be highly pleased that their crafty enemy was caught at last, and some of them exclaimed that the "God of the Christians" discovered the truth.

In six weeks a temporary shed was ready in the new Mission compound, into which I entered at the end of September, 1875. I have just secured a site in the town from the Government in order to build a house for a Mission-school of an elementary standard.

At first I was sent here alone. Several times I felt the need of a fellow-worker in the midst of various opportunities which presented themselves for preaching the Gospel both among the higher and lower classes, when one had to meet different kinds of arguments from different people at times for one or two hours together. But I was invariably cheered and comforted by the gracious promise, "As thy day is, so shall thy strength be," and experienced a happy realization of it in all my difficulties. I had not to wait very long for a helper in the work. In February last, one of my brother converts of the Noble High School, named Allanki Venkatareddi Nayudu Garu, was appointed to be associated with me in this work. I was agreeably surprised by his sudden arrival on the 7th of the same month. Ever since he has been a great help and comfort to me in all the several departments of labour connected with this new field. I am very thankful for all his aid.

I find that the higher classes prefer to be talked to on religious topics, either at the preacher's house or at their own homes. In our bazaar-preaching they rather try to show off their cleverness and so-called powers of argument, while they are less so in private home-talk. Even with regard to the lower classes, the bazaar does not seem to be so favourable a place as a private house, field, or compound for preaching with advantage. Because then they are fully occupied with their worldly pursuits, sales, and purchases, from which to divert their attention to such a serious topic as religion, sometimes proves a matter of difficulty. I do not mean to say that I have not had opportunities to address large congregations sometimes in the bazaar. But such favourable opportunities have

been few. As a rule, I have always encouraged both higher and lower classes to come to my quarters, trying to go to theirs whenever I could. Thus I have found ample opportunities of preaching the Gospel to them more quietly, more advantageously, and with less irritation to either party, than would be the case in a noisy bazaar. A month's stay in the Tahsildar's house; then entering into the new house in the Mission compound; afterwards the building of a permanent Mission-house, which is a novel thing in this part of the country; and, to crown all, the presence of two Christians in the place of converts from Brahmin and Sudra castes: all these things have attracted the notice of people from the town and the neighbouring villages—nay, from the whole Taluq—who came to the Tahsildar's Cutcherry and the Munsiff's Court on their respective businesses, and thus were brought in contact with us. From time to time I have had nice opportunities of speaking to these people on the most important point—the salvation of their immortal souls. Several times I have had opportunities of meeting a few of the great pundits of this Taluq, especially in the Tahsildar's house. Once when there was a large gathering there, I had rather a lengthy conversation with two pundits. At last they agreed that the doctrines of our most holy religion were in accordance with the principles laid down by Vedantism, and that Puranas were man-made stories, and the *Karmakanda* (Ceremonial law) of the Sastras had nothing to do with *Zannakanda* (a system of true wisdom and morals). But they could not comprehend the doctrine of the Atonement

I have had the privilege of presenting the Gospel to some of my heathen relatives and acquaintances who are in this part of the country. They come here to execute their business in the Government offices. Several of them have invited me to their villages, but the pressure of the building-work has prevented me from yielding to their wishes so far. Some of my relatives are orthodox Brahmins, who on several occasions have had lengthy discussions with me on religious topics. One of them accepted a Telugu tract entitled, "A Discussion between a Hindu and a Christian," and promised to write a

reply refuting it. He has not yet done so; but seems to have cooled down a little. These people have not had good early training in any modern school. Hence their ways of arguing and manner of understanding the points under discussion are so clumsy, that one is often obliged to commend them to God in secret prayer rather than to prolong such useless arguments with them. Neither discussions nor power of arguments, but the Spirit of God alone, can change the human heart! As nothing is impossible with our God, we may hope for better things even from them.

Some of the Sudras and others of this town have been to me for medicines, taking it for granted that every preacher of the Gospel is a medical doctor as well. I had, however, to disappoint them by confessing my inability to advise them with regard to their bodily ailments.

At first some of the Brahmins used to keep themselves aloof from me when they met me on the road, lest they should be polluted by coming in contact with me. Others were afraid to approach me for fear of some medicine being thrown on them from off my finger-nails in order to convert them! Many thought, and still think, that Christianity is a European religion, and that its followers must adopt European costume, not knowing that there is a difference to be made between national customs and religion. Their only idea of Christianity was that it consisted of eating beef and free indulgence in liquors, and they considered that it was worthy only of Chucklers. But I am thankful to add that my frequent friendly conversations with them, both on religious and secular topics—the building-work with its money and other transactions which brought me in contact with some of the higher and lower classes—my other dealings with them as a resident of the place—and the society I move in, have disabused the people, to a certain extent, of some of their wrong notions above alluded to. Those who avoided my company at first, now seek it by frequenting my house freely, and holding religious conversations with me. So far they seem to have learnt that Christianity does not affect the social position of its followers—at all events that it does not degrade them!

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, June 11th.—The Secretaries reported the bright and peaceful decease on the 7th of June, at Clifton, Bristol, of General Edward Lake, C.S.I., formerly Deputy-Commissioner of the Punjab, who had, on his return from India, devoted himself to the extension of the kingdom of Christ, as an Honorary Secretary of this Society, from 1870 to 1876, being made, on his retirement from that office through ill-health, a Vice-President of the Society; and that his funeral was arranged for Wednesday, June 13th, at Long Ashton, near Clifton. The Committee desired to record their deep love and respect for the memory of their departed friend, General Lake, in whom the highest qualities of mind were combined, with untiring industry, the most humble, prayerful, devoted Catholic spirit, and the warmest attachment to the principles and work of the Society. They directed that the expression of their truest sympathy be conveyed to Mrs. Lake, and they requested the Honorary Clerical Secretary and the Rev. J. Barton to attend the funeral on their behalf.

The Secretaries presented and read circular Letter from the Archbishops of Canterbury and York to the Bishops of the Church of England, recommending that Friday, the 30th of November, 1877, St. Andrew's Day, be observed as a Day of Intercession for Missions; or if, for local reasons, that day be inconvenient in some districts, then any of the following seven days. The Committee directed that the recommendation be communicated to the friends of the Society through the Society's publications, and that arrangements should be made as in former years for the observance of the day.

Reference having been made to the Report of the Niger Sub-Committee recommending the construction of a small steamer for the use of the Niger Mission, the Secretaries stated that they had procured estimates for the construction of the steamer, the most suitable of which appeared to be that of Messrs. Löbnitz and Co., of Renfrew, for the sum of 3760*l.*, and that promises had been received amounting to a considerable sum. The Committee sanctioned the construction of the steamer in accordance with Messrs. Löbnitz's tender, and made a grant of 500*l.* towards the cost.

The Committee accepted the offer of Mr. G. Sneath as an artisan for the Nyanza Mission.

Committee of Correspondence, June 19th.—The location of Mr. C. P. C. Nugent was altered from the Travancore Mission to the Punjab, and that of Mr. Painter from the Yoruba Mission to Travancore.

A letter was read, signed by 815 Tamil Christians of Ceylon, assuring the Committee of their warm attachment to the Society and its Missionaries, and of their firm adherence to the spiritual principles which had been taught. The Committee cordially accepted and reciprocated the sympathy of the Tamil Christians of Ceylon, and trusted that, through God's mercy, the relations that had hitherto subsisted between them and the Society might still continue.

The Committee received a Deputation from the Tamil Cooly Mission Committee, consisting of General Layard, Mr. R. B. Tytler, and Mr. W. W. Smith; Sir James Elphinstone and Mr. R. V. Dunlop being unable to be present. They expressed their deep sympathy with the Committee in their difficulties in connexion with the Tamil Cooly Mission, and the extreme

satisfaction with which they had heard of the determination of the Committee, under God, to carry on the Mission as heretofore. They inquired as to the probability of the Committee being able to carry on the Mission under the same arrangements as had existed under former Bishops, and expressed their confidence that, if such were the case, the Tamil Cooly Mission Committee would readily concur in those arrangements. They further expressed the willingness of the Tamil Cooly Mission Committee to exercise patience in order to give the Committee of the Church Missionary Society full time to ascertain their legal position, inasmuch as they would greatly prefer that the Mission should be carried on as heretofore in connexion with the Church Missionary Society. Should the Committee, however, fail in establishing their right to carry on the Mission as heretofore, free from the danger of its being merged into the Tamil Cooly Mission inaugurated by the Bishop, the Tamil Cooly Committee would feel bound to release themselves from the present arrangement, so as to enable them to transfer their support to some other Protestant Society, in connexion with which the Mission might be vigorously carried forward. The Committee assured the Deputation that they would not, under any circumstances, see their way to merge their Mission into that of the Bishop's, entertaining, at the same time, the earnest hope and desire that the happy co-operation between the Tamil Cooly Committee and themselves, which had existed for the last twenty-two years, would be permitted to continue.

The Committee took leave of Mr. W. C. Tytherleigh, joiner and carriage-builder, and Mr. G. Sneath, carpenter, proceeding to the Nyanza Mission. They were addressed by the Honorary Clerical Secretary, Mr. A. Beattie, and Bishop Crowther, by whom they were commended in prayer to the grace and protection of Almighty God.

The Ven. Archdeacon Hobbs, who had been labouring in connexion with the Society since 1839—first in Tinnevely, and since 1856 in Mauritius—having returned home on sick leave, was cordially welcomed by the Committee. Conversation was held with him on the state and prospects of the Society's work amongst the immigrant labourers from India, and he described the energy and piety of the two Native Pastors and the prospects of building up a Native Church in Mauritius. Already there were over 1200 Native Indian Christians in connexion with the Society, and there seemed a good prospect of raising up from amongst them the necessary supply of suitable Native teachers. The Archdeacon also alluded in encouraging terms to the Society's work in connexion with the African Institution in the Seychelles.

The Rev. S. Coles having returned to England on a few months' leave of absence, and being present, gave very interesting and encouraging information respecting the extension of the work in the central districts of Ceylon, especially to the north of Kandy, and in the neighbourhood of Anuradapura, expressing his belief that, if a European Missionary could be set apart for work in those districts, a large accession of inquirers and catechumens might be looked for.

Bishop Crowther, being present, laid before the Committee proposals for the future working and management of the Mission, which he thought might be obtained by dividing the Mission into two—the Upper and Lower Niger. For the Lower Niger he proposed to appoint his son, the Rev. Dandeson Coates Crowther, who would assist in the superintendence of the Mission in the Delta of the Niger; and for the Upper he asked the Committee for the services of the Rev. H. Johnson, who, from his attainments and

ability, would be admirably adapted to aid in the extension of the Mission among the tribes of the Upper Niger. The Bishop also referred to the present system of education at Fourah Bay, and expressed his fear that the provision made for gratuitous education of agents for Mission work was insufficient to meet existing wants. The Committee heard with much interest the plan proposed by Bishop Crowther for the future management of the Niger Mission, and expressed their willingness to further his views as to the division of the Mission. With regard to the education of agents for the Niger Mission, the Committee would be prepared to give two extra scholarships yearly for Natives proposed for Missionary work in the Niger Mission on the conditions of the Regulations of the Fourah Bay College, provided that they gave distinct evidence of being qualified spiritually, morally, intellectually, and physically for Mission work, and they engaged, the Lord helping them, to offer themselves for that work on the expiration of their College course; and that the Committee would be quite prepared to act upon No. 6 of the revised Regulations of the Fourah Bay College in respect of agents recommended by Bishop Crowther in connexion with the Niger Mission.

Special General Committee, June 26th.—The Sub-Committee appointed to consider and to report on the Resolutions passed at a Conference of the Bishops of the Provinces of India and Ceylon, reported that they had prepared a Memorandum on the Resolutions in question, and recommended that the same be sent, together with a short accompanying Letter, to the Bishop of Calcutta. The Committee, having considered the same, directed that the Memorandum and Letter as amended be forwarded to the Bishop of Calcutta, and that copies of the same be sent to the other Bishops who took part in the Conference. The Memorandum was also directed to be printed and circulated among the friends of the Society.

Committee of Correspondence, June 26th.—The Secretaries having reported that the British and Foreign Bible Society had made a grant of 100 Swahili Portions of Scripture for use in the Society's East Africa and Nyanza Missions, the thanks of the Committee were directed to be given for the same.

The Rev. C. H. Blumhardt, who had given forty-two years of faithful service in the Mission field, first in the Mediterranean Mission, and since 1839 in North India, had an interview with the Committee on his having been allowed to retire from active work in connexion with the Society. Mr. Blumhardt expressed himself hopefully of the prospects of the work in Krishnagar, the scene of his own labours of many years past.

Bishop Crowther took leave of the Committee on his return to West Africa, and was commended in prayer to the continued protection and blessing of Almighty God by the Rev. W. H. Barlow.

The Committee also took leave of Mr. and Mrs. Field proceeding to take charge of the Female Institution, Lagos, and Mr. R. B. Read proceeding to Leke. The Instructions of the Committee were read by the Honorary Clerical Secretary, and having been addressed by Bishop Perry, they were commended in prayer to the grace, care, and blessing of Almighty God by the Rev. H. Sharpe.

Committee of Correspondence, July 3rd.—Presented and read the Resolution passed at the Anniversary Meeting of the Leicester Auxiliary expressing its sympathy with the Society under the present circumstances of anxiety and

trial, and recording, at the same time, its confidence in the Committee, and its determination to continue the firmest and most uncompromising support. The warm thanks of the Committee were directed to be given to the Leicester Auxiliary for its sympathy and support at the present time.

The Rev. J. S. S. Robertson, who joined the Western India Mission in 1833, having returned to England, was cordially welcomed by the Committee, and gave information as to the general position of the Western India Mission.

NOTES OF THE MONTH.

ORDINATIONS.—At an Ordination held by the Bishop of London at St. Paul's Cathedral on May 27th, Messrs. W. Baumann and Arthur Bailey of the C.M. College, Islington, and Mr. Jani Alli, B.A., of Corpus Christi College, Cambridge, Native of India, were admitted to Deacons' orders; and the Rev. Arthur James Hall was admitted to Priest's orders.—The Rev. Hugh Horsley was admitted to Priest's orders by the Bishop of Madras on March 25th.

RETURN HOME OF MISSIONARIES.—*W. Africa*: Rev. J. Quaker and Miss Shoard.—*Yoruba*: Rev. J. S. and Mrs. Hill.—*W. India*: The Rev. J. S. S. and Mrs. Robertson, the Rev. H. C. Squires, and Rev. R. Squires.—*N. India*: Mr. R. J. and Mrs. Bell; Rev. C. H. and Mrs. Blumhardt.—*S. India*: Rev. W. Mitchell.—*Mauritius*: Ven. Archdeacon and Mrs. Hobbs.—*Ceylon*: Rev. S. Coles.

DEPARTURE OF MISSIONARIES.—*Nyanza*: Messrs. W. C. Tytherleigh and G. Sneath.—*N. W. America*: Mr. T. Clarke.—*N. Pacific*: Rev. A. J. Hall.

DECEASE OF LABOURERS.—*Yoruba*: Mrs. Faulkner, wife of Rev. V. Faulkner, died at Lagos on May 27th.—*S. India*: The Rev. A. Bhushanam, Native, died at Masulipatam on May 8th.—*Ceylon*: Mrs. Jones, wife of Rev. J. I. Jones, died at Bayswater on July 3rd.

Contribution List.

In the following list of receipts from June 11th to July 10th, 1877, are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.							
Bedfordshire: Great Barford.....	4	15	0	Borough of Sunderland	100	0	0
Leighton Buzzard.....	2	1	0	Essex: West Tilbury	3	11	9
Roxton.....	2	2	9	Gloucestershire: Cheltenham: St. John's.....	113	0	0
Buckinghamshire: Chesham Bois.....	9	19	8	Longborough	4	4	0
Maid's Moreton	4	2	3	Tewkesbury and Neighbourhood.....	20	0	0
Cheshire: Harthill.....	12	12	1	Wapley.....	3	17	0
Cornwall: Llanhydrock.....	4	17	2	Hampshire: Buriton.....	2	18	0
Penpounds	5	10	0	Droxford.....	14	9	9
Penwerris	5	7	0	Greywell.....	2	19	0
Isles of Scilly	7	19	1	Southampton, &c.....	80	0	0
Cumberland: Maryport	2	18	2	Lale of Wight: West Cowes:			
Derbyshire:				Holy Trinity	18	5	3
North-West Derbyshire (including 6l. for				Shorwell.....	6	0	0
<i>Niger Steamer</i>).....	40	0	0	Herefordshire.....	100	0	0
Devonshire: Devon and Exeter.....	168	1	0	Kent: Belvedere.....	1	10	6
Torquay.....	5	5	0	Belvedere Ladies.....	3	4	6
Plymouth and South-West Devon.....	50	0	0	Blackheath	25	0	0
Hatherleigh.....	2	2	0	Brenchley	20	18	0
Dorsetshire: Edmonsham	6	9	6	Sittingbourne: Holy Trinity.....	3	5	5
Kington Magna	5	0	0	Temple Ewell	1	1	1
Lytchett Minster.....	1	0	0	Lancashire:			
Durham: Gateshead.....	50	0	0	Lancaster, &c. (including 35l. for			
				<i>Deficiency Fund</i>)	65	0	0

Chitheroe.....	63	13	10
Oldham.....	2	12	5
Leicestershire: Ashby-de-la-Zouch.....	45	8	9
Hornbyhold.....	1	7	0
Wymondham.....	5	13	9
Lincolnshire: Ancaster.....	4	6	3
Boston.....	200	0	0
Croft.....	2	2	0
Healing.....	4	6	2
Spilsby.....	5	0	0
Middlesex: Ealing: St. John's.....	19	1	2
Easton Episcopal Chapel.....	20	0	0
Hampstead.....	25	0	0
Islington: Christ Church, Highbury.....	60	0	0
St. Paul's.....	18	4	1
Kilburn: Holy Trinity Juvenile Association.....	13	2	6
St. Marylebone: Brunswick Chapel, Berkeley Square.....	26	18	0
Notting Hill: St. John's (including 10s. 6d. for Victoria Nyanza).....	7	0	0
Somers Town: Christ Church.....	3	15	0
Tottenham: St. Paul's.....	1	0	0
Northamptonshire: Cransley.....	11	3	0
Fotheringay.....	6	5	3
Thrapston.....	5	2	6
Northumberland: Byker.....	1	1	0
Nottinghamshire:			
Nottingham and Nottinghamshire.....	180	9	6
Retford (including 6l. for Deficiency).....	56	0	0
Southwell.....	8	2	7
Worksop.....	10	0	0
Shropshire: Hodnet.....	23	16	10
Somersetshire: Backwell.....	4	6	0
Castle Carey.....	5	7	10
Selworthy.....	3	3	0
Wellington.....	23	17	2
Staffordshire: Brierley Hill.....	5	5	7
Seighford.....	6	18	9
Suffolk: Bungay.....	6	10	3
Hinderclay.....	2	16	7
Surrey: Balham and Upper Tooting.....	4	2	10
Kew.....	3	9	8
Peckham: All Saints.....	40	0	0
Redhill.....	80	0	0
Richmond.....	7	3	6
Holy Trinity.....	31	3	9
Streatham Common: Immanuel Church (including 1l. 10s. 6d. for Disabled Missionaries' Fund).....	34	10	0
Wandsworth.....	30	6	11
Weybridge.....	28	18	3
Wimbledon.....	100	0	0
Sussex:			
Eastbourne (late Mrs. Dobson's Legacy).....	5	0	0
Ebberoe.....	4	4	6
West Hoathley.....	6	16	0
Petworth.....	3	3	0
Warwickshire: Birmingham.....	500	0	0
Bourton-on-Dunsmore.....	16	14	0
Nuneaton.....	17	14	4
Wiltshire: Purton.....	8	9	9
Worcestershire: Evesham.....	21	12	0
Worcester.....	5	0	0
Yorkshire: Arthington.....	5	13	0
Barmby Moor.....	2	4	1
Bilton.....	13	11	9
Bridlington Quay.....	8	5	7
North Cave, &c.....	33	0	0
Farlington.....	19	0	0
Kilnwick Percy.....	2	2	0
Linton.....	32	7	8
Marton.....	17	0	0
Pickhill.....	12	14	2
Reakelfe.....	5	3	5
Thornton-le-Street.....	5	15	0

ASSOCIATIONS IN WALES.

Brecknockshire: Crickhowell.....	8	1	4
Carmarvonshire: Llanfaglan.....	1	18	2
Flintshire: St. Asaph.....	17	5	2
Glamorganshire: Port Eynon Church.....	3	3	0
Merionethshire: Trawsfynydd.....	10	0	0

Montgomeryshire: Kerry.....	10	17	0
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SCOTLAND.

Episcopal Church Board of Foreign Missions.....	42	1	9
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BENEFACTIONS.

"A Friend to the Cause".....	6	15	0
An Honorary District Secretary.....	1000	0	0
Anonymous.....	5	0	0
Anonymous, Norwich.....	30	0	0
Anonymous (for Rev. W. Denning's Church in Japan).....	5	0	0
Buxton, Miss R. Louisa.....	10	0	0
Dale, T. B., Esq., Warwick.....	100	0	0
Donaldson, Miss Emily Leverton, Stamboul House, Palace Road, West Dulwich.....	10	10	0
Esdaile, E. J., Esq., Cothelstone.....	30	0	0
Gell, Misses, Derby.....	5	0	0
Hare, T. W., Esq., Berthdda, Llandinam, Montgomeryshire.....	5	0	0
Hathornthwaite, Rev. Dr. T., Highfield, Lancaster.....	300	0	0
Hoare, Joseph, Esq., Hampstead.....	500	0	0
In Mem. F. B. S.....	10	1	5
Jerram, Rev. J., Fleet Rectory, Wisbech.....	5	0	0
J. W., 17, Cricketfield Road, Clapton.....	12	0	0
Lawrence, Rt. Hon. Lord, 23, Queen's Gate Gardens, S.W.....	10	0	0
Lucas, Miss M., The Priory, Westbury-on-Trym, Bristol.....	5	0	0
Morrall, Rev. J., Whitechurch, Shropshire One of the Honorary Association Secretaries, and Helper once in the Mission-field.....	1000	0	0
Prance, Miss Edith, Frogmal, Hampstead, N.W.....	15	0	0
Sandoz, Mrs., St. Leonard's.....	20	0	0
S. W. W.....	650	0	0
Teague, Rev. John, Kingswood Vicarage, Bristol.....	20	0	0
Thankoffering from H. S.....	20	0	0
Trimmer, E., Esq.....	5	0	0
Yate, Rev. C. A., Long Bucky Vicarage, Rugby.....	5	0	0

COLLECTIONS.

Bethnal Green: St. Matthias' Girls' Sunday-school, by Miss M. Jeakes.....	15	0	
Buxton, Miss Louise, collected at Easeney.....	4	10	0
Collected by a Friend.....	1	6	0
Dalston: Stonebridge Common: All Saints Sunday-school, by Mr. W. H. Dale.....	2	5	6
Fines, Mrs., 2, Northampton Square.....	1	6	0
Gripper, Misses, Sandhurst Lodge, Regent's Park Road.....	1	0	0
South Kensington: St. Stephen's Sunday-school, by the Superintendent.....	1	11	9
Laleham, by Rev. J. D. Peake.....	1	0	0
Shap Church Sunday-school, by Mr. G. F. Cummins.....	1	6	7
St. Clement Danes Sunday-school (Girls), by Miss Horne.....	2	10	0
St. Thomas', Charterhouse Sunday-schls.....	2	15	7
Walworth: St. Stephen's Bible-class for Young Men and Women, by Mr. D. Reakes.....	1	7	10

LEGACIES.

Buckley, James, Esq., late of Stalybridge, Chester: Exors., Messrs. John Arthur Newton and Luke Carter, by Messrs. Earle, Son, and Co.....	200	0	0
Chapman, late Rev. T., of New Zealand, by Rev. B. Burrows.....	50	0	0
Dixon, late Benjamin, Esq., of Pledwick, Sandal Magna: Exors., John Henry Dixon and William Vibart Dixon, Esqrs., by Messrs. Dixon and Horne.....	50	0	0
Edwards, late Miss E. G., of 31, Albion street, Broadstairs: Exors., Edward Conduitt Dermer and Arthur Vere Archer Pours, Esqrs., by Messrs. B. W. and V. Pours.....	10	0	0

Jeremy, late George, Esq.: Exors., E. Clarke and J. B. Lukin, Esqrs., by Messrs. Bridges, Sawtell, and Co.,	471 19 10
Moore, late R. W., Esq., of Brixton Rise: Extrix, and Exors., Mrs. S. Moore and W. E. Moore, G. Tunstall, W. J. Carr, and H. Dalton, Esqrs., by Messrs. Moore, Carr, and Moore	200 0 0
Townsend, late Miss C. E., of Long Law- ford, near Rugby: Exor. and Extrix., W. H. Worth Townsend, Esq., and Miss L. H. Townsend, by Messrs. T. and J. H. Benn	100 0 0

FOREIGN CONTRIBUTIONS.

North America: Canada: Montreal	25 0 0
Charlotte Town: St. Paul's Church	52 13 0
Australia: Sydney	89 19 6
France: Croix	5 10 0
Tasmania, by Mrs. Stackhouse:	
Archer, Mr. W.	1 1 0
Archer, Mr. and Mrs. J.	2 2 0
Browne, Archdeacon	1 0 0
Cass, Rev. A.	10 6
Gleadow, Mrs.	1 0 0
Hawkes, Mr. and Mrs.	1 1 0
Kermode, Mr. R. C.	1 0 0
Legge, Mr. R. V.	2 10 0
Shearn, Mr. C.	1 1 0
Smith, Mr. and Mrs. J. L.	2 2 0
Smith, Mrs. F.	1 1 0
Stackhouse, —	1 1 0
Weston, Mr. and Mrs. E.	2 2 0
Youl, Miss	1 1 0
Youl, Miss A.	1 5 0
	19 17 6

EAST AFRICA FUND.

Hoare, Joseph, Esq., Hampstead	63 10 0
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NIGER STEAMER FUND.

"A Friend," by Rev. T. Campbell	10 0 0
Balham, Collection at, by T. Woods, Esq.	19 0 6
Bishop-Wearmouth, &c.	80 13 6
"Cantab," by T. F. Buxton, Esq.	15 0 0
Cookson, Miss Harriett, Eastgate, Lincoln	100 0 0
Deedes, Major George, Hillhurst, Hythe	5 5 0
Easency, Proceeds of Meeting at, by T. F. Buxton, Esq.	186 15 1
Hubbard, W. E., Esq., Leonardslee, Hor- sham	100 0 0
Holroyd, Misses Lucy and Fanny	5 5 0
Maxwell, Miss E. J. (received in May)	10 0 0
Wanchope, Sir J. Don Bart., Edmonstone House, Liberton	5 0 0
Whittington, Rev. R. M., and Friend, Doncaster, by Rev. J. Campion	6 0 0

PERSIA FUND.

Hoare, Joseph, Esq., Hampstead	62 10 0
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PUNJAUB GIRLS' SCHOOL. Hoare, Joseph, Esq., Hampstead	62 13 0
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HENRY VENN NATIVE CHURCH FUND. Christopher, Rev. A. M. W., St. Aldate's Rectory, Oxford	5 0 0
Hoare, Joseph, Esq., Hampstead	50 0 0

VICTORIA NYANZA FUND.

Anonymous	1000 0 0
Hoare, Joseph, Esq., Hampstead	62 10 0
Paddington Association, by J. Noble, Esq.	5 0 0

DEFICIENCY FUND.

One of the Hon. Assoc. Secs., and Helper once in the Mission Field	1000 0 0
An Honorary District Sec.	1000 0 0
An Oxfordshire Clergyman	1000 0 0
W. C. Jones, Esq.	100 0 0
A Friend (to be paid March, 1878)	100 0 0
Chichester, Right Hon. the Earl of	100 0 0
Wright, Fitzherbert, Esq.	100 0 0
Hoare, Joseph, Esq.	500 0 0
E. H.	500 0 0
Perry, Right Rev. Bishop	10 10 0
Allison, T. F., Esq.	100 0 0
Ripley, Mrs.	100 0 0
Beattie, Alex. Esq.	50 0 0
B. S.	100 0 0
Harvey, Mrs.	100 0 0
Anonymous	5 0 0
Lombe, Rev. E.	5 0 0
Heath, Mrs.	5 0 0
Hebert, Rev. Dr.	200 0 0
King, Miss G.	1 0 0
Wright, Misses	20 0 0
Jones, Rev. W.	100 0 0
A. Q., by Rev. Canon Scott	100 0 0
Shaw, Giles, Esq.	10 10 0
Cope, Rev. W. R.	10 0 0
Atchley, W. H.	3 3 0
Loft, Miss E.	5 0 0
Cox, Misses	10 0 0
Tunbridge Wells Association (Miss Woolaston)	50 0 0
M. L. P.	20 0 0
Smith, Rev. R. Snowdon	5 5 0
Bayley, Rev. Thos.	1 0 0
Yate, Rev. C. A.	5 0 0
Hampstead Association	20 0 0
Jerram, Rev. J.	5 0 0
Gell, Misses	5 0 0
Retford, Notts.	5 0 0
Campion, Rev. John	3 0 0
Nottingham and Notts Association	130 9 6
Lancaster, &c., Association	35 0 0
Devon and Exeter Association	166 1 0

7636 18 6

The above sums have already been acknow-
ledged under the heading of Benefactions, &c.

Erratum: April number. Under English Associations: Hampshire, for North Hampshire, 13l. 6s. 9d.,
read North Hampshire: Baughurst, 13l. 6s. 9d.

The Secretaries thankfully acknowledge the receipt of—

Two Boxes of Apparel and Fancy Goods from Ladies' Missionary Working Party, Wallington, per
Mrs. C. C. Fenn, for Girls' Boarding School, Cotta, Ceylon.—Two Parcels of Apparel from Mrs. Stubbs
for the Sierra Leone and Lagos Missions.

NOTICE RESPECTING PARCELS OF WORK, &c., FOR THE MISSIONS—It is particularly requested
that all friends forwarding Parcels of Work, Books, or other articles to the Missionaries of the
Society through the C. M. House, will send to the Lay Secretary a detailed list (*in duplicate*) of the
contents of such parcels, with the *intrinsic value of each article distinctly shown*.

This is necessary in order to allow of the goods being cleared without difficulty through the
Customs offices abroad, and to ensure the Society against loss by the declared value being placed at
too high a rate by the Society's agents at the port of clearing.

All goods received for the N. W. America Mission have been sent out; no further shipment can
be made this year.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square,
London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London.
Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

VALEDICTORY DISMISSAL OF MISSIONARIES.



ON July 17th a number of missionaries proceeding to different quarters of the mission-field received their final Instructions from the Committee. These occasions are always full of interest, and the present was no exception to the rule. As was the case last year, it was found necessary, in consequence of the overflowing attendance of friends, to hold the dismissal in a large tent pitched in the grounds of the Church Missionary College. The President of the Society, the Earl of Chichester, was in the chair, and among the company present were the Hon. Captain Maude, Sir W. Hill, Abel Smith, Esq., M.P.; Bishop Perry, the Bishop of Sierra Leone, the Vicar of Islington, the Revs. E. Auriol, E. Bickersteth, and many other friends, lay and clerical. After the usual devotional exercises, the Instructions were delivered by the Honorary Clerical Secretary, and acknowledged by the brethren. The missionaries were then addressed by the Bishop of Sierra Leone, and commended in prayer to God by the Rev. R. J. Knight, of Harrow Weald. The following is a list of the missionaries, with their destinations. We hope that the prayers which they severally and unanimously entreated from Christians at home will not be withheld, but will be offered up fervently by many on their behalf. The Instructions are annexed:—

*Rev. C. Baker . . .	<i>Port Lokkoh,</i>	<i>West Africa.</i>
*Mr. E. J. Baxter . . .	} <i>Mpuapwa,</i>	<i>East Africa.</i>
*Mr. A. J. Copplestone . . .		
*Rev. Jani Alli . . .	. . . . .	<i>Western India.</i>
Rev. A. R. Hørnle . . .	<i>Calcutta,</i>	<i>North India.</i>
Rev. W. T. Storrs . . .	} <i>Santal Mission,</i>	<i>North India.</i>
*Mr. J. Tunbridge . . .		
*Rev. H. M. M. Hackett . . .	} <i>North West</i>	} <i>North India.</i>
Rev. W. Baumann . . .		
*Rev. A. Bailey . . .	} <i>Punjab,</i>	<i>North India.</i>
*Mr. C. P. C. Nugent . . .		
*Rev. F. W. Ainley . . .	} <i>Travancore,</i>	<i>South India.</i>
*Mr. A. F. Painter . . .		
*Rev. E. N. Hodges . . .	} <i>Telugu Mission,</i>	<i>South India.</i>
*Rev. A. W. Poole . . .		
*Mr. W. Andrews . . .	. . . . .	<i>Japan.</i>

Those marked thus * are going out for the first time.

INSTRUCTIONS.

DEARLY BELOVED IN THE LORD,—It is seldom that the Committee, on taking leave of labourers for the mission-field, have felt so strongly, as on the present occasion, the conflicting claims of faith and prudence. Five years ago, the need of men was sorely felt, and the Committee were glad to respond to the invitation to join in earnest and united prayer to the great Lord of the Harvest that labourers might offer themselves for this holy enterprise. Only an unbeliever would be disposed to say otherwise than that those prayers have been wonderfully answered. To the friends of the C.M.S. belongs the deep joy of being able to say, "We sought the Lord, and He heard us." The enlarged income, too, of the following year (1873) made the Committee very hopeful that the Church was awaking to a fuller sense of its responsibilities, and that the Society would have the privilege of entering upon new fields, and of strengthening its agency in old ones. But from one cause or another, mainly, in all probability, because the necessity for *sustained* effort has not been generally appreciated, this expectation has not been realized, and the Committee suddenly found themselves with an expenditure risen to close upon 200,000*l.*, and an annual income that does not reach 180,000*l.*

What were they to do? Many of you may be aware that, at their last meeting, the Committee considered long and anxiously whether it was not their duty to keep back some of you whom they have met to take leave of to-day. The list they reduced from twenty-two to eighteen, retaining at home, for another year at least, four who were prepared to return to the mission-field; but, considering the urgent needs of the different missions for which you are destined, and the various obligations under which they felt themselves to send you out without delay, they determined once more to make what they trust will be found to have been a venture of faith, and to send you forth in the hope that God would confirm the action of His servants. At the same time, they resolved, on the one hand, to make the day of their first meeting, after the recess, one of special prayer that an adequate income might, if it pleased God, be supplied to them—inviting their friends throughout the country to join them in earnest supplication on this behalf upon that day—and, on the other hand, to place a limit for the present on the number of men to be received into this College, and to send out no new men, except to supply vacancies, until they find themselves justified by the income in so doing.

The Committee have felt it right, on the present occasion, to refer pointedly to this matter, that you may at least be helpers with them in prayer in their present perplexities.

They would now proceed to address you in reference to your future work. It has frequently been the custom, on these occasions, to take the opportunity of calling to mind those great spiritual principles and fundamental doctrines which must be kept as prominent as ever in the hearts and in the teaching of the missionaries of this Society, and be as carefully guarded, if the blessing of God which has been vouchsafed in the past is still to continue.

There is nothing for which this Committee have more reason to be thankful than for the way in which the agents of this Society have been kept steadfast in the old paths—with multiplied temptations, on the one hand, to the delusive pretensions of a self-glorifying sacerdotalism—and, on the other, to the snares

of a self-opiniated rationalism, by which the most distinctive features of the religion of Jesus have been explained away; and it is their confidence, as it is their prayer, that this ground of thankfulness will still continue to the glory of His grace.

On the present occasion there is one subject they would single out to say a few words upon, viz., the necessity for using every possible means for maintaining and cherishing the life of God in your own hearts.

It might very naturally be assumed—as it is assumed by some, with very serious loss to themselves and to the work—that the calling of a missionary is in itself so high and holy—a calling so identified with self-sacrifice and whole-hearted consecration—that the missionary can afford to dispense with some of those special helps which are so much valued by those who in humbler and less conspicuous spheres desire to maintain in their work a high tone of Christian life.

The Committee feel quite sure that they can appeal to every missionary who has been in the field in proof of the delusiveness of such an idea as this: they will tell you that the missionary needs, not fewer helps, but more, if he is to maintain that high spiritual tone which is essential to success. For, humanly speaking, everything is against him—he is surrounded by a heathen population with all its deadening influences—he has but few fellow-countrymen within reach, most of them probably ready to show all kindness, yet living in worldliness, and likely to become a subtle hindrance rather than a help to the spiritual life—he is a special object of the assaults of the great enemy of souls, who will do all in his power, if not to disarm the servant of Christ, at least to blunt the edge of his weapons. It is true that this *need* not be the effect of those things; the surrounding population may have the effect that the sight of a city wholly given to idolatry had upon the Apostle Paul, when his spirit was stirred within him as he stood in the superstitious capital of human learning. The effect of a worldly tone in the few Europeans may be to stir up the heart to a witness for Christ more distinct and clear. The consciousness of being very specially subject to the enmity of the wicked one may give fervour to the spirit of watchfulness and prayer—yes, the things may become a means of health that might else have been an occasion of falling.

But, beloved friends, the Committee would remind you—and in addressing you to-day they would address every dear brother and sister throughout the mission-field who may read these words spoken to you to-day—that this must depend, humanly speaking, upon yourselves. It must depend upon the force with which the words of the wise man are realized: “Keep thy heart with all diligence, for out of it are the issues of life.”

“Out of it are the issues of life.”—As a devoted Indian officer remarked at the Church Missionary House, speaking on this very subject—the disastrous consequences of decay in the spiritual life of the missionary—“If life be lost in the missionary, everything is lost.”

Beloved brothers and sisters, surely he said truly! A missionary may surround himself with an elaborate organization; he may have his schools which he regularly attends; he may have his regular routine of teaching and preaching and visiting; but if life be lost, if the spiritual tone be lowered, if the unction from the Holy One be wanting, if the work comes to be done in a perfunctory or a secular spirit, it may truly be said that, for the time at least, all is lost; Satan's kingdom is not invaded, the power of Christ is not felt by the heathen, souls are not awakened and rescued and saved. The Lord Christ sees not of the travail of His soul; He is neither satisfied nor glorified.

But probably not one of you will be disposed to dispute this point; far more likely you are prepared to respond with your whole hearts. The question then will be, Can anything more be done than is done to help the missionary to maintain a high spiritual tone?

It is not needful for the Committee to refer to those means which are recognized by every earnest Christian—secret prayer, the daily contact of the human spirit with the living oracles of God, watchfulness without ceasing against the world, the flesh, and the devil. Without these, all allow that the high privilege of communion with God cannot possibly be realized continuously, and, if so, spiritual life must decay.

But is there any special suggestion on this subject which the Committee can make? They think there is.

The Committee doubt whether, by many of their brethren, sufficient importance is attached to the means of grace suggested by the words of the prophet Malachi, "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." It is very possible, as experience has proved, for a missionary to become so engrossed with his own work that he does not look for or make opportunities for seasons of Christian fellowship such as are referred to here.

It would be well if special efforts were put forth to make the periodical meetings of Conference as devotional as possible—that the brethren would feel they meet not only to settle matters of business, but to do what Jonathan did for David when he went to him in the wood and strengthened his hands in God.

And these Conferences ought not to be the only opportunities for this. It would be well if the missionaries living within reach of one another, though they be only two or three, should make arrangements for frequent meetings together before God, and, moreover, that every accidental meeting should be made an opportunity of spiritual communion of this kind, remembering the words of the wise man, "As iron sharpeneth iron, so doth the countenance of a man his friend."

There is no question that such meetings are hateful to the enemy. His prime policy is to separate and to keep separate; and hence, no doubt, it is that, again and again, circumstances are allowed to interfere with the freedom, and heartiness, and continuity of Christian communion, which the love of Christ constraining should have turned into occasions for seeking more grace together; and instead of meeting together at the throne of grace, where, of all places, rough edges are best rubbed off, and differences made to disappear, and heart made one with heart, labourers work on apart; the union which is strength is not realized, and differences are magnified by distance, instead of being minimized by Christian communion, and the spiritual life and the work suffer. Brethren, in all affection the Committee would commend this matter to you.

Dr. Payson has supposed the various classes of Christians to be ranged in different concentric circles round Christ as their common centre. "Some," says he, "value the presence of their Saviour so highly, that they cannot bear to be at any remove from Him. Even their work they bring up, and do it in the light of His countenance, and, while engaged in it, will be constantly raising their eyes to Him, as if fearful of losing one beam of His light. Others, who, to be sure, would not be content to live out of His presence, are yet less wholly absorbed by it than these, and may be seen,

a little further off, engaged here and there in their various callings, their eyes generally upon their work, but often looking up for the light which they love. A third class, beyond these, but yet within the light-giving rays, includes a doubtful multitude, many of whom are so much engaged in their worldly schemes, that they may be seen standing sideways to Christ, looking mostly the other way, and only now and then turning their faces towards the light." Dear Friends,—The Committee need not say that, if there is one man more than another who should aim to live within that inner circle, it surely is the missionary. May such, beloved, be the aim of each one of you! May you all be men and women of the "one thing,"—"To me to live is Christ"—and Christ shall be glorified in your bodies, whether it be by life or by death.

The Committee have been glad, Brother BAKER, to be able to appoint you to the opening work among the Timnehs of West Africa. Already, in the providence of God, some preparation has been made. There is a friendly disposition on the part of the king and the people towards the C.M.S. and its missionaries, so that, though strenuous efforts have been made by the Roman Catholics to obtain a footing there, they have not yet succeeded.

The labours of those good brethren who have gone before have provided the New Testament and other portions of the Word of God, and a few elementary books in the Timneh language; and though further acquaintance with the language may show that they need some revision, yet, doubtless, they will be found of the greatest service in prosecuting the work entrusted to your hands.

For some time back, missionary visits have been paid to Port Lokkoh from Sierra Leone, and a Native teacher has been residing there; so that, as far as man can judge, a wide door and effectual is open for the earnest labourer to enter in and gather a harvest for his Lord.

The Committee need hardly say to you—for you have, doubtless, found it out already in your ministry at home—that the first thing you have to do is to gain the confidence of that people, and then to gain them for the Saviour. For the first few months you will probably take up your residence at Sierra Leone. While becoming acclimatized, and learning something of the habits of the country and the people, you will be able, the Committee hope, to make some progress with the language.

If the Lord should grant you health and strength, and grace and blessing, so that you may continue in this work, the Committee have a good hope that you will be permitted to lay the foundations of a Church, from which they trust, after the manner of the Church at Thessalonica, the Word of the Lord may be sounded out into the more remote parts of Africa. Under any circumstances, whether your career be long or short, you will not regret in the day of the Lord Jesus that, in obedience to His call, you were made willing to leave friends and country in order to make known among the Natives of Africa the treasures of His love.

You, Brother COPPLESTONE, have been appointed to accompany our Brother BAXTER—who is not able to be present here to-day, as his medical examinations are just pending—to the Society's new station at Mpwapwa.

Like our Brother Baker on the West Coast, so you upon the Eastern side of that great continent are called to be a pioneer. As more information is gained of Eastern Africa, the more the Committee become impressed with the

greatness of the work that, in the good providence of God, seems to lie before the Society in that region.

In almost every direction in which the missionary goes, he tells of large populations that are ready for the messenger of the Gospel to settle down among them. From the Kingani river Mr. Mackay sends an earnest appeal on behalf of the people of Usagara. The Committee are urged that not one station only, but several, ought, without loss of time, to be established among the Usagara mountains. The whole country of Ugogo, throughout its many miles, is described as one long street. From the shores of the Victoria Nyanza the tidings reach us that the last 125 miles of the journey of the missionaries were "studded with villages, a well-cultivated and thickly-peopled country, an admirable field for a missionary station;" and all these appeals, as they may well be termed (for what else is the solemn contemplation of multitudes scattered abroad as sheep having no shepherd?), reach the Committee when they are sighing over an exhausted exchequer—the funds entrusted to them all insufficient for the work to which they have already put their hands. What, then, shall the Committee do? Shall they turn a deaf ear to these thousands on the East Coast of Africa? Shall they wait until, at a large cost, they are ready to send missionaries out to support them with supplies provided from this country?

A conviction different from this is growing up in the mind of the Committee. Reflecting upon the peculiar characteristics of mission-work in East Africa, they are turning their thoughts to the self-supporting missions of the Moravians, and they are beginning to look out for men for this special work, who, like the Apostle Paul, will labour with their own hands to maintain themselves while making known to the heathen world the unsearchable riches of Christ. There are facilities for this in almost every quarter—land, rich and fertile, is to be had in any quantity, and cattle abound.

And there are advantages in such a course besides that of economy. The missionary becomes more identified with the Natives among whom he has made his home, and he is better able to show in the most concrete manner some of the temporal advantages that flow from a reception of the Gospel.

It is true the climate is not an English one, and therefore prudence will be necessary. Nor are the seasons like to ours; and difficulties suggest themselves which experience only can overcome. The luxuries of European life—nay, things which custom has taught many to regard as necessities—may have to be foregone, or to be enjoyed only when they can be got; but the Committee believe that the spirit of him still lives who said, "None of these things move me, neither count I my life dear unto myself that I may finish my course with joy." Nay, they believe there are hearts here to-day listening to these words that are ready to say in connexion with this errand, "Here am I, send me."

Brother Coplestone, to you the Committee look, by the grace of God, to join in making trial of what in some sense may be called this new experiment. You go expressly as a missionary of Jesus Christ—you go to carry the everlasting Gospel to the people of Usagara; but, with a view to this, you go to settle down among them—to learn their language—to gain their confidence, and, as far as possible, to maintain yourself. For all this you will need patience and self-denial, and constancy and a right judgment. May you look; for them to the right quarter day by day, and you shall surely receive them and, as the Committee expressed their hope that their Brother Baker might be privileged to lay the foundation of a Christian Church among the Timneh

people, so may the same privilege be yours among the people of Usagara, and may you both have great joy in the day of the Lord Jesus!

The Committee have great pleasure, Brother JANI ALLI, in having you here to-day. It is now some twenty years since you embraced the Christian faith in the mission-school of that man of God, the Rev. Robert Noble, and forsook the religion of Mohammed. Since then the grace of God has enabled you to witness a good confession for the living Christ. A few years ago you came to England, and have been able, by much perseverance and labour, and at your own charges, to obtain your degree at Cambridge, and to fit yourself for the ministry of the Gospel in connexion with the Church of England. The Committee have now gladly accepted your offer of yourself for the work of the Lord in your native country of India, and have appointed you to Western India. The peculiar and happy circumstance of your being a Native of India renders some special arrangements necessary; but the Committee are glad that, in the work to which they have appointed you, your standing as a University Graduate enables them, without inconsistency with their established practice, to place you on the footing of an European missionary. You will be a member of the Missionary Conference.

You have had yourself a strong feeling of the necessity of a hostel in Bombay, where the sons of Native Christians might have the benefit of home-Christian influence while pursuing their studies in connexion with the University, and this the Committee have at present under consideration in connexion with the proposal strongly urged upon them to attach a collegiate department to the Robert Money School. For the present the Committee would wish you to join our devoted brother Shirt in Hyderabad, being quite prepared, if their deliberations should terminate in a resolution to take up the collegiate work alluded to, to summon you back to Bombay. They rejoice in the thought of the comfort and strength your presence in Hyderabad will afford to our brother Shirt, and are sure that you will have a cordial welcome in Western India, and that your presence will greatly cheer the labourers there. May you have all needful wisdom, and may God make it to be more and more the chief joy of your life to fulfil faithfully the Missionary ministry which He has given you!

The Committee have pleasure, Brother HOERNLE, in assigning you to the post of Acting-Principal of the Cathedral Mission College, Calcutta, and they are very thankful that your services are available for this important post, and that they are freely rendered by you for it. The difficulty of sustaining missionary work in India (little understood by many) is illustrated by the fact that, just at present, through failure of health, there is thrown all at once on the Committee the necessity of supplying the places in the College of the Society's three devoted missionaries there, Mr. Dyson, Dr. Baumann, and Mr. Bell.

The Committee need not here dwell on the work of the Cathedral Mission College. It will suffice to say that its great object is to lead the minds of the undergraduates of Calcutta, who attend its classes, into contact with the revealed Word of God. Little, in their judgment, would the College fulfil its object, if the young men who study in it were enabled only to attain high degrees. They look with earnest hope to their imbibing the truth as it is in Jesus, as that truth is set patiently before them day by day, and to many of them being thus led into the way of peace. The Committee would take

this opportunity of setting before their praying friends, as a most important subject of prayer, the many young men who daily are taught the Word of God in the Society's colleges and schools throughout India. Time was, when conversions from those colleges and schools took place more frequently than they appear to do at present. There seems no reason why, in answer to prayer, there should not be the same result now as ever before.

The Committee hope that, as soon as you shall have been relieved from the work of the Cathedral Mission College by the return of Brother Dyson, you may be able to devote yourself to the work of carrying the Gospel, with the help of a suitable Native agency, to the rural populations of the North-West Provinces—a work which the Committee believe you have thought much of, and for which your extended study of Eastern Hindi particularly qualifies you. In all your work, may you be helped ever to have an eye closely directed to the glory of our risen Saviour, and may you see His work prospering in your hands!

The earnest appeals, Brother STORRS, which the Committee have recently received to extend missionary operations vigorously amongst the interesting Non-Aryan races of India, have caused you to set your face once more towards the Field. From many influential quarters it has been strongly pressed on the attention of the Committee, that amongst those races there is at present a remarkable movement of mind: and that if the claims of the Gospel are not quickly and effectively presented to them, they will probably soon exchange their present simplicity of life and of heathen worship for the enslaving bonds of the Hindu system. In this view you have fully concurred yourself. In days gone by, it has been your privilege to admit to baptism the firstfruits to Christ amongst the Santals. You have now accepted the Committee's invitation to give yourself for a time to the further organization of the work there. It will be the Committee's earnest prayer that the gracious Lord, whose kingdom you seek to advance, will keep in perfect safety those dear ones whom you leave behind you, and will give you a blessed ingathering amongst the Santals. The Committee have resolved to send forth with you our brother Mr. Tunbridge. The work before you will be onerous; and while fitting himself for future usefulness, he will be able to render you assistance in many ways.

The Committee will now ask you, on your arrival in Santalistan, to at once proceed to concert plans with the other brethren of the Mission as to the way in which the work may best and most surely be pressed forward. They appoint you to be Chairman of the Santal Sub-Conference of Missionaries; and advise that, at first at all events, you should summon quarterly, or even, if you should think it desirable, more frequent meetings of the Conference for the consideration of plans. The Committee will express their views more in detail upon this point to the Calcutta Corresponding Committee, and will now only further add that it will be their earnest desire to keep up a supply of suitable men for this interesting mission. And as all plans and all efforts are useless unless the Lord's presence is vouchsafed, they earnestly call upon friends in England to follow this deeply interesting and promising Mission, and the labourers in it, in earnest supplication to the Throne of Grace.

The Committee, Brother TUNBRIDGE, as has already been stated, have assigned you also to the Santal Mission. You also leave behind you a wife and little ones. You are in the path of duty, and the good Lord will care for

them and you. On your arrival with Brother Storrs in Santalistan, you will address yourself to the study of the language, and you will consider that you are but little qualified for missionary work until you have fairly mastered it. While learning the language, and otherwise fitting yourself for usefulness, you will give Brother Storrs (who is fully alive to the importance of your mastering the language) such help as you can. May the gracious Lord Himself fit you in every way for the great work, and give you success and blessing in it!

Your presence here to-day, Brother HACKETT, is an assurance to the Committee that the Church of Ireland is not prepared to forego the privilege of making sacrifices for her Lord's work in the mission-field. Very surely may we believe that the Church of Ireland will be no loser thereby. You offered yourself to the Society for the work of a Preparandi institution, or Divinity college, in the North-West Provinces—a post for which your academical attainments well qualify you—and the Committee have thankfully accepted you for it. There are few departments of work in the mission-field of India to which the Committee look at present with more interest and hopefulness than to such institutions as the Lahore Divinity College, the Cambridge Nicholson Institution, and the English Institution in Palamcottah. It is their hope that our Brother Blackett, who recently proceeded in connexion with the Society to Calcutta, will be able to raise up such an institution for Bengal, and that you will have God's help and blessing to the same end in the North-West Provinces.

More and more do the Committee feel that, for the development of the work in North India, they must look to Natives carefully trained for the work. They therefore feel especial interest in your going forth, and will earnestly commend you and the work to God. They wish you to proceed with as little delay as possible to Benares, and there to commence the work. Further and full details on the subject will be supplied to you and to the Calcutta Corresponding Committee, and the Committee would only now repeat the deep importance which they attach to the work in which you are going to be engaged, and their assurance that their prayers will follow you. May the Holy Spirit of God in every way fit you for that which lies before you!

You, Brother BAUMANN, go to India, not for the first time, though you go for the first time as an ordained missionary of the Society. You had, as a lay evangelist, purchased for yourself a good degree in missionary work in the North-West Provinces of India, and the Committee were very glad to sanction your return home for a course of study in the Society's College at Islington, with a view to ordination. To the North-West Provinces the Committee now send you back; more fully equipped for the work, and not less ready than before to endure hardness as a good soldier of Christ. Your sympathies have been much drawn out towards the vast and hitherto but little touched masses of the rural populations of the North-West Provinces, and the Committee hope that you will be able on your return to form plans for carrying the Gospel in some systematic way to them. It is in this connexion, as preparing Natives of India for the carrying on of evangelistic work amongst the masses, that the Committee look with much interest to the work which lies before our Brother Hackett.

Your precise location must be left to the Calcutta Corresponding Committee, as that Committee will probably be called on soon to supply several vacancies; and the Committee will only assure you now of the hearty interest

with which they will follow you and your work, and of their earnest prayer that God will bless you in your own soul, and make you a blessing to many !

You, Brothers BAILEY and NUGENT, are designated by the Committee to the Punjab—a field of missionary operations where the work has been carried on with much vigour and with signal tokens of the Divine blessing. The organization of the Native Church in connexion with the Society in the Punjab has just made an important step onwards in the assembling of the first Native Church Council at Umritsar. The Lahore Divinity College is in efficient working order, and is attracting to its classes students in larger numbers than heretofore. The itinerating organization is on a vigorous footing, and will, the Committee hope, be organized on a more extended basis by-and-by. The labourers and the organization are such as the Committee are thankful for, and on all we look for that blessing of God which maketh rich.

It is to this Mission the Committee are sending you. You, Brother Bailey, will take up your residence in Umritsar, and will render such help as you can to our over-taxed brother, Mr. Clark. The Committee will leave *your* precise location, Brother Nugent, to the Calcutta Corresponding Committee. They will probably connect you with the Punjab Itinerancy. The Committee would impress on both of you very affectionately two matters of great importance—both of them essentially connected with your future missionary usefulness—the importance of ever seeking to maintain a high spiritual tone, and that of thoroughly acquiring the language in which your preaching and ministrations are to be conducted. To the God of all grace they would affectionately commend you and the work entrusted to you.

You, Brother AINLEY, come to the work of the mission-field with some ministerial experience—the experience gained in the curacy of a large town parish. The Committee have been very thankful to assign you to the Vice-Principalship of the Society's Cottayam College in the Native State of Travancore. The Society's devoted missionary there, Mr. Bishop, has toiled with great assiduity, and now feels the absolute necessity of returning home for a period of rest. You will have the benefit of his presence and counsel for at all events some months before he leaves for England, and on his departure the Committee will ask you to act as Principal until his return.

The Cottayam College has, as you are aware, a special and interesting connexion with the ancient (though grievously corrupted) Syrian Church of Travancore. It is not necessary here to go into the history of the establishment of the College, but it will be well to mention that it is chiefly designed for the liberal education of the youth of the Syrian Church, the systematic teaching of the Word of God holding its rightful pre-eminence as a part of the education given. The chief working expenses of the College are met by an endowment supplied by the generous interest of a former ruler of Travancore in the welfare of the Syrian subjects of the kingdom.

When Mr. Bishop leaves, you will find yourself at the head of a large boarding-school of youths (managed on simpler principles, though with not less regular discipline, than a boarding-school at home), and a large day-school. For all this you will, of course, have efficient Native assistance. The importance of the sphere to which you are now appointed, in its bearings on the Syrian Church and on the spread of the Gospel generally, can hardly be over-

rated if the opportunities afforded are made use of in dependence on the power of the Holy Spirit of God. Of the good work which the College has done (and never has it been more efficient for good than at present), you will have abundant proofs as your connexion with it goes on.

In your position you will be brought much into contact with the Syrian Church and with its errors, and there are friends here to-day who would tell you that that Church is in a very hopeful state, there being a growing body in it who are longing for reforms which would bring the formularies of their own faith and worship into more accordance with the Word of God. This would be an interesting theme to enlarge upon, but the Committee will only now say that, in their judgment, there can be no way in which you and all our brethren can better help the Syrian Church than by the steady illustration of the power of the true doctrines of the Word of God in their influence on your own daily life. The discrimination of the true doctrine, and the power to expose the corrupted, belongs pre-eminently to him who is walking most closely before God. "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

May you be enabled to walk very closely with the Lord, and may your work in Travancore abound in fruits to the glory of the Redeemer's name!

You, Brother PAINTER, have also been assigned to the Travancore and Cochín Mission, where your arrival will be heartily welcomed by the few and heavily-taxed brethren in the field.

The Committee believe that the time has come when the Native Church of Travancore should be more completely organized, and the European missionaries set more free for educational and evangelistic work. And they believe also that attention should now be concentrated as much as possible on the northern parts of the mission, where much darkness and superstition still remain. The Committee will state their views fully on this subject to the Madras Corresponding Committee, and will ask them, in the light of those views, to fix your precise location, as soon as you shall have qualified yourself for a distinct post of labour by your mastery of the language.

They commend you earnestly to the grace of God for the work which shall in due course be assigned to you.

The Committee, Brothers HODGES and POOLE, take leave of you to-day with feelings of no little interest. Thirty-six years ago the Society's first two missionaries to the Telugu-speaking people—Henry Fox and Robert Noble—went forth. Mr. Fox was spared for but a few years for the work. With untiring assiduity and devotion to his Master's cause Mr. Noble laboured on for twenty-four years, and died at his post. Loving friends have embalmed the memories of both in published memoirs, and they, being dead, yet speak.

Strongly and surely were the foundations of the work laid in faith and pains and prayer. The Noble School, the life-work of him whose name it bears, has been the means of leading a goodly band of young men to the feet of the Lord Jesus, and is a happy proof of what we are justified in expecting from this department of mission work. It is a happy coincidence that this day there is being dismissed along with you one of that self-same band of young men. He feels the power that can be wielded by the missionary in the teaching of the Word of God in the school, and his own choice is to give himself to the same work which occupied the life of his spiritual father.

The Committee have just heard of the death of another of the same band—a man of singular simplicity of aim and thoroughness of devotion to his Lord's work. The Mission is expanding on every side, and already the Native Church is being organized with a view to its own ultimate independence.

It is to this Mission, thus begun, and well and faithfully carried on by the devoted successors of Fox and Noble, and now fast expanding, that the Committee have this day the pleasure of assigning you. You, Brother Hodges, will at once take your place in the Noble School as Rugby Fox Master. It is to be feared that our devoted Brother Sharp will be able to remain but for a little time longer at a post which he has, with almost too great laboriousness, filled for not a few years past. If he should have soon to return home, the post of Head Master will devolve on you. The Committee will not supply you here with any details as to the work. They will be content to ask you to keep ever before you, as the one great aim of the school, the lifting up of our Hindu brothers into the fellowship of the life of Christ through the Gospel preached with the Holy Ghost sent down from heaven.

To you, Brother Poole, the Committee are assigning a work the importance of which is becoming every day more apparent in the history of our Missions in India. In every large city and town in India, where educational work has been carried on for some time, there are to be found a growingly-large number of young Hindus who are the objects of deep solicitude on the part of our missionary brethren. They have lost faith in Hinduism, and they have got no faith in its place. A missionary has been appointed in Madras for the special purpose of seeking after such young men. One is earnestly sought for the same purpose in Calcutta. It was our Brother Sharp's earnest appeal for a missionary for this same purpose for Masulipatam which has called you forth, and the Committee have very great pleasure in assigning you to it—a most blessed work indeed to seek out and bring to Jesus men whose conversion will tell mightily on the future of England's great Dependency.

The Committee will not lay down any details in reference to the carrying on of the work. The blessed end kept well in view, the means and the plans will be readily forthcoming. Be assured that the Committee will watch with prayerful interest the opening out of your plans, and the encouragements which the Lord shall be pleased to give you.

They commend you both affectionately to the grace and loving favour of our Lord Jesus Christ.

You, Brother ANDREWS, have been appointed to the Society's interesting Mission in Japan. Although that country cannot yet be said to be entirely open to the missionary—as restrictions still continue upon the residence and movements of Europeans away from the Treaty Ports—yet abundant opportunity is given for carrying on missionary work, and abundant evidence has been given that the work is not in vain.

While the desire for national advancement and zeal for material progress have doubtless had most to do with the wonderful change that has come over this ancient nation, there are unmistakable signs of the presence of His Spirit moving, as it were, upon the face of the waters, Who worketh all things after the counsel of His own will, employing political changes and national movements for the accomplishment of His purposes of grace.

It has been with much thankful interest that the Committee have received information of the growth of the spirit of religious inquiry, and the desire on the part of one and another of those who have been admitted into the Chris-

tian Church to be made messengers of Christ to their fellow-countrymen. It is to help in meeting this spirit of inquiry, as well as in training those who appear to be suited for the work of the ministry, that the Committee send you forth. Of course your first work will be to give yourself in right earnest to the acquisition of the language, and meanwhile you will act under Mr. Maundrell's direction, with whom you will be associated, rendering such assistance in the Mission as you may be able. In Mr. Maundrell the Committee are assured you will find one whom you will soon learn to trust and love.

It may be that, on your arrival, you will find the opportunities for missionary work in some measure interfered with by the lamentable civil war which, we fear, is still being carried on in the south. But we hope that this will not be of long continuance, and our confidence and joy is this—that the Lord our God, who sitteth above the waterfloods, maketh when He pleases wars to cease unto the ends of the earth; and addresses to every heart, in every moment of disquietude and anxiety, words of reassurance such as these—"Be still and know that I am God. I will be exalted among the heathen, I will be exalted in the earth."

THE GOSPEL IN SHAOU-HING.

BY THE REV. ROBERT PALMER.

IN giving a report of my work for the past year, I must, at the outset, record my thankfulness to Almighty God for His goodness to us during the year—first, in granting us the blessing of good health, and, secondly, in bestowing upon us many tokens of His presence while labouring to bring these poor people to a knowledge of Himself in Christ Jesus.

On my return to China, Bishop Russell suggested to me the desirability of working up a district of my own independently of Mr. Valentine, with the hope that, having distinct spheres of labour, our influence would be more extended, and the Native Church more speedily developed. This being the Bishop's wish, I acquiesced, with the sincere desire that the arrangement may indeed prove a wise and successful one, to the glory of God and good of souls.

Mr. Valentine's district is called Christ Church, and mine St. Saviour's, and during the past year we have worked in our distinct districts, taking brotherly counsel in everything that is for the good of the mission generally. My work has consisted in conducting two services on Sunday, preaching to

the heathen, on the week-days, in a room hired for the purpose, and itinerating. In these three different kinds of work I have been most encouraged. Our Sunday morning service is conducted with closed doors (though any one, by knocking, is admitted), and consists of morning prayer, first and second lessons, and sermon. This is essentially a Christian service, though many heathen are frequently present. In the afternoon we have the litany service, generally one of the evening lessons, and a sermon on a text selected from the portion of Scripture read. When I began this afternoon service, I was doubtful whether I should have any hearers, but I am thankful to be able to say that, as a rule, we have a good number of people present, who listen attentively. The doors are kept open, and any one can come in or go out when he wishes. Many come in for a few minutes, and go out; others come early, and stay throughout the whole service. I endeavour to adapt my address to the audience, nine-tenths of whom are heathen, putting the truth so before them that they may see the uselessness of worshipping the works of their own hands. On one occasion—on going out for a short

walk after an afternoon service—we met a poor old grey-headed woman, leaning on a staff, who had been to the service. She stopped us and said, “The doctrine of Jesus, truly, is good! To worship the God in heaven we need no incense or candles, no chanting, no living on vegetable diet. It’s right; it’s right!” This, to some, may seem unimportant, but to those who know the importance which is attached to such things among the Chinese Buddhists, not so; and I only mention it here to show that this poor woman had, at the afternoon service, received a ray of light into her heart, which, if allowed to expand, would, by God’s blessing, have expelled the darkness from her soul, and illuminated her whole being.

This is only one case among many of those who hear the Gospel message and carry away with them some truth which, we hope and pray, may be as good seed sown in good ground. Mrs. Palmer, every Sunday afternoon, has a meeting for women, which is attended by from ten to fifteen, to whom she reads and talks of the Lord Jesus, after which they go to the service.

A few months after my return to China, I was successful in renting a shop in the principal street, for the purpose of preaching the Gospel to the heathen. Here, almost daily, large numbers have come in contact with us, heard the truth, and purchased copies of the New Testament. During the hot months—namely, July, August, and September—instead of opening the preaching-room in the afternoon, I made the experiment of opening it in the evening, which, in respect of the number of hearers, was quite a success. An encouraging feature of this night-preaching was, that the same persons came *every evening*, and in this way got some connected idea of the doctrine we preached, which was frequently evinced by the nature of the questions asked. One evening I had an illustration of this fact. The hearers were inclined to be somewhat noisy, when a young man stood up, and, with assumed earnestness, said, “Be quiet, my friends, while I preach the doctrine to you.” He then made a few remarks, the substance of which was, that Jesus is the Son of God; that He came from heaven, and would save them if they believed in Him. Although this was

said with feigned earnestness, as was well known to the listeners, it gave undoubted evidence that the speaker had not attended the evening preaching in vain, and that he had learnt some of the leading truths of the religion of Jesus. May we not hope that, some day, such knowledge will form the foundation of sincere faith in the Son of God?

Another interesting fact, as I believe it to be, connected with this work is, that frequently objections are raised, and difficulties stated, why the Chinese cannot receive the Gospel; and this gives the preacher an opportunity of knowing the Chinese mind, meeting them on their own ground, and clearing away, as far as possible, the perplexities which must, to a very large extent, exist in the minds of so ancient and theoretically moral a people as the Chinese. This, I conceive, is far better than having an apathetic audience, who never exhibit more interest than an occasional nod of the head at the preacher’s words. The Shaou-hing people not only listen, but seem also to apply their understanding, and we have every ground for believing that, in God’s good time, our converts will not only be sincere and devoted, but intelligent Christians too. This year I have seen no direct results from our work at the preaching-room; the seed is being sown, the truths of the Gospel are becoming more extensively known, and the people begin to understand better the object for which we are living among them.

During the year, a good portion of my time has been given to itinerating in the Shaou-hing plain. The plain presents great facilities for this work in its numerous canals, which intersect it in whichever direction the eye turns. On the banks of these canals are large villages and small hamlets, containing from 3000 to 100 inhabitants each, the villagers, for the most part, being farmers, fishermen, and paper-makers. I have been able to visit and preach in forty or fifty of these villages, and, without exception, the Natives have received me kindly, and listened attentively, and bought copies of parts of the New Testament. Some of these visits have been particularly interesting in places where the foreign teacher had not been seen, or his message heard.

In such places we are beheld with wonder and fear by most of the villagers—wonder because, to their eyes, we are strange-looking creatures; fear lest we should commit any of the horrors which they have been accustomed, from childhood, to believe inseparable from the “foreign devil.” Women disappear within their houses, children are caught up and hurried into an inner chamber, and men stand demurely at their doors to see what is coming. But, in a short time, the whole scene is changed, for the “foreign devil” is not quite what they expected. He speaks to them politely, asks them their name and age, and about their children; and, unconsciously, these people are drawn out of themselves as they listen to their own tongue being spoken by an outsider; doors open; men and women congregate, amid cries on all sides, “Don’t be afraid!” and the precious children play carelessly about the heels of the preacher who, but a few moments before, was regarded as a kidnapper and an extractor of eyes, heart, and livers. They listen with attention to the Gospel, and bring a basin of tea to refresh the “foreign gentleman,” who, while sipping the boiling decoction, is questioned on all sides as to his name, age, parents, children, country, and—to Chinese minds—other like interesting subjects. Having delivered our message, distributed a few tracts to those able to read, and perhaps sold a few books, we leave them for another village amidst shouts of “Go slowly! go slowly! we shall meet again.” In this way the seed of the kingdom is being scattered in outlying districts; and although, humanly speaking, it will be a long time—with our present inadequate staff of labourers—before this people can get any true or connected idea of the Gospel—for we are not able to visit them so frequently as we would—still we trust there may be some in these villages who, by God’s grace, will be able to lay hold of the hope set before them, and in their turn become proclaimers of the truth to their fellow-villagers and countrymen. Our hope for the spread of the Gospel, next to our trust in God, is in having intelligent, sincere, and earnest Native evangelists.

At the beginning of the Chinese year I commenced a boys’ day-school. This, I

am sorry to report, has not been a success, partly owing to not being able to secure a good master, and partly owing to parents being superstitiously afraid that some evil would befall their children. About twelve boys have attended school during the year, but only four regularly; and as the latter is too small a number for whom expressly to engage a master, I have decided, that unless I obtain promises of more children for next year, not to open a school. One sharp and intelligent lad came for a few days, but his mother became so frightened lest her son’s nature should be changed, that she would not allow him to come any more, for she said, “If his nature is changed, what shall I do?” This feeling is not to be wondered at, considering the many evil reports which have been circulated during the year, and to which I shall refer below. I feel very strongly that what we want here is a boarding-school. Until we have this, I fear we cannot hope for much permanent benefit. The attendance at day-schools, even at the best, fluctuates very much; the parents, for very slight causes, keep their children away from school for days and even weeks, and consequently much that is learnt is forgotten. Add to this the fact that as soon as a boy leaves school in the afternoon he is surrounded by influences both evil and superstitious, so the good learnt at the day-school can scarcely be expected to lodge in the heart. In a boarding-school the boys are constantly under one’s eye, and are subject to Christian discipline, and thus there is a greater probability that some amongst them will become Christians in heart and soul. If the object of education among the heathen is to obtain Christian youths who in due time shall become teachers, evangelists, and pastors, we may expect to obtain such from lads constantly under our superintendence—that is in our boarding-schools. Now that your college is opened at Ningpo for the special training of young men for the work of the Church, it seems to me the more desirable that at Shaou-hing we should have a boarding-school from which, through the blessing of God, we might send intellectually and spiritually qualified youths to finish their education, and become better fitted for any work to

which they may be appointed. May I ask you to give my wish for a boarding-school your kind consideration?

In my last letter to you I observed that perhaps in no place more frequently than in the mission-field are the Preacher's words verified, "A time to weep and a time to laugh." This year, in my own district, both within and without the city, we have had very much to cause us to rejoice, and at the same time much to cause us pain and sorrow. Sorrow seems to be the concomitant of success in the mission-field, for when our Master works and the hearts of His servants rejoice, the adversary also seems for a time to prevail, causing those rejoicing hearts to be filled with sorrow. Doubtless this is good for us—though I confess it is hard, very hard to think so at the time—for it keeps us from being lifted up in too great a measure by our success, and drives us to closer communion with Him who is the unfailing strength and support and joy of His people. I will refer first to our times of weeping.

In the early part of the year my brother Valentine was taken ill, and after much consideration, and upon medical advice, it was deemed advisable for him to leave Shaou-hing for the summer, and seek change of scene and air in Japan. This change, I am thankful to say, had the desired effect, and at the end of five months he returned quite restored to health and strength.

The year has been one of many rumours, among which war, tail-cutting, the black cat, paper men, and rebellion, have had the greatest effect in exciting the people. At one time—as you are aware—war between England and China seemed inevitable, and daily we were expecting to hear that it had been proclaimed. More than once I heard from the Natives that war had really commenced, and that our troops were besieging Shanghai, etc.; and, after Mr. Valentine's departure for Japan, it was reported and believed, in many parts of the city, that he had been called away to help his countrymen in the war at Shanghai. The only thing that puzzled them was the fact that I was, as heretofore, quietly carrying on my work amongst the people, and, moreover, seeking a site upon which to build a church. This latter circumstance seemed a telling argument in the hands of our Native

friends in answer to those who affirmed that I should soon follow Mr. Valentine to Shanghai to take part in the war. Their daily expectations that I should leave the city were not realized, for in due course the good news came that the Chefoo Convention had amicably settled questions which nearly everyone thought could only be settled by an appeal to arms. This good news was a great relief to us, and a cause of much thankfulness to Almighty God.

The tail-cutting rumour here, as in many other parts of China, caused intense excitement among the people. As soon as it was reported that these unseen and clever queue-cutters had reached Shaou-hing, and that two individuals had been deprived of their prized appendages, the male population took every precaution to ward off the evil. It was amusing to us tailless occidentals to see full-grown men as well as the tiniest children with a piece of yellow paper* tied in the end of their queues as a charm to keep off the dreaded scissors. Many rolled their tails round the head, and others, throwing them over the shoulder, held them in their hands. At any time it is a sad loss and disgrace for a Chinaman to be without this dangling ornament, but at this particular time it was reported that a person losing his tail would certainly die in three days after the loss, unless certain conditions were complied with. One of these conditions was, that the unfortunate individual should immediately become a Buddhist priest; but whether any did really become priests, on account of losing their tails, I never heard. I did hear, however, that some went half-way to meet this condition—that is, they shaved their heads as do the Buddhist priests, and it was further reported (perhaps on account of the people being unwilling to become priests) that if the hair shaven off was secretly put into a certain place, the lost tail would there be found in the course of a few days. I must also add here that I never heard of any one finding his tail again. When the excitement first began, there were some of the people who were only too glad to charge the foreigner

* The paper had five written characters on it, an intelligent meaning of which I could not get from the Natives. All they knew was that it was a charm.

with the crime, but this idea very soon exploded. About this time there were only three foreigners in the city, and when people lost their tails at remote places from the houses of these foreigners, and at times when the foreigner was known to be distant, the idea that we had a hand in the matter was given up. While itinerating in the country at this time I was amused on one or two occasions. As I passed through a village I noticed men and boys feeling for their tails and holding them with a firm grasp, while others of a more public spirit called out, "Look out for your tails! look out for your tails!" The opportunity was not lost to show them how absurd it was to connect us with such an affair, and to draw their minds to Him who would deliver them from all their superstitious fears. Many people thought it was the work of evil spirits, but the more intelligent finally regarded it as a political movement, having its origin probably in the White Lily sect. We were glad, both for ourselves and our work, when the people were relieved of this incubus, but the excitement had but a short time subsided when the whole city was once more thrown into the greatest state of alarm by the announcement that the black cat and paper men were paying nocturnal visits to the people. Gongs were beaten furiously to frighten this three-legged animal and these invisible monsters away, and many were for a time unwilling to retire at night to their beds, lest they should be carried off by this horrible triped, or crushed to death by one of these unseen and malignant paper men. The three-legged cat has appeared (?) in China before, and is greatly feared by the Chinese here, not only because it carries off individuals (?), but also because it is supposed to presage not far distant trouble in the Empire. The people therefore did not in any particular way connect us with this *immanis felis*. But in regard to the paper men, many of the people thought we had a hand in the matter—that is, they said we had the power of sending forth at will these terrible men to take away—by crushing—the lives of the Natives. I am obliged to add here, as I have intimated in reference to the other rumours, that I never *saw* any person who had been crushed to death or injured by these paper men, neither have I met any one

who has had that experience; but I frequently *heard* of persons who had been killed or hurt. To show how the people, during the excitement, caught at straws, I may mention that, having ordered a miniature boat at Ningpo for my little boy to play with, it was brought from that place by a missionary who lives at the other end of the city. After a servant had brought the boat home, a Native Christian told me that it was reported in some parts of the city that there was no doubt the foreigners scattered abroad the paper men, for a boat had been seen taken to my house which undoubtedly was used for setting these creatures afloat. In time this foolish rumour—to us, though not to the Chinese—expended itself in Shaou-hing, and was wafted to some neighbouring city, producing there the same uncomfortable feelings among the people.

The only other rumour which was destined to disturb us was, that there was a rebellion near Hang-chow, the provincial capital, that the gates of Hang-chow were closed, and that in a short time the rebels would be marching on Shaou-hing. This rebellion also in some strange way was supposed to be connected with foreigners—as everything disadvantageous to the Natives of this celestial land is said to be—and frequently was I asked what news I had about it in our newspapers. It was soon discovered that the gates of Hang-chow had not been closed for fear of rebels, and that Shaou-hing was not likely to be besieged, and, this being the case, the people settled down again in the old grooves. After this rumour nothing particular during the year happened to arouse the people, the hot season gradually left us, and, as is usually the case, alarming reports and strange tales departed also, a more comfortable body and easy mind being the consequent results of a cooler and purer atmosphere both to Native and foreigner. The above facts need no comment to show that the people during the summer were not in a fit frame of mind to give an earnest attention to the foreign religion; and those who were disposed to inquire were frightened, puzzled, and deterred by the numerous evil reports abroad, and which were constantly affirmed by many to be connected with the foreigner. This, then, became a matter of sorrow to

us when we saw suspicion lurking in the minds of many of the people.

But this was nothing compared to the pain and sorrow given us by the withdrawal of some who were regular inquirers, and of others who had been for some time under instruction for baptism, and the falling away of one who had been baptized, and a preacher of the Gospel. The two men about whom I wrote to you so hopefully at the beginning of the year, as being under instruction for baptism, both withdrew on account of persecution from their friends. They seemed sincere and decided until they visited their friends at the beginning of the Chinese New Year. This proved too much for them. Their relatives mocked them, called them mad for thinking of entering the foreigners' religion, and the wife of one threatened to leave him if he did not give up the idea of becoming a Christian. "I thought," he said, "my wife would have joined me, and become a Christian too; but now she uses this strong language, what am I to do? I can't be a Christian just yet, but will by-and-by. I know the doctrine is true; I shall always believe it; but—by-and-by." How forcibly came the words of the Lord Jesus, "If any man love father, mother," &c., "more than Me, he cannot be My disciple." When reminded of these words, he said, "Yes, I know I am doing wrong; but I cannot, just now, become a disciple of Jesus." Poor man! his case was a hard one; he had to choose between his wife and Christ; and, alas! he rejected his Saviour when, with the Saviour, he might in time have gained his wife. He could not have his wife and Christ; had he faith, he might have had Christ and his wife also. The other man also feared to profess the Lord Jesus on account of his relatives, put the matter off till a more "convenient season," and at last went "out from amongst us." This was a cause of great disappointment to us; but the defection of Mr. Li was a greater still. You will probably remember that Mr. Li was my teacher when I first came to Shaou-hing, and that he was one of the number baptized by Mr. Valentine in 1875. He appeared to be sincere, and, having gifts which would qualify him for becoming a preacher of the Gospel, and expressing a desire to be

engaged in the work, it was thought good to give him special instruction, with a view to his eventually becoming a catechist of the Society. Commencing a new district in 1876, and being single-handed—not even having one Christian connected with me—I was glad of this man's help, especially at the preaching-room. After about six months' study—to my great grief—it transpired that, from the commencement of his connexion with us as a Christian, he had been guilty of a series of dishonest acts, and, while living in adultery, had invented a marriage certificate, by means of which he had deceived my colleague and received baptism. Yet, conscious as he must have been of having violated the seventh commandment, and of daily disregarding the eighth and ninth, he—until his real character was discovered—daily went to the preaching-room, and, with an almost incredible earnestness, preached the Gospel to the heathen—to men who, morally, were far better than himself. The discovery of this man's wickedness was—as I have already said—an intense grief to me; at the same time, I was most thankful to God—both for my own sake, the good of the Church, and the work of the Society—that it all came to light before the man was regarded as a full catechist and agent of the C.M.S. God was thus good to us.

These, then, have been some of the principal causes of *weeping* during the past year, and I turn now to the bright side of our work—our times and causes of rejoicing. I may briefly state them thus:—First, the readiness of the people to listen to the Gospel; and, secondly, baptisms.

First.—Although, as you will perceive from what I have stated above, the year has been one almost unprecedented for alarming rumours, the people everywhere, both within and without the city, have listened, in large numbers, attentively to the preaching of the Gospel. During the hot season, in the midst of the greatest excitement, I went every evening to the preaching-room; but on no occasion was I in any way insulted, or even questioned as to the origin of the reports then frightening the people. Moreover, many came regularly to hear, and the chance comers also showed the same dispo-

sition to listen, which was manifested by the shouts of approval which followed the ejection of a man worse for wine, or a conceited literary man being answered according to his folly. In every case where a man wished to talk for talking's sake, the hearers took the part of the preacher, and told Mr. Talkative that, "if he did not wish to hear, he had better go outside, or to the tea-shop, as they wished to hear," which remonstrance generally had the effect of quieting the individual. At any time, this readiness to hear the truth is a cause of joy to the preacher; but, at this particular time, when there was so much to irritate the Native mind, and so many ready to ascribe the cause of that irritation to the presence of the foreigner, the disposition to hear was a cause of no small joy and thankfulness to Almighty God. In the country the same desire was manifested. People left their shops, men threw down their tools, and women left their spinning to listen to the foreign doctrine. Allowing a broad margin for curiosity, novelty, &c., may we not expect that, in due time, many from amongst these people who hear will be given to the Lord Jesus for His inheritance? "Faith cometh by *hearing*;" and, as we look back upon the past year, we heartily and joyfully thank God that, amidst much discouragement in the Church, and anxiety without, so many have willingly listened to the Gospel, which "is the power of God unto salvation to every one that believeth."

Baptisms.—During the past twelve months I have admitted seven persons into the Church by baptism—namely, six adults and one infant. I feel most thankful to God for these tokens of His presence and blessing, as this is the first year under the new arrangement—a division of districts. I wrote you an account of the last three who were baptized, and, as there is something interesting connected with each of the first three (one man and two women), a short notice of them will not be out of place. They became inquirers, and were instructed for baptism at the same time, and, consequently, they became interested in each other; and frequently have we seen them sitting together, talking of the great love of the Lord Jesus in dying such a cruel death to save their souls. When they

began to think of their Christian names they said, "What better names can we have than Lazarus, Martha, and Mary? for they were all of one family, and sat near to and loved Jesus. *Now* we are brother and sisters, we are going to enter the Church together, and we love Jesus. O that we may love Him more!" Other names were suggested, but did not seem to them so suitable as the names of the family of Bethany, and so it was decided they should have these names. I may add that Lazarus is twenty-six, Mary forty, and Martha sixty-one years of age.

Dzao Luh-sœh-lu (Lazarus) is the son of the proprietor of the ground on which this mission-house is built. Fifteen years ago, when the Taiping rebels captured Shaou-hing, they carried off many captives, and among them this young man, who then was a boy of twelve years. He was led from city to city until he reached Yunnan, by which time the power of the rebels was on the wane, and he made his escape. He then found employment on board a French steamer, which brought him to Shanghai, and, arriving there, his intention of returning to Shaou-hing was frustrated by the news (false) that all his relatives had been killed by the rebels, and that the city walls were under water. Believing this to be true, he began to think what he should do for a living, and for a year or two found employment on board a Chinese gun-boat—his taste for guns being acquired during his captivity—cruising among the islands off the coast of China. After this he entered the Imperial army, and in a few years, finding himself once more at Shanghai, and having saved a little money, he determined to pay a visit to his native city, and see for himself how things really were. Arriving at Shaou-hing, he found his way to what he thought was the place where, as a boy, he had often played. But how different! What a change had taken place during the past fourteen years! Was it really the place of his birth, and had his inheritance been sold to a foreigner? Perhaps he was mistaken—no, he recognized the place by the two pillars of the adjoining monastery. Alas! not only were the traces of the ravages of the rebels still visible around, but a foreign residence had grown up upon the old spot, completely obliterating all signs of his

childhood days, and seemed to say to him, "Your relatives, your friends and playmates, have long passed away, and are forgotten." With sad heart he turned away, and, entering the first house he came to, inquired whether there was any one living in the neighbourhood of the name of Dzao. His tale was soon told, and as soon also did he hear that his mother sold the property to a foreigner about five years ago, and afterwards ended her days in a nunnery, just two years ago; that a cousin was living but a few doors distant, and that his uncle was still in business in the city. He hastened first to the cousin, who at once led him to his uncle, who was not a little surprised to see his nephew, for he, in common with every one else, believed that his nephew had been killed by the rebels at least ten years ago. This uncle is well known to me, as he was the chief person I had to do with in purchasing the land. It so happened that a few days before Foh-yön (for that was his heathen name) returned—about fourteen months ago—I had met his uncle, and asked him if he could recommend me a servant. He said he would think about it, and not many days elapsed before he introduced his long-lost nephew to me, asking if I could make use of him. After consideration I consented to take him on trial, and thus the young man came to live again on the spot on which he was born; and the foreign house, which a few days previous seemed to frown upon the exile, now received him under her shelter. And here also I sincerely trust he found Him who is an Eternal Shelter to those who trust in Him. For some months after joining our household he took no interest in the Gospel, but in due time his heart was opened to receive the things of God. On two occasions he asked me to instruct him for baptism, saying that he truly believed in the Lord Jesus; but as I wished to prove him I said, "By-and-by." We had for some time noticed a great change in him, and, on his asking me the third time, I consented, and he was baptized together with Martha and Mary. Since then he has given me every satisfaction, has gained a larger knowledge of Scripture, and is most earnest in his efforts to bring others to a knowledge of his Saviour. Since his baptism I have taken him out with me itinerating, to prepare my meals, &c., and I have

been pleased with the testimony (unasked) he has borne to the truth, that all who believe in Jesus the Son of God will be saved. May he be kept steadfast, and become a shining light to his fellow-countrymen, is our constant and earnest prayer!

Mô-li-üò, or Mary, is a Native of Shaou-hing, but during the Taiping rebellion she fled with her husband to Ningpo. In making her escape from the rebels, she fell and broke her arm, and, not having it set properly at the time, it caused her much pain and trouble for many years. She first heard the Gospel about three years ago at Ningpo, through Mrs. Gough's Bible-woman, and through her also was introduced to a foreign doctor who was successful in healing her arm, and from which time she has been free from pain. This cure drew her thoughts to the great Physician, of whom she had already heard, and by whose power she believed she had been healed, for she said, "Although I had spent much money in sacrificing to the idols, and made many prayers, I never derived the least benefit until I met with the doctor belonging to the true religion." With the justness of this conclusion we have nothing to do; the benefit she derived caused her to think more of the Saviour of sinners, and she determined to become a Christian, give up idolatry, and attend Christian worship. And now opposition commenced. Her husband—a Yamen official—hearing that she was attending the foreign services, expostulated with her, and told her that, if she persisted in thinking of the religion of Jesus, he would not support her. Having received the truth of God in her heart, she was unable to agree to his wishes, and, hearing that she was again attending the Sunday services, he took away his only child, a boy about six years of age, and committed him to the care of an inferior wife, and to the present time has not sent her a fraction for her support. Months having elapsed, and hearing that her husband had gone to Foo-chow, and that there was no probability of his repenting of the course he had taken, she engaged herself as nurse to a mandarin's wife. Having a great desire to read the New Testament, she obtained a primer of the Ningpo Romanized colloquial, and devoted all her spare time to study. While in this situation, so eager was she to

learn to read, that she called another woman to take her place for a month, while she went to Mrs. Gough's to learn, paying for her own rice. It was at Mr. Gough's last June that we met her, and as we had long been seeking an earnest Christian woman for a Bible-woman, we all thought that this woman, being a Shaou-hing woman, might in due time be found suitable. Not telling her our intention—as she was not yet baptized—we proposed that she should return to Shaou-hing with us in the capacity of nurse, and, when more instructed in the Christian faith, should be baptized in her native city. She consented, and accordingly returned with us to Shaou-hing. I never saw any Chinese so earnest as she, for, although not baptized, she spoke to all who came into the house of the Lord Jesus, and the necessity of believing in Him for salvation. She has now learnt to read, and reads daily the New Testament with Mrs. Palmer, and has committed several portions to memory. Since her baptism, we have employed her as Bible-woman, and she is very useful to us in our work. She likes her work, is earnest in it, has the gift of speech, and boldly speaks to all men, women, and children, of God's love in Christ Jesus. She generally accompanies Mrs. Palmer on her weekly visits to the neighbours, and occasionally I have taken her with me when I have gone out for a day's preaching in the country to speak to the women. Our prayer for her is, that she may ever sit at the feet of Jesus, as did Mary of Bethany, and learn of Him, and that she may find in Christ Jesus, even in this world, more than she gave up for His sake.

Mô-da, or Martha, is the mother of one of Mr. Valentine's servants, a Christian. She heard the Gospel through her son, and for nearly two years previous to my seeing her, she had given up the worship of idols, or the "devil's work" as she called it, and for twelve months had ceased to worship her ancestors. I found that she had learnt the leading truths of our religion. Being anxious to become a Christian, she came with her son to the city for the express purpose of asking that she might be baptized. Seeing that she had already made some progress in the knowledge of

divine things, I promised to give her instruction preparatory for baptism, and accordingly she and Mary formed a catechumen's class. Mary taught her the Lord's Prayer, the Creed, and the Ten Commandments, and read to her those parts of the New Testament which she had learnt to read. They ate, slept, prayed, and talked together of the Lord Jesus, and when they were to be baptized at the same time, they thought no names would be so suitable as Martha and Mary to remind them of their duty to love Christ and each other. The old lady, after her baptism, stayed a few months in the city, and afterwards returned to her home about thirty miles distant. May she be kept firm in her loneliness among the heathen, and have grace given her to lead a holy life to the praise of the Trinity into whose name she has been baptized!

It will thus be seen that while, during the past year, we have had much of a discouraging nature to contend with, we have had also much to encourage us—while much to weep over, much also to rejoice over. Looking at things fairly, we can say *progress has been made*, although *all* our fervent desires and prayers have not been realized. O that much prayer may be made by the Church and the friends of missions this year for those who have been gathered out from amongst the heathen, that they may be *kept from falling*, and *grow* in knowledge and in grace! There is sometimes a tendency to count the additions which have been made to the Church, and to forget that the health, stability, and power of a Church depends on the progress in the spiritual life of those who are already gathered in. And it is a fact which should not be overlooked, that very frequently young converts imitate most closely the example of those who have been converted before them, and thus, as the older Christians are, probably will the younger Christians be. *Progress* we earnestly desire in the number of those who enter the Church, but *progress* also do we none the less fervently pray for in the spirituality, earnestness, and independence of those who already bear the name of Christ. May it please God to grant us to see in the coming year this double advance!

NOTES ON THE HAURAN.

BY THE REV. FRANKLIN BELLAMY.



HAURAN is a new field of Christian enterprise upon which the C.M.S. has just entered. The geography of Syria and Palestine is so varied that readers of this paper should take a map of the land in order, in some degree, to realize the places spoken of and the work undertaken. Hauran is one of the most interesting parts of the Holy Land, not to the English eye accustomed to green fields, trees, and gardens, but interesting for its wonderful ruins and its geological formation, and also for its remarkable inhabitants, who, being to a great extent free from the Turks, may be called its possessors. Their sheikhs or chiefs exercise almost absolute authority, and travellers must obtain from them an escort for safe conduct through their territory. This can be obtained from our Consul in Damascus. I do not know why, but great respect is paid to the English, and deference to the advice of their representative; they are desirous of retaining our good-will; and often, when speaking to me, they have put their two fore-fingers parallel, and, rubbing them together, said, "The English and Druze are like this—sowey, sowey," which is, that we are friends and brothers. Let us use the opportunity afforded, and act as brothers ought. When I have been hunting up the old ruins, and making inquiry for some old building or stone doors, they have said, "Why do you ask who built this? It was your grandfathers, it is your land, and you will come and take it again."

The district called Hauran begins in the plain about four hours south of Damascus, and is bounded east and south by the desert, and on the west by the pilgrim road that goes south from Damascus to Mecca. It is divided into three parts—the Lejah, the Nukrah, and the Jebel. Lejah, of which the ancient Greek name was Trachonitis, or the Stony, is almost of an oval shape, a district of solid rock, rising from twenty to thirty feet above the surrounding plain, about twenty-five miles long and fifteen broad. It is the Argob of Scripture, where were "threescore great cities with walls and brazen bars" (1 Kings iv. 13). This, with a great portion of the fertile grassy plain of Bashan outside, was the kingdom of Og, who reigned in Edrei. This city retains its name to the present day; it is on the western edge of Lejah. I found it garrisoned by eighty Turkish horse, who found their quarters and stabling ready made—the rooms of ancient houses, built entirely of large stones, being as durable as the rocky soil on which they stand. Here, on the roof of a comfortable little chamber, occupied by the officer in command, waved the Turkish flag, to apply an expression in the Bible, truly from this point of view, the "abomination of desolation." I looked over a land of rocks and stones—not a tree to be seen, and a land of ruins made by man's bad government.

On entering this strange district, I, with my two companions, dismounted to spare the feet of our heavily-laden horses, as they walked or climbed over the rocks. I soon looked, when I reached the town, for the stone doors I had so often heard of, and had not far to look. I found a pair opening to a little room, with stone benches on two sides—the flat roof also made of long stone slabs. I shut myself and one of my companions in, and opened them again. They still swung easily on their stone joints or pivots. Here

were ruins, Greek, Roman, and Christian, for there are the remains of more than one church. The most perfect of these has stood for 1300 years, and its dome is almost perfect. There are a few Christian inhabitants who live amid the ruins. The Turkish soldiers were busy cleaning their American breech-loading rifles.

Nukrah is the plain. It is now treeless; but in spring and early summer, the soil being very fertile, is clothed with rich herbage and corn. It might be, under good government and wise culture, the granary of the whole empire. It is the Hauran of Scripture (Ezek. xlvii. 16), the Auranitis of the Greeks.

Jebel—called Jebel Hauran or Jebel Druze. Jebel means mountain, is on the east of the great plain, and separates it from the great desert. Riding along in Hauran a few hours south of Damascus, the great plain is bounded only apparently east and west; East, Jebel Hauran, West, Jebel Es Sheickh or Hermon, tipped with snow—a beautiful object.

The inhabitants of this remarkable country are mostly Druze; they are its virtual rulers; very few of its chiefs pay tribute to the Turks; there are a few Christians, and the Arabs in the plain and the Lejah are often employed by them as shepherds. They are neither Christians nor Moslems; their religion is a kept secret to all but the initiated. Indeed, from all that is known of it, they can hardly be said to have a religion. Those who are instructed are sworn to secrecy, and hold weekly meetings, in which representatives from different congregations attend, so that they are all kept informed on those matters which concern the common welfare. Women are not admitted to these gatherings. There is little doubt that these meetings are more political than religious. The initiated abstain from wine and tobacco. The numbers of this remarkable people are estimated at about 80,000. This rich pasture land, no doubt richer and a better climate in old times, together with the land of Gilead to the south, with its deep valleys, its wooded hills, and beautiful streams, "Moses gave to the children of Gad, and to the children of Reuben, and to the half tribe of Manasseh, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof, the cities of the country round about."

The Druze are most anxious to have schools established throughout their country. Invitations have been sent to me from the following places, nearly all of which can be found on Van de Velde's map of Palestine:—Aary (marked Iry); Kunawat in Jebel Hauran, Es Sign, Lahiteh, on western edge of El Leja; Orman, Shaabah, Nejran, in El Leja; Edrei, king Og's capital; Mooarreh, Sahweh, near Aary; Thaalab, near Sleim.

The commencement of the work on which the C.M.S. has now entered was by the late Mrs. Parry, wife of the Rev. Dr. Parry, who is a clergyman of the Church of England. This lady took the greatest interest in the people of Hauran, and made several journeys into the country. Since her death the five schools which she, with her husband, established, have been superintended, and frequently visited, by Mr. Mackintosh, of the British Syrian Girls' Schools in Damascus, with a Christian zeal and love that could not be surpassed. The C.M.S. has now undertaken the responsibility of these schools; and, until I went there in March, the teachers had been without salary for eleven months. Our great hope—I may say our only hope—of spreading the Gospel in Hauran among these half-heathen Druze is in these schools. The adult people are, as a whole, indifferent to our message, but they permit us to teach the Word of God without any hindrance to their children in the

schools. From the difficulty of access to the country, the fact that the teachers had received no salary for nearly a year, and that they had not been visited for so many months, I went expecting to find a failure. But I was surprised and rejoiced to find a great success. But under what disadvantages! Fancy thirty children—boys and girls—in a room, the flat stone roof of which I could almost touch with my hand; the doorway so low that I had to stoop much to get in; and no light but what that doorway gave: not a seat nor a desk; yet, on referring to my notes of inspection, made under these circumstances of discomfort, I find in Sleim the following statement:—"Door, $3\frac{1}{2}$ feet high; room, 40 feet long, 8 wide. On register, 34; present, 30; 4 of these were Christian girls or Greek Catholic and Greek Orthodox, the rest Druze boys. Have read in 1st class Old Testament to 2 Sam.; also Proverbs, Psalms, and Ecclesiastics, four Gospels and Romans. Answered well from both Old and New Testament. There were five boys in this class. Arithmetic to Division: one boy worked his sum perfectly. The 1st, 2nd, and 3rd classes quoted many verses of Scripture from memory." This is a fair sample of what has been accomplished. But, more than this, a spirit of independence and self-help has been wisely cultivated here, for schools have been opened only on two conditions; 1st, that the sheikh of each village should provide a house for the school and teacher, and, 2ndly, that the people should buy all books and paper for their children, leaving only the teacher's salary to be provided by the school fund. This principle is rigorously enforced, so much so that at Suweideh, where the poverty of some was adduced as a reason for departing from the rule, we declined, and said the rich must provide for the poor, and before we left the room a subscription was commenced. I wish I could say the same for Palestine, west of Jordan, where there is the competition of rival sects, which has successfully accomplished the dependence of the population.

At Ateel we found the school-room so small and dark that we brought all the children to the open summer reception-room, from which we had a glorious view over the great plain below us. We ascended to it by six steps, and, sitting by the side of a little Greek altar to Chronos, the God of time, in presence of the ravages time had made over the most enduring of the works of man—capitals, and columns, old forts, halls, and stone doors; heathen temples and Christian churches—we examined the children in the acquaintance they had made with things that are eternal and unchanging, as well with useful secular knowledge; and I find the following statement made in my note-book:—"On roll 35, all present, and 4 new comers. 1st class, 4; Gospels read pretty well; answered easy questions; attendance irregular; children being much engaged in herding goats; all school repeated verses of Scripture from memory. Arithmetic: answered easy mental sums."

I am sure that I have said enough to show that there is much hope in this new field of Christian labour and enterprise, and that givers to the C.M.S. will be encouraged still to give.

To an educated man the conditions of life in such a country are very hard, among half heathens, shut out from the world of intercourse and progress; and it is difficult to find Native teachers who are both fit for the work, and whose circumstances make them willing to go there.

I will now give a few extracts from my diary, in order that the readers of this paper may realize the condition of the country and its people:—

"*Kharabah, March 11th.*—This is our most southerly station. We rode yesterday three hours and a half over a dreary plain under a most oppressive

sun. Not a tree or shrub was to be seen, as yet not a blade of grass, but dry earth and scattered stones. The corn was up about three inches, but weak for want of rain. This is the poorest place I have visited. It is, like the others, a ruin taken possession of by its present inhabitants; they are Christians, but very poor and oppressed, so much so that they talk of removing to some other place. They have no gardens. I asked them why they did not plant vines, figs, and other fruit-trees. They said it would be of no use, for the Bedouins would eat up all their fruits. But their oppression does not end there. They pay taxes to the Druze. For instance, when a Christian girl is to be married, her father must pay 1000 piastres to his Druze sheikh; this is a very cruel tax, for it is quite disproportionate to the means of the unfortunate people. I have miserable quarters; the air is filled with dust, for we are on a level, and far below the great dirt and dung-heaps which have been growing certainly since the coming of Islam. The door of our room is four feet high; there is neither window nor chimney, and I cannot rest for the vermin of even the most disgusting sort that swarm here. The people are very kind in their way, and well disposed to us. They have given us some bread and molasses of grapes on the ground. About thirteen people have crammed into our little den, and Mr. Mackintosh has read the Scriptures and instructed them. We have examined the children, and made our receptions of guests outside instead of inside our room for comfort's sake. The Greek priest has come to salute us—a poor, dirty creature, an opponent of all teaching, Scriptural or other. But I am happy to say that, since we opened a school, he has done the same. I visited his church—a neglected den—supported by arches, entered by a door three feet and a half high, and with no window. There are reservoirs of water here, as in all these ancient cities, remains of a castle—a fort which is a heap of stones. The present dwellings are built from former habitations. I did not find an ancient house nearly entire. The town has just the appearance of a heap of stones. With such a prospect, I realized the words of Jeremiah *xlvi. 20—33.*"

All Europeans are supposed to be doctors of medicine, so I was requested to visit and prescribe for a sick man. We both went and gave the best advice we could. Castor-oil and salts are two very common remedies here. The castor-oil plant grows in Palestine, but the oil is not properly prepared, and is very irritating. We found at different places many sick people suffering from various complaints. Poor little children suffering from fever, lying on mats, exposed to sun and flies. Will no qualified medical man make this his field of enterprise and philanthropy? There must be many young men of sufficient means who could afford to come, independently of any Society, and work for a few years. Men will swim the English Channel, go to the North Pole; but here are men and women, and here is plenty of room for adventure, hardship, and courage, and none but a strong man could endure the life. El Leja is a wonderful volcanic region. In some places the rocks look as if they had been melting, dropping down, and suddenly cooled. In the south-eastern plain, close to its border, there are several smooth conical hills rising abruptly from the plain, which here is as level as the sea; in the largest of them the crater of a volcano is quite clearly defined. The land is here covered with very fine black ashes.

It would weary to attempt to describe every remarkable ruin that came in our way; I will therefore select one in the district of a sheikh who has asked us to send him a schoolmaster. It is Shaaba, at the south-east corner of the Leja. I will just copy my diary, written in the guest-room with the light of a

poor oil-lamp, when my eyes were sore and running with water from the wood fire in the middle of the room :—

" *March 12, Evening.*—Approached a wonderful rocky volcanic region. On our left a rounded hill, with the appearance of explosive action on the side facing us, as if a crater had been there, and close above our heads rocks in fantastic shapes, like the raging, boiling, dripping waves of the sea. I thought that no human beings would live in such a place, unless compelled by necessity; but on the top of the ridge, a few feet above us, I saw the remains of a wall. It was evidently a strong natural defence, strongly fortified. Turning a corner, I suddenly came in sight of a great reservoir, lined with cut stone, full of water, the remains of an aqueduct on arches, foundations of houses and other buildings, and where I did not expect to find a human being, at the edge of the reservoir a woman, with her pitcher, drawing water, in such a scene of desolation and loneliness to three weary, hungry travellers, a welcome sight. To reach the edge of the reservoir we passed through a massive gateway, its arch still standing. We now stood inside an ancient city, its name lost, and without a history. Turning left and up the hill we came on the remains of a theatre in good preservation. Its cellars dry, goats and kids skipping on the stone seats, and up and down the stairs leading from the entrances. This is the town of Shaaba. On the top of the hill we entered a great doorway, made up of old materials, and were in a great quadrangle. On the right the guest-room, a spacious building, with an old Greek inscription over its entrance. On the left, up a dozen steps, the sheikh's house, supported by portions of pillars, with their capitals. From the roof of a room on the west of the quadrangle I could clearly see the hill of Safed, on the west of Jordan, about fifty miles away. We had not arrived many minutes before there was a terrible row among these hot-spirited Druze. People of a neighbouring town had claimed some land, and enforced their claim by ploughing it, but the people of Shaaba said it was theirs. Tumultuous gatherings on the steps of the sheikh's house, and noisy talk in our guest-room, writing letters, messengers coming and going, occupied the time till dark. Meanwhile we were hungry. The night gave us little rest, for a black woman came in and stirred up our dozen sleeping companions, ridiculing them for their sloth and urging them to fight; and by dawn all the men, except two Christians, had left the town armed for fight. The sheikh mounted his horse in a rage, and did not condescend to give us even the customary passing salutation. He is very rich, and holds other people's lives very cheap. Under a good government these fine men would have something to occupy their energies and call out their native courage and spirit of daring, which now only finds a channel in quarrels and bloody feuds. At the north end of the city there is a broad street, well paved, with a causeway of smooth, square blocks of stone, fitting closely together, and in some places good as when laid. The north gateway is standing, but its fallen arches block the road, and, climbing through the ruins, we descended into the plain on our ride to Damascus."

The direct route to these schools from Nazareth will be direct east, south of the Sea of Galilee, to Um Keis the first day, reaching the first of them on the third day. I went by Damascus, reaching Sleim, our first school, on the fourth day, leaving Damascus on the afternoon of the first day, and sleeping at Kisweh. We took only what we could carry on our horses, and trusted for food to what we could get on the way. This was generally bread, rice, crushed wheat, and various preparations of milk and dibs, which is the treacle of grapes. But on two occasions kids were killed for us and boiled in lebbar,

a savoury dish, certainly as old as Moses, who wrote, "Thou shalt not see the a kid in his *mother's* milk." On arriving at a town we ask for the sheikh's house. He entertains us; we are lodged in the guest-hall, and, on going, make a present to the servant of the establishment. After a few days living in this way, there is no purifier so sure, and no luxury greater, than a Ham-mam or Turkish bath, which I enjoyed on my return to Damascus.

PLACES I HAVE VISITED IN JAPAN.

BY THE REV. C. F. WARREN.

(Continued from p. 480.)

VIII.

NISHI HONGUWANJI, KIYOTO.



THE Buddhists have their various schools of thought, and are divided into numerous sects and parties, some of which are intensely opposed to each other. Of all these divisions in the great Buddhist army, none is more numerous, powerful, or popular than that commonly known as the *Shin-shu* or *Monto* sect. It originated in the thirteenth century, a little later than the Yodo sect, already noticed in connexion with the Chion-in temple, and is an offshoot of it, its founder having been a pupil of Honen, now known as Shinran Shonin. It is one of the most remarkable Buddhist sects in Japan, and, I may add, in the world. Its priests are neither celibates, vegetarians, nor teetotalers, since they are permitted to marry, and to eat flesh, and drink wine at pleasure. Notwithstanding the many checks and discouragements which Buddhism has had to suffer and encounter since the fall of the Tokugawa dynasty, the *Shin-shu* sect manifests a vast amount of vigour and life. It is the most active of all the Buddhist sects. If other branches of the great tree show signs of departing life, it is in many respects far otherwise with this sect. It is now putting forth fresh shoots. Its chief priest has recently gone on a visit to the Loochoo islands to propagate the faith. An effort is also being made by the same sect in China, where they have built a temple, and appear to be preparing for the extension of their party. In Japan, no sect or party is so active in public preaching, and their zeal in this direction may have been somewhat stimulated by the efforts of Christian missionaries to preach the faith of Christ.

There is one difference observed by this sect in the location of its temples which is not unworthy of notice. The finest Buddhist temples are seldom found in the heart of a large town or city, but are generally built in the suburbs in lovely spots, where the beauties of nature have been lavishly bestowed. The principal temples of the *Shin-shu* sect are, however, an exception to this rule. They are built in the heart of the city, in the midst of a crowded population, and most likely this has its influence in making the sect popular. It is so with the two principal temples of the sect in Kiyoto, known as the East and West Honguwanji. It is the same, too, in Osaka and several other cities.

In the Nishi or "Western" Honguwanji, the *hondo*, or principal temple building, is of very large dimensions. Within it is matted in the usual style, and there is room for thousands to squat on the floor. The elaborately-carved gateways, the temple buildings, and the pretty garden, where the house formerly occupied by Hideyoshi at Fushimi is preserved—all have features of interest.

In the spring of 1875 I visited this temple. It was a high day. Thousands of people had come together. One great attraction was an exhibition held in one of the buildings. The principal things exhibited were idols and other treasures from the numerous temples of the sect throughout the country, conspicuous amongst which were figures of Shinran Shōnin, the founder of the sect. This being the last day, and "admission free," the crowd was immense. There was a musical service in the large temple building. Within the recess, where the idol is enshrined, there were about twenty priests, dressed in coloured vestments. They knelt on either side, in much the same order as a choir would do in the chancel of a church. Before this recess, separated from the people by a rail, were the instrumental performers, and around and near them about a hundred priests. The part open to the public was crowded from end to end, and thousands outside were unable to gain admission. Although the service was in part musical, but little could be heard owing to the murmur of voices. Whether they were talking, or repeating *Namu Amida Butsu*, or some other form of devotion, one could not tell, it was such a confusion of sounds.

What a contrast all this presents to our present gatherings for Christian worship in this country! Whilst here were thousands, we met together for Christian service in little companies of five, ten, fifty, or more. Buddhism now rejoices in its conquests, but we are only commencing the battle. We have no reason to be discouraged, however, though it be a day of very small things. The mountain of priestly opposition, of popular superstition, of national prejudice may stand, like the "peerless" Fuji, to stop us in our progress, but it will be in vain. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." The little one shall become a thousand, and in God's good time myriads of worshippers shall throng His courts and worship at His footstool.

IX.

KURODANI, KIYOTO.

On the eastern side of Kiyoto, north of all the places hitherto noticed, is the temple of Kurodani. It is a temple belonging to the Yodo sect, and was, I believe, founded by Honen, the originator of the sect. Like other establishments of the kind, it has various temple buildings, each of which has its points of interest. I propose here to give some account of that portion of the temple grounds used as a cemetery.

Here we are at once reminded that "one event happeneth unto all

alike," and that death is as busy in the far east as in the west. In large cities like Osaka, or Kiyoto, the funeral procession is a very common sight. It so happens that on one side of our house there is a much-frequented thoroughfare, along which many such processions pass; and it is no uncommon thing to see ten or more in a single day, making their way to a cemetery in the suburbs. It is a strange sight, so entirely different from anything we see under similar circumstances in England. The corpse is generally borne on the shoulders of men. The *norimono*, similar in size and shape to that in use amongst the wealthier classes, previous to the introduction of the jinrikisha, takes the place of the hearse, and the mourners invariably walk unless, in case of infirmity, they are compelled to ride. The procession is generally headed by two or more men carrying lanterns, one or more Buddhist priests, unless it is a Shinto funeral, and two men, each carrying a branch of evergreen, which will be set up at the grave. Then follows the *norimono* containing the corpse, the mourners and friends on foot bringing up the rear. The priest wears his ordinary official dress; the bearers and others employed generally wear a dress of dark blue, with a white scarf round the neck, joined at the ends; the mourners are in white, and the friends in native full dress. Incense is burnt in a little box at the back of the *norimono*, and sometimes the tinkling of a small bell is heard at intervals. Extreme simplicity marks the ordinary Japanese funeral.

The Shintoists bury, and so do some Buddhists; but cremation, which was prohibited by the Government for a time, being again permitted, is largely practised. Many of the graveyards in Japan are only a few square yards devoted to the burial of the dead, whilst others are large and crowded with monuments. Kurodani is one of the latter; amongst the persons buried here is one Kumagai Naozane, who was a retainer of the great Yoritomo, and whose image is enshrined in one of the temple buildings.

The tombs of the wealthier classes are of finer materials, of somewhat different design, and elaborately finished. Those of the poor consist of simply a rude bamboo fence, with a post in the centre. Ordinary graves occupy a small piece of ground three feet square. As the Japanese bury their dead in a sitting or squatting position, no more room is required. On either side of the stone belonging to the tomb are two receptacles where evergreen boughs are inserted and renewed from time to time. At the top of the left side is one of several metal figures of Amida to be found in the grounds, and at the top is a pagoda.

The aspect presented a quiet resting-place for the dead, but, alas! it is a true Kurodani—a "black valley." Thousands have passed away, and their remains have been deposited here; but to the heathen it is not their cemetery, for they know nothing of the blessed sleep in Jesus, of the sure and certain hope of a resurrection to eternal life through our Lord Jesus Christ. Surely here is enough to stir us up to press forward in the great work entrusted to us by our Lord and Master? It is, we know, of God that souls are born again, renewed, and saved, when the

Gospel is preached ; but the joyful day when, at Christian graves, we commit the remains of the departed to their last resting-place, "in sure and certain hope of the resurrection to eternal life," will be hastened in proportion to our earnestness and diligence in proclaiming Jesus as the Saviour, the resurrection and life of sinful men.

X.

KITA NO TENJIN, KIYOTO.

I HAVE already stated that many of the Shinto gods are deified men. In the north-west suburbs of Kiyoto is a large temple dedicated to one of these, with his attendant deities—the god commonly called Tenjin-san—the "heavenly god," or "god of heaven"—a title which is given to others of the *Kami*, and placed after their respective names. In this place the name of the god is usually dropped, and the title Tenjin given. The person deified and worshipped under this name died at the beginning of the tenth century. He was a minister of state, and was banished to Chikuzen in Kinsha, and there ended his days. He is now worshipped throughout the length and breadth of the land.

The temple at Kiyoto is a fine specimen of a Shinto temple ; it is one much frequented for worship. The torii, of massive stone, which marks the entrance (if my memory does not mislead me), is very near where there is a large bronze figure of an ox. Such a figure of stone is generally seen in temples dedicated to this god, as it is said that, when he dwelt here as mortal man, he was fond of oxen. There is, too, within the principal temple building, a small wooden figure, which looks very old ; apparently to preserve it, it is protected under a strong wire cage. Whether such figures are worshipped in all the temples of Tenjin I cannot say, but certainly that of the bronze ox just mentioned is an object of veneration and worship. When I visited this temple, I saw a woman making some small offerings to it, and a lighted taper was stuck at the corner of the pedestal on which it rests. She treated it in the same way as Buddhists treat the image of Benzuru, already noticed, at Kiyomidzu. She rubbed the figure ; then various parts of her body, by performing which operation she evidently looked for benefit. The stone lanterns are more numerous than at the Fushimi Inari, but are not so numerous as at some Shinto temples ; notably at the temple of Katuga at Nara. They are offerings made by individuals or companies ; some are exceedingly costly.

The principal shrine is through the gateway. Worshippers, unless content to stand in the courtyard, must pass to the raised platform within the rails. Clogs and shoes have to be taken off, not indeed with a view to paying special honour to the deity—for the same thing has to be done on entering a Japanese house, and we require those who enter our mission chapel to do so too—for the sake of cleanliness. The platform may then be ascended, and the shrine approached. The usual offering of a cash or two, the customary clap of the hands, a bow and a prayer, longer or shorter, according to the disposition and need of the

worshipper, make up the ordinary worship offered. At the end of the building to the left, is the place where those who wish to know what good or evil is in store for them may cast lots. Two tubular brass boxes, about nine inches high and three inches in diameter, are placed on a low table. The lots are indicated by marks on pieces of metal within the tubular box, one of which is shaken out of a small hole by the inquirer.

When will this people remember themselves and turn unto the Lord, whose glory fills the heavens, and yet condescends to visit and bless His needy creatures on earth, giving them life, and breath, and all things needful, with pardon, grace, and every needful spiritual blessing for eternity in the Son of His love ?

THE REV. J. G. BEUTTLER, LATE MISSIONARY IN TRAVANCORE.



N the evening of Sunday, May 6th, in the remote and somewhat isolated parsonage of Creed, Cornwall, a true-hearted missionary calmly fell asleep in Jesus.

The Rev. J. G. Beuttler was born in 1824, in the kingdom of Wurtemburgh. He received his preparatory training for mission-work at Bâsle. Being accepted by the C.M.S., he completed his studies at Islington, receiving ordination from the Bishop of London in 1849. Travancore was assigned as his future sphere of work. After a sojourn at Cottayam in 1850, to acquire the native language, he was stationed at Trichûr until some suitable door should open. God's providence seemed to point to Kunnankullam—a large Jacobite Syrian town eighteen miles to the north-west of Trichûr. It had often been visited by missionaries, and the late Rev. S. Ridsdale had felt so encouraged that he had commenced a church, purposing to make it an out-station for evangelistic work among the Syrians. The spot being too confined and low, Mr. Beuttler chose an adjoining hill for the site of his station.

The first few years at Kunnankullam were years of abundant labours, trials and vexations. A dwelling-house, out-buildings, schools, and church rose in due succession, but the building of the spiritual edifice more severely tried his faith and patience. The remnant belonging to the local mission had been for years as sheep without a shepherd, and gave him no small trouble, being under the evil influence of an unprincipled man, who had constituted himself the unpaid catechist, or headman of the community. The new missionary largely laid himself out for the good of the heathen, and when some heard the Word and joined the Christian body, the old party, having strong Syrian caste prejudices, gradually left; some disappointed because more was not made of them; others actuated by much the same feeling that possessed the Jews at Antioch in Pisidia (Acts xiii. 45).

The building of the neat little Early English church that rose on the hill was superintended by Mr. Beuttler. It was his custom to give

daily Christian instruction to the workmen; and, discouraged by their apathy or indifference, he would observe that he feared they would too much resemble Noah's carpenters, who built the ark for the salvation of others, but perished themselves. His labours, however, were not in vain; one of the principal masons, to whose special care the construction of the font was committed, was the first baptized thereat. Year after year, friends observed with pleasure the little flock increasing, and heard of first one, and then another out-station, where the nucleus of a Christian congregation was being formed.

The Syrians in the neighbouring town, though they did not leave their own body, learnt to hold the missionary in great esteem; for he lost no opportunity of seeking their good. Schools were started in the densely-peopled bazaar, copies of the Scriptures and other profitable books were largely circulated, and these, with the frequent word in season, leavened the place with wholesome Christian truth; while, at their great Church festivals, when crowds came from all the region round, the table covered with good books was seen standing by the wayside, under the dense shade of the banian tree, to supply the passers-by with truths more precious than rubies. He continued at the same station until, shattered by the climate, he left India in 1862.

Like many of his countrymen, he had the gift of acquiring foreign tongues. When the Malayalam language claimed his close attention, he succeeded so well that he was elected to form one of the Committee for the Revision of the Vernacular Bible and Common Prayer Book. Besides writing some popular tracts and smaller educational books, he brought out a Natural History—the only one in the native language—illustrated by lithographic prints, kindly supplied by the wife of a brother missionary. This became so popular as to be honoured with a place on the list of the reading-books in the Sircar schools; whilst his bi-lingual Primer found its way into kings' houses, to speak to the inmates of the Zenana of the sin-atonement sacrifice of Christ.

In England he was ever ready to advocate the mission cause. His simple, truthful, and affectionate appeals were generally acceptable. There was a terseness of style, and often a freshness and originality in his mode of treating a text which riveted attention, whilst his speeches on the platform were ever brightened up by many a telling fact from his own personal observation in mission-work. At Rugby, chiefly in connexion with St. Matthew's Church, he endeared himself by his faithful ministrations to many. In the spring of 1876, it was deemed unwise for him to risk another winter in that part of England. This led to his undertaking charge of the parish of Creed in Cornwall. The change was most grateful; his health and spirits greatly revived.

While in Cornwall, he busied himself in reviving mission interest in his immediate neighbourhood. He had, too, planned to make a mission tour to the Scilly Isles in June; but he was called, by the Chief Shepherd and Bishop of souls, to undertake a far more distant journey, ending in what a shattered, declining, physical frame and a longing heart greatly needed—*rest—rest in Jesus.*

T. W.

RECORDS OF THE MISSIONS.

CEYLON MISSION (*Continued*).

Jaffna.



NE more department of the work in Ceylon remains to be noticed, viz. the Mission in the peninsula at the extreme north, which is under the charge of the Rev. J. D. Simmons and the Rev. D. Wood, the latter superintending the educational machinery. There are three principal stations, Nallur (Nellore), Chundikuli (Chundicully), and Kopay (Cipay), the congregations at which are ministered to by four Native pastors, the Revs. Elijah Hoole, T. P. Handy, G. Champion, and John Hensman. The Native Christian adherents, at the date of the returns for 1876, numbered altogether 767, of whom 298 are communicants; but the latter figure is no doubt considerably larger now, as the Bishop of Colombo (Dr. Copleston) visited Jaffna in January last, and confirmed 85 candidates.

From Report of Rev. J. D. Simmons.

I will try to do two things—to magnify the grace of God, and to enlist the interest, sympathy, and prayers of the Church at home.

1. The grace of God has been manifested in the labourers whom He has called to the work. The pastors have, I believe, shown themselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of Truth. They have manifested real interest in leading on their people to greater spiritual attainments, and the means they have used have been in harmony with God's Word and our Protestant Church. I am glad to be able to say that I can hope they are all strong in the grace that is in Christ Jesus—men able to teach others in doctrine, precept, and practice. Yet even of these I rejoice with trembling, when I see the pleasing but delusive manner in which error is running through the Church even now at our very doors. . . . The catechists, of whom there are twelve under my superintendence, have also, as a body, given good evidence of being true men. I am able to report growth in grace and knowledge amongst them. Those who are able to attend the weekly class have showed interest in the study of God's Word, a spirit of prayer, and an evident desire to conform their lives to Scripture teaching. There has been a willingness to enter upon any proposed effort for preaching the Gospel to the

heathen. Yet in these same men, in whom I see things for joy and praise, I also see things which moderate our joy, and which call for earnest prayer.

2. The grace of God quickening and strengthening the Christians. What I have said of the teachers will also apply to the congregations. There has been new life in some, growth in others; the grace of God has had the same obstructions to contend with, but it is conquering in all who have yielded the heart to Christ. I cannot but hope that a goodly number of our Christians have bowed the heart to Him as their Lord and God. Earnest, prayerful efforts have been continued for larger spiritual blessings, and they have not been in vain. The pastors, Mr. Hensman especially, speak of some being revived, and of some growing in knowledge and grace. The best ground for hope arises from the fact that more interest is manifested in the Scriptures. Mr. Niles says:—"Many of the mothers in this village take delight in God's Word. Several, who had ceased reading it daily, now find it a rich pasture for their hungry souls; they can say, 'I do not forget Thy commandments.'" Having proved its preciousness themselves, they are diligent in teaching it to their children and neighbours. Two backsliders have been restored, we humbly trust, as true penitents to the fold. The liberality of the people has not flagged, except in a few

individuals. Chundicully congregation has fulfilled its promise, and has paid sufficient for its pastor's salary and house repairs.

3. The grace of God in conversions from heathenism. During the year there have been ten adult baptisms—In Copay, 5; Nulloor, 1; Rokkuville, 1; Chundicully, 3. Of these, eight were learning in some of our schools. In an English teaching school at Copay, containing about twenty-five lads, six were candidates for baptism. All of them were well instructed in the Bible truth, and all seemed very earnestly to desire to be Christians. We baptized three of them, and for reasons of a family nature we postponed the baptism of the others. Each of those lads stands alone in a heathen family. An old heathen man at Chundicully was baptized. Several of his sons had been converted, but the father remained a bitter opponent to Christianity. He was visited with severe sickness, and by it God bowed his stubborn will; the truth entered his heart, and he has now been walking as a new man for several months. Another man, a connexion of the same family, has been visited by affliction with like happy results. He was a warder (or a peon) in the jail, and was beaten almost unto death by several prisoners. He has been in the hospital for four months; there he has been humbly learning God's Word, and only waits for baptism until he can come to church and publicly confess Christ. Affliction has been sanctified to a third man. He also was related to Christians, and had read the Bible, but had not renounced heathenism. His little boy was seized with cholera. Then the man's conscience was awakened, and he showed great concern for the child's soul. He prayed very earnestly for the child's salvation and for the pardon of his own sins, and he determined to confess Christ at once. He and his wife have both been very ill, so he has not yet been baptized, but we believe he will remain steadfast. A lad, who is a very earnest inquirer in Mr. Champion's field, had determined to be baptized with another youth last Sunday; but when the morning came, he was unable to withstand the resistance of his father and mother. The other was baptized. Mr. Champion is very confident that the first-mentioned will stand firm and

gain his way by God's help. At a moon-light preaching a young, zealous Sivite was deeply convinced that Jesus was the Saviour. He has not yet openly embraced Christianity, but he is constantly preaching against Sivism and for Christ; his former associates have forsaken him. There are but three or four Christians in this village, and they are mostly bright lights. In a new school in the Vannie, the oldest boy appeared to be convinced of the folly of idolatry. He took his father's household god, and buried it in the dung-heap. The catechists met a man in a village in the interior of the Vannie, to whom we gave or sold a Gospel last year. With apparent feeling he acknowledged himself to be a sinner, and said that he believed on Jesus Christ, of whom he had read in the Gospel. He sets much value on his book. I think we shall meet some in heaven whom the Church knew not on earth. A Roman Catholic was staying a few days in the house of a catechist, and there he heard the Scriptures read daily. When he left he obtained a New Testament, saying that henceforth he would study it, and teach it to his family. The rest-house keeper at Pallai was a Roman Catholic, but he occasionally attended our services, and bought a New Testament. When he was seriously ill, he sent for the catechist, and told him that he feared to die. He asked the catechist to read to him and to pray. The day following he said that he had no fear, and that he was looking to Jesus. He breathed his last a few minutes after the catechist had offered prayer for him.

Hopeful death of an unbaptized man.—He was suffering from cancer in the tongue. For some time he used the remedies of heathen doctors, taking medicines, and frequenting various temples. At the large temple at Nulloor he was given the filthy water that washed the idol to drink; so nauseous was it that it produced vomiting. And in the mercy of God he vomited heathenism in disgust, for he returned home and sent for the catechist. He taught him of Christ, and the poor fellow seemed to be convinced of sin and of his need of a Saviour. I saw him once, and was asked to baptize him, but I was not quite satisfied of his faith: his knowledge was very small, so I deferred baptism. The catechist and schoolmaster

saw him every day for a fortnight more. They are persuaded of his sincerity and trust in Christ. He died one night rather suddenly, and so was not baptized. His heathen friends said he had renounced their gods, and died, holding up his hands and calling upon Jesus Christ.

I have been able to open a new school at Pallai, and have placed a second catechist there. Two new schools have been commenced in the Vannie—one at the north, the other at the south. The masters act also as Scripture-readers to the neighbourhood. A catechist has been sent to Poonaryn, the north-western point of the Vannie. In

this way we have lengthened our cords without increasing the number of our catechists. We have itinerated through Pallai district and several parts of the Vannie. Sixty-two days have been spent in this special work. We have sold eight Bibles, two Old Testaments, fifty New Testaments, more than 500 single Gospels, and several thousand tracts. The catechist of Pallai says that more than fifty heathen are now reading God's Word, more or less earnestly, and eight or nine of them are under regular instruction. At Poonaryn, also, there are some hopeful inquirers, who have been stirred up by our itinerating visit there.

From Report of Rev. D. Wood.

ENGLISH SCHOOLS.—The number of English schools is the same as reported last year, namely, three. They are all conducted without cost to the Society, the income being derived from fees and Government grants-in-aid.

1. *The Chundicully English Seminary.*—There has been a slight increase in the number attending—266 this year, as against 245 last year, and the average daily attendance 184 this year, against 128 last year. The grant from Government on the "payment by result system" amounted to Rs. 2006: 55. In June a small class was graduated, having completed the usual course of study. Two of the students in this class were Christians, the others were nominally heathen. I did hope and pray that all might leave the school Christians, but while they profess to believe that Christ is the only Saviour they shrink from an open profession of Him. This is the case with many others at present in the school. During the year two lads made an open profession of their faith in Christ by receiving the rite of baptism in the presence of a large number of their school-fellows. One of them was formerly learning in the mission-school at Copay when I was stationed there, so that I had known him for several years. May many more follow their example! The Sunday-school in connexion with the seminary has been kept up regularly, and has been well attended. The lessons we have used have been the "Lessons on the Life of our Lord," published by the Church Sunday School Institute. The teachers meet me after school-hours

on Tuesdays, and we read the lesson for the following Sunday together, and unite in prayer and praise. I trust these weekly meetings are of use to the teachers. On the first Sunday of each month, information is given respecting the progress of the Gospel in other parts of the world.

2. *The Kokoville English School.*—Of this school the only thing of special interest to be noticed is the baptism of one of the pupils who had been under instruction for some time. The number on the school-list at the end of the year was 27.

3. *Kopay English School.*—This school, thanks be to God, has furnished three converts during the year. Mr. Simmons examined them, and remarked that he had never known candidates for baptism better prepared as regards knowledge of Christian truth. I am thankful to say there are others under instruction whose baptism is delayed for a time for family reasons. The number on the list at the close of the year was 28; but the average daily attendance for the year was only 18.

ANGLO-VERNACULAR SCHOOLS.—Last year I reported two schools of this class. This year I have to report only one. I am not much in favour of Anglo-Vernacular schools here, having rarely found them succeed. The number on the list is 75; the average daily attendance 46.

VERNACULAR SCHOOLS.—The number of schools is 36, of which 26 are for boys, and 10 for girls. The boys' schools contain 1387 children, some of whom are girls, and the girls' schools 261,

making a total of 1648. The total daily average attendance for the year was 1271.

With regard to religious influence in these schools, I have from some of them very encouraging reports. The fact that there have been no baptisms from these schools does not indicate that there are no religious results. There are numbers of children who openly declare their desire to be Christians; but as they are still under their parents' care we do not baptize them against the wishes of their parents, though we continue to instruct them, and their parents are quite willing that we should do so. In one village there seems to be a remarkable stirring up of the dry bones. A few years ago a Brahman opened a school in this village, which brought one hitherto flourishing school very low indeed. The attraction at the Brahman's school was English. We strug-

gled on. This year the boys have nearly all come back to us. The Brahman's school is closed, and ours is so full that the accommodation is insufficient. Nearly all the boys in the upper classes are asking to be baptized. There seems to be a similar movement among the adults in the village. This place has been, in the past, one of our most discouraging fields of labour, as far as converts are concerned. Is the Lord going to send us showers of blessing? We shall see.

In conclusion:—For the large number of children (2044) receiving daily instruction in Christian truth in these schools—for the *six* lads who have been received into the Church by baptism—for those who desire baptism—and for the many more whom we know believe the truths of the Gospel, but are prevented from joining us openly—let us thank God and take courage.

Besides the educational institutions on which Mr. Wood reports so encouragingly, there is a Training Institution and a Girls' Boarding School, both doing well.

It was of the Jaffna Mission that the last Bishop of Colombo, Dr. Jermyn, wrote in 1872, "I am surprised and astonished at the completeness, the perfection, of the Church Missionary Society's work in this district."

MAURITIUS MISSION.



S is well known, this Mission is an offshoot from our Indian Missions. Two-thirds of the population of Mauritius, which is 317,000, are coolies brought over from India to work on the sugar estates. Of these, about 170,000 are from North India, chiefly Bengalis, and about 50,000 are Tamils from South India. Among both classes the Society has labourers, missionaries from Bengal, Tinnevely, and Jaffna, whose health had compelled their retirement from their former fields. The Bengali-speaking missionaries are the Rev. Paul Ansorgé and the Rev. F. Schurr; the Tamil-speaking, the Rev. H. D. Buswell and the Rev. Nigel Honiss. Mr. Honiss has lately gone out to take the place of Archdeacon Hobbs, who has returned home after twenty years' labours in the island, having been the founder of the Mission in 1856, prior to which he had served for 17 years in Tinnevely.

The successive Bishops of Mauritius, Drs. Ryan, Hatchard, and Huxtable, and, not least, the present occupant of the see, Dr. Royston, have rendered valuable service to the Mission. The Diocese includes also the Seychelles Islands, for which reason the work lately initiated there by the Rev. W. B. Chancellor, concerning which our readers have already had full information,

and to which therefore we need not now further refer, is included in the Mauritius Mission.

The Native Christians number 1176, of whom 843 belong to the Bengali division (138 communicants) and 333 to the Tamil division (66 communicants). The latter figure is smaller than that of the preceding year, but the numbers constantly fluctuate, owing to the return of Christian coolies to India at the close of their term of service. There were 75 baptisms (35 adults) in the Bengali division last year, and 19 (adults not specified) in the Tamil division. In 1875 the baptisms were—Bengali 59 (22 adults), Tamil 93 (58 adults). Both classes of converts have now Native pastors of their own, and contribute to their support. The Rev. C. Kushalli has for thirteen years proved himself an exemplary Bengali clergyman; and the Rev. John Gabb, who had long been a faithful Tamil catechist, was ordained on Dec. 24th last year, as already mentioned in our pages (April No., p. 245).

Both divisions of the Mission are again divided geographically. Of the Bengali work, Mr. Ansorgé takes the northern and central districts, and Mr. Schurr the southern. Of the Tamil work, Mr. Honiss takes the northern and Mr. Buswell the central district. (The Tamil work in the south belongs to the S.P.G.) Mr. Ansorgé and Mr. Buswell both reside in the Plaines Wilhelmes district; the former at St. Thomas' Parsonage, Beau Bassin; the latter at Plaisance, where his interesting orphanage is situated. Mr. Honiss resides at Crève Cœur, among the mountains that separate the Pamplemousses district from the rest of the island; and continues there the orphanages hitherto superintended by Archdeacon Hobbs. Mr. Schurr's location is at Rose Belle, in the Grand Port district. Mr. Kushalli is at Port Louis; Mr. Gabb at Rose Hill, in Plaines Wilhelmes.

We now give some extracts from the Annual Letters for 1876:—

From Report of Ven. Archdeacon Hobbs.

Crève-Cœur, Nov. 29th, 1876.

I have now to send you the account of the twentieth year of my work in Mauritius, in the expectation of leaving in the course of a few weeks, with no other prospect, in the event of my return to the island, of again occupying this station, where seventeen years of that period have been passed. These circumstances naturally lead me to look back upon the past, and the retrospect offers much cause for thankfulness that the Lord's providence brought me here, and has permitted me to continue here so long. Arriving here from India, so enfeebled by long sickness that it appeared most probable that my stay would be short, I was restored in a few weeks, and have since enjoyed almost uninterrupted health until the beginning of the present year. I have thus been able to traverse the country in frequent itinerating tours, carrying the Gospel message to the Indians in their camps, and meeting with the kindest entertainment from a good number of their employers. Successful results have not

been wanting, although the disadvantageous circumstances under which I had to labour during my first and best years rendered them, I think, far less abundant than they might otherwise have been; and owing to the great mortality that has sometimes occurred amongst the Indians, the return of many to India, and the frequent changes of residence amongst those who remain—the traces of those results gradually disappear.

At the station itself a considerable number of persons have, from year to year, joined the congregation and received baptism; but here, as elsewhere, the Indian population is always shifting. Very few now remain of those Tamil residents who were here seventeen years ago; and they are chiefly those who make gain of the heathenism they aim to keep alive amongst their neighbours, and have therefore always secretly but vigorously opposed my efforts, intimidating those who have been disposed to join us, and forcing those who have persevered to leave the neighbourhood.

From Report of Rev. P. Ansorgé.

The work among the heathen has been steadily carried on; and, though I cannot report of a large number of converts, I have to praise the Lord, who has given us during the past year twenty-seven converts, who, after due preparation, were admitted into Christ's Church. Adding to this number the baptisms of thirty-six children of Christian parents, we have had sixty-two baptisms. The catechists, Mr. Koo-shallee, and myself have preached the Gospel to Hindus and Mohammedans on estates, independent settlements, in prisons and hospitals. There are two large estates in my neighbourhood; on the one there are about 1400 Indians, including men, women, and children, of whom about 1000 are Calcutta people. For some months I went there, with the

catechists or alone, several times a week in the evenings, and was received by the Indians very friendly, and was listened to with much attention, so that I began to hope soon to see some fruit. Many of them would invite me to sit down in their hut to read and speak to them; but I have lately met with much disappointment, for scarcely one of them will now listen to the Gospel message. I am certain that Roman Catholic influence is at the bottom of this. It discouraged me very much; but, praying and thinking it over, I find that I ought rather to be thankful, for this opposition is a proof that the enemy is getting vexed in finding that God's Word begins to move among them. The Lord, I feel sure, will bring His chosen people out from among them.

From Report of Rev. F. Schurr.

More than two years ago, a Native of Lucknow in India, about forty years of age, bought a tract at the races in town, and, reading it, was converted to Christ. He applied for baptism, and, after some more instruction, was baptized by me in St. Paul's Church, when I had charge of the Calcutta congregation. His name is Gangadin. He was a pedlar, selling small articles for a Hindu over all parts of the island; but, being a Christian, he felt the grievance of being deprived of his Lord's Day rest and services, and therefore applied to me for some suitable employment which would enable him to attend the Sunday services. As he reads and writes Hindi,

I recommended him to the Bible Society, and for one year he was colporteur, earning their fullest esteem and approbation; but their funds being rather low, and we requiring new help, I proposed to the Committee to employ him, and they readily gave him up to us. He joined our work on the 1st December, 1876, and will avail himself of the Sunday services and instruction given to the preparandi, whenever he is at Rose Belle; but his work will be that of Scripture-reader, to visit Christians and others in their houses over the whole district. He is a good and faithful man—would to God we had more like him!

From Report of Rev. C. Kushalli.

The past year has not been unmarked by tokens of good. A living Mission Church is growing from within and from without. The latter growth is, comparing with last year, a little better. We bless the Lord that we can rejoice over twenty-six adult conversions during the past year.

One circumstance connected with this event, which must be mentioned with great satisfaction, as indicating the substantial progress of the Native Church towards self-support, is that the thirty leading members of the congregation have cheerfully charged themselves with the payment of my stipend, which has hitherto been borne by the Association,

and others are paying the salaries of the church guardian, and support widows and other poor. In all this I thank God that the poor Indian Christians of St. Paul's Church are giving what they can with a willing and with good heart.

The work in Port Louis among the Calcutta people has been divided into four districts, viz., 1st, Vallée des Pretres; 2nd, Champ-de-Lort; 3rd, Cassis; and 4th, Roche Bois. The greatest length is five miles and a half from east to west, and its breadth is four miles from north to south. It extends from Grand River to the left bank of Terre Rouge River; area, ten square miles. In these vast districts I and my

two catechists are doing duty; formerly there were three catechists for the centre of the work in town. Here two services are held every Sunday—one in Bengali, and one in Hindui; also at Roche Bois' Chapel, and at the Civil Prison, Port Louis.

The numbers in regular attendance on the Lord's Day are as follows, viz., at St. Paul's Church, average, 100; at Roche Bois' Chapel, 20; at the Civil Prison, 80; at the service for the heathen in the Immigration Dépôt, 64; and at the service in the Railway Camp, 33; on week-days the sacred Word of God had been, through his assistance, proclaimed daily to the heathen. The Civil Hospital, Prison Hospital, Civil Prison, and Immigration Dépôt, have been regularly and constantly visited by myself and the catechists.

In looking back upon the past twenty-five years, I cannot but thank God that, whilst there were then but a very few Native Christians, there is now a great change, for there are little congregations in all the districts of the island. Concerning the congregation of St. Paul's, Plaine Verte, I may remark that signs of growth in grace and activity are manifest. The Christians are generally diligent in attendance on the means of grace and the various religious meetings. The Mothers' Meeting is conducted once a month by Miss L. Ansorgé, who takes great pains to do good among the women of our congregation. Some of the women are specially active, going from house to house, telling blessed news of our Saviour, and exhorting their hearers to turn unto the Lord.

There are also held frequent meetings for prayer at the Parsonage, sometimes once or twice a month, according to the people's wish and request.

The openings for preaching the Gospel to the heathen in Port Louis have been of such a favourable nature that I cannot but regard them as the effect of a special blessing. I especially refer to the Civil Prisons in Port Louis, which I and the catechists are regularly visiting. The number of baptized men in the Civil Prison is twenty-two. As to the heathens there, I am happy to say that they listen with great attention to God's Word.

The following shows the number of Christians of our congregation in seven districts:—Port Louis, 357; Pample-

mousses, 111; Pls. Wilhelms, 238; Black River, 36; Moka, 23; Flacq, 11; Rivière du Rempart, 22: Total, 798.

Pamplemousses is about six miles and a quarter from town. It is thirteen miles from north to south, and thirteen from east to west; area, eighty-seven square miles. There is a catechist under my charge, named Matthew Loknaich, residing near St. Barnabas' Church, who is labouring in the Lord's vineyard of the district. In that place there are 111 Christians. There are twenty-nine sugar estates, and the immigrants under engagement, 6893, not including the women, children, shop-keepers, hawkers of vegetables, &c. Many among these are Calcuttas and Bombays. The services are held in different places: St. Barnabas' Church, Government Reformatory, Powder Mills Asylum, and Powder Mills Prison. In the week-days, the huts, camps, and hospitals are regularly visited.

Government Reformatory.—In this institution the work of Christ began in the year 1867. After labouring three years, the seed which had been sown sprang up, and there were baptized in the following years:—15th October, 1869, by Bishop Hatchard, 27; 26th March, 1871, by Rev. Ansorgé, 19; 17th June, 1872, by myself, 6; 13th November, 1870, by the Ven. Archdeacon S. Hobbs, 25. Total, 77 boys.

Rivière du Rempart, fifteen miles from town. It is fourteen miles from north to south, and six from east to west; area, fifty-eight square miles. The number of Christians is 22. There are twenty-two sugar estates. Immigrants under engagement, 6718, not including the women, children, shop-keepers, hawkers of vegetables, &c. The Pamplemousses catechist attends to their spiritual care.

Flacq, twenty-one miles from town.—It is twelve miles from north to south, and twelve from east to west; The number of Christians is eleven. There are thirty-eight sugar estates, and the immigrants under engagement amount to 16,998. There is no Calcutta catechist stationed there.

Pls. Wilhelms, Moka, and Black River.—These districts are taken care of by four catechists, under the care of the Rev. Ansorgé.

Grand Port and Savanne are in the charge of the Rev. F. Schurr.

Mr. Buswell only returned to Mauritius at the close of last year, so we have no report from him.

We take the following account of the Native agents from the printed Report of the local Church Missionary Association for 1876:—

In the last Annual Report, an account far from satisfactory had to be given of the means at the disposal of the Association for carrying on the Tamil portion of its work. Out of four Native agents, one experienced catechist had just gone away on leave to revisit his country and friends, and the expectation that had been entertained of a strong reinforcement from Tinnevely had proved fallacious. With much thankfulness it is now noticed that this enfeebled state of the Mission was not of long continuance. Early in the year intelligence was received that a catechist, highly recommended, was on his way from Madras to labour amongst his countrymen here; and before his arrival another eligible candidate was met with in the Colony. Both these men have been employed as teachers in India for some years, and, besides the experience they have thus gained, possess the advantage of acquaintance with other Indian dialects beside their own,—a qualification of peculiar value for evangelizing work amongst our mixed population. The long-desired opportunity for stationing a resident catechist in the village of Pamplémousses has thus at length been afforded. The other new agent is located for the present at Plaines Wilhelms.

There has been also a similar improvement in the number of Calcutta teachers, Mr. Ansorgé having found a trustworthy man to place at Moka, and Mr. Schurr another to work under his own supervision at Rose Belle, his residence at that station, built at the expense of the Parent Society, begun in June last, being now ready for occupation. These additions raise the number of Calcutta Native labourers to nine, including the Rev. C. Kushallee, making the total in

both divisions together fourteen, besides school teachers, who number ten.

The missionaries give a satisfactory report of the diligence of these Native agents in the discharge of their duties, and of their exemplary conduct, throughout the year; and they have just had the happiness of witnessing the admission to holy orders of one of the number, Mr. John Gabb, after nine years' faithful service as catechist.

These enlarged operations have not been maintained by means of the ordinary resources of the Association. On the arrival from Madras of the catechist Joseph Vedamanikam, it was decided that a portion of the fund raised at the Bishopsthorpe Meeting of May, 1874, which had been reserved for new work, should be appropriated to his support; and the Parent Society has liberally aided in providing for that of Datta, and the two new Calcutta men. Special contributions have also been received from England, collected by friends interested in the case of the recent convert, Mirza Hope. Liberal remittances on his account, with promises of future additions, supply facilities for complying with his earnest wish to be exempt from secular occupations, and devote himself to the Lord's service; and he has accordingly begun a course which will prove, by the Lord's blessing, one of eminent usefulness amongst that class of the community to which he lately belonged. He may therefore already be reckoned as another addition to the body of spiritual agents of the Association, raising the total to fifteen. Renewed attempts have been made to procure the services of a Chinese catechist, but unhappily they have not as yet been successful.

Mirza Hope, alluded to in this extract, is a Persian, and a convert from Mohammedanism. His own name is Mirza Abdul Karim, and his baptismal name George Christian Hope. His conversion was mentioned in the Society's Annual Report for 1873-4.

There are seven Mission Schools, containing about 230 children. Of these the most important are the Boarding Schools at Crève Cœur and Plaisance, with 50 and 68 inmates respectively, which are supported by the gifts of private friends in England. In the work of the Plaisance School, as well as in visiting the Native women, Mr. Ansorgé's daughters render important service.

YORUBA MISSION (*Continued*).

Abeokuta.



WHEN, in October 1875, we last reviewed the work in the great Egba city, the Rev. H. Townsend was at the scene of his former labours, setting in order the things that were wanting, and greatly encouraging the Christians by his presence. Forty years in Africa, however, had told upon his strength, and an almost equal period on that of Mrs. Townsend, and they left Abeokuta, doubtless for the last time, on Feb. 9th, 1876. We referred to his departure in our June number last year, and also to another important event that occurred at the same time, the visitation of the Mission by the Bishop of Sierra Leone. No connected account of Bishop Cheetham's visit has yet appeared in the C.M.S. publications, but full particulars will be found in one of the journals that follow, and will no doubt be read with interest, though somewhat out of date.

The stations and out-stations in and around Abeokuta, with the statistical returns from each, were given in the table in our July number. Within the immense circumference of the town walls are the stations of Aké, Ikija, Igboire, Igbein, and Kemta, with a total of no less than 1800 Native Christian adherents. To the out-stations we shall refer presently. Two Native pastors reside in the town: the Rev. D. Williams, in charge of Aké, and the Rev. W. Allen, of Igboire. Mr. Allen, we have been glad to hear, is at work again, after severe and long-continued sickness. The small congregations at Igbein and Kemta are ministered to by a catechist, Mr. W. George, under Mr. Allen's superintendence, and the larger one at Ikija by another catechist, Mr. Samuel Cole, under the superintendence of the Rev. W. Moore, of Oshielle. The Abeokuta Church has suffered severely during the last two years by the deaths of several of the older members, including one or two of the earliest converts of thirty years ago.

Our most detailed accounts of the work are from the journals of Mr. Cole, from which we take some extracts; first, however, giving the interesting Annual Letter of Mr. Williams.

From Report of Rev. D. Williams.

The commencement of 1876 was a mixture of sorrow and joy—sorrow for having early to be deprived of the presence of our old friends, Mr. and Mrs. Townsend, whom the decline of health compelled to return home unexpectedly, never again to come to Africa, and their sweet, fatherly and motherly counsel never again to be enjoyed—joy for having had a visit from the Bishop of Sierra Leone, the privilege of which our Churches here had long been denied, arising from the unsettled state of the country. This long-expected season was, indeed, one of life and great joy to Abeokuta Christians to witness the ordination and confirmation held by the Bishop.

We had the usual Dahomian trouble in the early part of the year. They made no appearance, but satisfied themselves with attacking Meko, a town situated on the west of Abeokuta on the other side of Ogun river. They succeeded to carry part of the inhabitants away; but the rumour of their intended attack on Abeokuta compelled people here to go out again and encamp at the walls of the town for weeks. This yearly annoyance has much effect on the prosperity of the country, as all manner of occupations then, as farming and trading, &c., are left in abeyance, and consequent upon reducing the country into want and poverty. So it will be a general joy to the country at large, when God

in His all-wise providence will put an end to it. But, in the midst of this, I rejoice to say our Sunday services have not been interfered with at home, nor Divine Service in the camp for the Christians neglected during their stay there. A few heathens then used to assemble with the Christians to hear sermons. Our Saturday class-meetings were also regularly conducted.

I had to occupy much of my time in paying visits to the Christians in affliction in their houses, while preaching to the heathens was not neglected, and backsliders warned of delayed repentance. The Christians on sick-bed have always given evidence of their trusting solely upon God with calm resignation and patience under their various afflictions. The heart-felt grief caused by the inconsistencies of careless Christians is deeply to be lamented, they being still held fast in bondage to the lusts of the flesh, by which our work is retarded in some measure; however, I was not left without encouragement to have had an addition of a few accessions to the Church among heathens of both sexes, and, on two occasions, two individuals brought their god, Ifa, to me.

The burden of the Christians has been increased in the way of yearly collections. An addition more of subscribing towards the newly-established High School by the Rev. H. Townsend, besides the subscription towards the usual Restoration Fund, and other collections made in aid of themselves in trouble; but, under these circumstances, they willingly brought forward out of their substance as they were able. The amount collected in the year towards the pastorate was 25*l.* 6*s.*; class collections 13*l.* 12*s.* 9*d.*. About 35*l.* 0*s.* 4*d.*, including school-fees, were obtained, and the support of four schoolmasters has been devolved upon the Christians, and their salaries paid from the collection.

In the latter part of October last, I travelled about in the different farm villages; I visited Shuren, Ofada, and Afojupa, where we have churches, to strengthen the Christians, and to administer baptisms and the Lord's Supper in these different churches. In all these places I spent almost a week with the Christians, and the space of time intervening between Sundays I occupied with visiting the neighbouring heathen farms, preaching to the heathens.

They were all very attentive to our preaching and discourse. At Shuren, I baptized three infants, and administered the Lord's Supper to forty-four persons. The Christians in this village have made it a duty with Mr. Irving, their teacher, to go out occasionally to the neighbouring farms wherever they learn that there are Christians to come to church, and they have succeeded; but they have not neglected to speak to the heathens of the Word of Life. The Sabbath that I spent here, I witnessed a family, visited and encouraged thus, attend service. At Ofada, the next Christian village I visited, I baptized eight persons—four adults and four children. From this place, among the farms I visited, is Asese, a place of importance because of the Christian man's efforts there. He and his wife and family are residing here among the heathens, carrying on quietly their business to support themselves and family. Being thus separated and deprived of the mutual edification of their fellow-Christians, they have not lost the opportunity of gathering together a small congregation for Divine worship on Sunday, thereby forming a small band of the Lord's people, by whom the Gospel of Christ is being proclaimed in such a remote place to the heathens around, that I can say with the Apostle, "Their sound went into all the earth, and their words unto the ends of the world." The heathen head-chief here is a well-disposed man, friendly to the Christian man, allowing Divine worship and freedom to his people to embrace Christianity, having both given a piece of land and a promise to help in the erection of a small place for the worship of God. Few people from the neighbourhood come here for worship, and the converts, both the husband and the wife, do not keep back from daily preaching Christ wherever they happen to have intercourse with the heathens. Two young men, brothers of the same parents, having embraced Christianity, and were reading the Yoruba translations through the untiring effort of the above converts, were frightened away by their heathen mother, a notorious Shango worshipper, who also persecuted these Christians as being the cause of their conversion to Christianity; and a Mohammedan bitterly opposed them also. I had a great pleasure to

start a class-meeting here, leaving the leadership to the Christian man. I had on the list, for the commencement, sixteen names, of both heathens and Christians. Thus has arisen a Church here, which, I trust, by God's grace, will thrive and increase in greatness.

At Afojupa I baptized two infants, and administered the Lord's Supper to twenty-six persons, whence I returned

home after having spent a few weeks in these places with the Christians.

There were a few deaths among my congregation, and these all died in faith.

The accessions to the Church from the heathen were 45 in all. The total number on the list of candidates for baptism is 84; candidates for the Lord's Supper, 92; communicants, 308.

From Journal of Mr. S. Cole.

Bishop Cheetham at Abeokuta.

Feb. 1st, 1876.—Returned to Shuren at noon. Here I was overtaken by the Bishop and the Rev. J. A. Maser unexpectedly; they arrived here about 4 p.m., and stopped for the night, there being no better resting-place on the road to Abeokuta. In the evening, all the residents came from their farms, when we had our evening prayers in the air near the church—his lordship and all the Christians standing. Mr. Delumo read a portion of the Holy Book from Rom. xii.; the Bishop addressed the people, and I interpreted for him; Mr. Maser offered up prayers. The scene was very solemn and interesting.

Feb. 2nd.—I started earlier this morning for Abeokuta, with his lordship in a hammock, and Mr. Maser on horseback. We breakfasted at an inn called Ijobode. The road was rough and full of bush. The Bishop in some places was obliged to walk on foot in these bushes, especially when we came to a wretched and bad bridge made on a stream or swamp with a single stick not more than three inches in width in some places, and on a stony, hilly, precipitous road to the river called Owiiwi. We arrived about 7 p.m.

Feb. 6th: Lord's Day.—The Revs. D. Williams, of Ake, and D. Olubi, of Ibadan, were admitted to priests' orders by the Bishop of Sierra Leone, at St. Peter's Church, Ake. The greater part of my people went to attend the ordination service. In the evening the Rev. D. Olubi came here, when he baptized two adults that had been prepared for the ceremony, after which he preached from John xx. 19, and administered the sacrament to twenty-two men and twenty-nine women.

Feb. 7th.—We had our monthly general prayer-meeting to-day, and was conducted by the Rev. H. Townsend. After the meeting we had our elders' meeting in the school-room. The Bishop was then in the chair. Having consulted about church affairs, the Bishop with gratitude gave an address, and the meeting was closed with prayers.

Feb. 8th.—Notice had been given that the Bishop would hold a confirmation at Ake Church to-day. At 10.30 the service was opened. The Rev. D. Williams read the prayers; the Bishop addressed the congre-

gation from Ikiija, Oshielle, and Ake, from Exod. xii., part of the 26th verse: "What mean ye by this service?" Mr. S. W. Doherty interpreted for him. The people listened with great attention. After the service his lordship confirmed about 300 souls. The church was crowded within and without.

Feb. 10th.—After a previous notice and arrangements were made, the Bishop accompanied Mr. Maser to hold a service here this afternoon. Having read the prayers and lessons for him, his lordship preached from Luke xviii. 42. The attendants were good.

Feb. 11th.—I was requested by the Bishop to accompany them to Shuren, and as we were to start earlier to-morrow morning, I went to Ake this evening, when the Native agents were summoned to a prayer-meeting at the Rev. H. Townsend's house. His lordship was then in the chair. A portion of Scripture was read, and after a short explanation Mr. Maser offered up prayers, and Mr. Olubi seconded. The Bishop concluded with the benediction.

Feb. 12th.—I started at 3 a.m. with the Bishop and Mr. Maser for Shuren. Previous to this his lordship offered up prayers to God for our protection on the journey. On our way I was made to understand that the Dahomians were at Ishagga; people were running to their farms to call their people home. We stopped at an inn called Olodo, where we had our breakfast. We started from this place under the burning sun; we halted at a Sierra Leone emigrant's farm, under the shade of a large tree, quite exhausted through the intense heat of the sun, and from thence to Shuren. The Christians of this place came to escort us on the road; the schoolmaster with the school-children met us with singing. We arrived there at 2 p.m. In the evening the Bishop called for prayers. After the usual singing and prayers, Mr. Maser addressed the people from Ps. xxvii. 14. When he concluded, I preached from Ps. cxxxv. 1. Messrs. Fletcher and Adams offered up prayers. His lordship concluded with the benediction.

Feb. 13th: Lord's Day.—The candidates for confirmation from Afojupupa and Offada's villages, Christians who were very desirous

to know the Bishop, and those who missed the chance of confirmation in Abeokuta, came and flocked in this village since yesterday, waiting for the Bishop, and three of my own people came with us for confirmation. The morning prayer was held by the school-master; at 9 a.m. the Sunday-school was opened, and dismissed at ten. We commenced duties at 10.30. Mr. Delumo opened the service by singing, and after reading all the prayers, the Bishop addressed the people from Acts xi., the latter part of the 26th verse. It was very impressive in the hearts of the people, and they listened attentively with great audience. Confirmation then commenced after the service, in which he confirmed about seventy souls. The Sunday-school was opened at 2.30, and closed at 4 p.m. The Bishop admitted by baptism an infant boy from Offada's village into the visible Church of Christ, as a token of his visit to that part of the Lord's vineyard. The Rev. J. A. Maser conducted the evening service, and preached from Rev. xxi. 27. The attendants were good. The Bishop was assisted by Mr. Maser in administering the sacrament to thirty-nine men and thirty-six women. The Christians and heathens of this place had a meeting after the evening service to consult each other who should go with the Christians' chief to Abeokuta, as the rumours of the Dahomians were very strong, and the chiefs in Abeokuta were sending for them daily. After making all necessary arrangements the meeting was dismissed with prayers.

Feb. 14th.—Preparation having been made for the journey this morning, the Bishop and Mr. Maser will take their course to Lagos—Mr. Fletcher to Offada's village, Mr. Adams to Afojupupa, and I to Abeokuta. The Bishop offered up prayers to Almighty God for our protection on the journey, and bade each other good-bye.

A Thank-Offering.

Feb. 4th.—One of my converts came to tell me that she has made a vow of thanksgiving last year for our deliverance by God from the hands of the Dahomians. During all the time she could not get all the money correct, and as she got it now, she came to fulfil her promise, gave me twelve shillings to be put in the Lord's bag as she told me, and that I should not tell it to anybody. May those who love to spend their money for those things which satisfied not, learn by this poor woman's earning to spend their money to the honour and glory of God!

Death of an old Christian.

April 7th.—The corpse of Israel Akiremi, one of my faithful communicants, was brought in this morning from farm to the wonder of all the Christian friends and

heathens who knew him. He was laid up in his farm a few days ere his Master called him to his rest; we heard nothing at all. He was one of the old persecuted Christians in Abeokuta; he had been forsaken by his parents and relations, but Akiremi stood firm, unmoved, under all his trials and temptations; and when he thought that he would be overruled by his people, he at once removed with his family to the Christian village, Wasimi, where he built a house for his dwelling to serve his God and Maker. He was faithful and zealous in the cause of our Redeemer to the end. His eldest son was not in the farm when he was sick, and when he knew that his strength was failing him, he sent for him, and told him that "he should not deny his faith in Christ Jesus, but keep close to Jesus. God is your Father: in this religion I born you." Having spoken thus, he gave up the ghost.

A Chief and his Idols.

Dec. 19th, 1876.—Arrived at Oba at 9. I went off at once to Akolu to chief Akileve, who was an inquirer at the Igbore Church. He received me warmly, asking me if I were the person who came here in his absence. My reply was, "Yes." He was very sorry I did not meet him, said he. I told him that "Mr. Maser was very anxious that I should visit his village, and the neighbourhood also; but when I came here last, to my disappointment, I did not meet you and the neighbouring chiefs; I therefore started for the interior." He commenced relating about his former errors in worshipping idols which could not save him from all his troubles; and when the thought came to his mind, he took his Ifa (god of palm-nuts), asking it to do him every mischief if he is a true god and could prognosticate good and evil. He at once threw it in the river Ogun, asking it, "If you were a god able to save, come out and deliver yourself." He waited for a few minutes; it could not come out, but sinks in the water. A few days after, he does not see a sign of good or evil; he has another god decorated with cowries, which he usually put plenty of palm-oil on daily, and was thinking what he would do with it, when the thought came to his mind also that he should do without it, gave it a kick, which made it roll away from its attitude; he asked it again, "Rise up, if you are a god able to save." He was then thinking what to do with it; this god was a god of stone called Esù (the devil), soaked with palm-oil. He was considering what is to be done with it, when the thought came to his mind that he is an Esu, he would put it in the fire instead of throwing it in the river as he did his Ifa, would be the best. He did so. This stone was blazing for several days. During all the time of his illness, these gods could not save him nor deliver him from all

his troubles. He then thinks that there is a God who can save him, and he depends on that God; he offers no sacrifice to any god again, but gave himself up to a doctor, consulting nothing till by-and-bye he was totally recovered of all his disease. Since then he commenced coming to the house of God on Sundays. He took me to his house, where I had a long conversation with him, after which I read Rom. i. to him, with his people collected together, numbering fifteen, and explained the evil of sin. I closed with prayer.

Death of a Yoruba Dorcas.

Dec. 21st.—On my return home I met, to my deep regret, the sorrowful report of the death of Matilda Sunda. This Matilda was the daughter of Efulola of Ikereku, the most opulent woman of that tribe. She became converted to Christianity in the year 1860—a surprise to all around, for she was a woman of no ordinary wealth, and had respectable families. She was baptized by the Rev. C. A. Gollmer. At the time of her conversion she was sorely persecuted by her mother and relatives; for weeks she spent nights under rocks, being deprived of home by her mother, for she was her only daughter, hence she took much care not to allow her the privilege of becoming a Christian, for fear she might refuse to give her a worthy heathen burial, as the heathen, especially at Abeokuta, are very particular about this. And again, she feared she might not be killing rats to her departed spirit, which at such seasons annually, as they believed, use to rain down blessings upon the family, otherwise wrath might be poured down upon them. She persisted in this persecution for years, and being unable to dissuade her daughter, who had been called by the Spirit of God, she kept malice with her up to the day of her death. After that time Matilda remained a steadfast member of the Church. She was always ready to subscribe to the cause of the Redeemer. In 1869 she gave 20*l.* towards the building of our church; but sometimes she was afraid of others who would secretly persecute her on account of her liberality towards the church, and gave comparatively small amount; but still even the less she gave sometimes was more than that of any church-going woman, and even some able men too in Abeokuta Church. If there is any work to be done in our church, we look more to her for help. In fact, everything that was being done in this church that required money was done under her matronage. Whilst such men as the late Josiah Laoye and Joseph Somefa are seen in readiness to take manual labour for the church, she would send her

money and men to do it, for she took pleasure in doing such things. She was never tired to do good, both to Christians or heathens; hence she was a Dorcas to heathens and Christians. For the past three years she could but attend church every Sunday once only, her house being about forty minutes distance, and, being too robust and corpulent, she used to rest herself for about three times before she could reach the church! Of all her relations she could not succeed to bring one to church, except her youngest son, Moses Venn by name. Hence, on her bed of illness, as I learnt from Mr. Doherty, who had charge of the station during my absence, she was not allowed to see any Christian teacher.

Ezekiel Popo Oia, who, after a great struggle, could be permitted to go there every morning and evening to pray for her, states: "She was always ready to receive one who would read to her portions of Scripture and explained it, and pray with her. I did so for several days, and she always readily responded to the Lord's Prayer; and even when she could not speak again, and people were making a noise during reading, she would stretch her hand to beg them to keep quiet; and every evening, when I am gone away, she would call the children whom she used to send to the day-school, to sit by her, and ordered one to read to her some portions of the Psalms of David, for she used to keep one by her since her illness commenced, as she was peculiarly fond of this book; and often you would see her sit up, and, looking upward, whispering her prayer alone."

"Immediately after we left," says Mr. Doherty, "there was a great struggle between the body and the soul, and about 1 p.m. the soul quitted the body and she breathed her last, leaving us the confidence that her works do follow her, for she was a Dorcas indeed both to heathens and Christians, leaving hundreds to mourn her loss. As soon as the report of her death came to Mr. Goodwill, he sent to inform us; as it was class-time, Mr. Williams stayed, and I went to see what I could do. Having reached there, I met hundreds of women engaged in weeping very bitterly, and some would nearly commit suicide by knocking themselves down abruptly, rehearsing with grief what kindness she had done for them, and therefore would wish they are called away from earth with her; and one especially remarked, 'She is too kind a woman to die.' I met all the Ikija women converts sitting aside weeping, and men aside too."

I trust she died in the Lord as a true Christian. Thus Ikija Church is again afflicted with the heaviest blow.

We now turn to the *out-stations* in the Abeokuta district.

OSHIELLE, eight miles from the town, is the head-quarters of the Rev.

W. Moore, one of the oldest of the Native pastors. Prior to the admission last year of Messrs. Williams and Olubi to priests' orders, he was accustomed to pay periodical visits to the Abeokuta congregations and Ibadan, to administer the Lord's Supper; and he still, as already mentioned, superintends the catechists at the Ikija station. At Oshielle there are 170 Native Christian adherents, of whom 82 are communicants. Mr. Moore's Annual Letter is chiefly occupied with an account of the building and opening of a new church.

From Report of Rev. W. Moore.

Oshielle, Dec. 8th, 1876.

DEAR FATHERS,—In reviewing the mission-work in this station during the year which is now coming to its end, we have much to be thankful for. Health has been continued to us. We have instances of the power of prayer, and we have been enabled to complete a durable church, which is, in dimension, sixty-three feet long by thirty-three feet, its walls being eighteen inches thick and fifteen feet high, and a vestry of twelve feet by twelve feet square annexed to it—a building which the Church Missionary Society should be proud of for being enabled, by means of their Coral Fund, to build for the inhabitants of this town, who greatly admired and appreciated it, especially for its roof, which is covered with corrugated iron sheets. One of the chiefs of the town, the elder son of the late Oshielle, the founder of the town, has been so pleased with the church that he asked Josiah, our head leader here, whether it would not be well for them, as chiefs of the town, to write to thank the Queen of England for granting the means for building such a fine church in their town. In reply Josiah explained to him that the means by which the church had been built did not come directly from the Queen's Government, but from a certain Society composed of philanthropic and godly individuals of the Queen's subjects, called the Church Missionary Society. Then he asked Josiah again to know what they should do to assure the said good people that they do appreciate what has been done in their town. In reply to this, Josiah said to him, "The good people would

have neither gold nor silver of you, but they would be highly pleased to hear that, since the building of the church, a good many of you have become regular attendants on the means of grace." "That is not hard," he replied; "we will be doing that as soon as the church is completed and opened for Divine Service." But their continued negligence in attending the house of God, after the opening of the church, shows that he ought to have answered just on the contrary, and said, "That is too hard for us to do, for our unconverted hearts could not dispose us to frequent the place where we will be told our faults and not our earthly fortune." The head chief and several others did attend the church at opening of it on the 9th of October, by the Rev. J. A. Maser; but since that, one thing or another prevented their doing so; but they continue to be very friendly disposed towards the holy religion. They need converted hearts to enable them to embrace it. Oh, for the outpouring of the Holy Spirit to open their eyes to see the things of God, and to enlighten their understanding to understand the love of Christ for sinners! However, the building has been attracting the attention of some of the poor people to attend the public worship of God, so that we have the satisfaction of seeing some new faces among us in the church every Lord's Day since the opening of it, for which we are thankful, trusting that some of these new visitors may, by the grace of God, be caught in the Gospel-net.

All over the country surrounding Abeokuta are scattered the farms belonging to the Egba people. There is on them in the aggregate a considerable population, which at certain seasons is largely increased by the residents in the town coming to join in the farm-work. Amongst these villages and farms the Native catechists regularly itinerate, and Mr. Cole's journals contain numerous evidences of the willingness of the people everywhere to hear the Gospel, though there has been no remarkable ingathering of souls. Three of

these places, large villages, are reckoned as regular out-stations, viz., SHUNREN, OFADA, and OFOJUPUPA. They contain respectively 120, 105, and 28 Native Christian adherents, of whom 33, 45, and 18 are communicants. Shunren, where there is an interesting work, and which is mentioned in Mr. Cole's account of the Bishop's visit, already given, is the village of John Okenla, the well-known Christian Egba war-chief.

Longer journeys to more distant towns are made by a Native evangelist, Mr. Samuel Doherty, who has been specially set apart for that work. Considerable extracts from his very interesting journals have appeared in the *C. M. Gleaner*.

At ISEYIN, a large town four days north of Abeokuta, where the Aseyin or King is very friendly, a simple-hearted Native catechist, Mr. Abraham Foster, has laboured for two or three years with much acceptance. His work was mentioned in the *C. M. Record* in 1875. There are now 34 Native Christians, of whom five have been admitted by the Rev. W. Moore to the Lord's Supper. An interesting account of the laying of the first stone of a church at this place occurs in Mr. Doherty's journals in last year's *Gleaner*, above alluded to. This church was opened in August 1876, by Mr. Moore, who thus describes the event:—

Aug. 20th : Lord's Day.—At half-past ten o'clock we commenced service in the new and plain church: no shutters for the door and windows, no pulpit, no benches. The people have to use mats instead of benches. The service was commenced with a few people, but a little while afterwards his majesty the king came in, and a great many people followed

him in, and the church was crowded. I addressed my audience from the answer of God to king Solomon (1 Kings ix. 3), when He appeared to him the second time after his prayer in the first temple. After the morning service I administered the sacrament of the Lord's Supper to six individuals. In the evening I baptized a woman and two children.

Our readers are aware of the appointment of the Rev. James Johnson to the superintendence of Abeokuta and its out-stations. Since his departure from Lagos for the interior six months ago, he has visited several of the stations, but we have not yet received a Report from him. We earnestly trust that he may be made a great blessing to the whole Mission.

Ibadan.

From no station in the whole mission-field do we receive fuller and more detailed information than from Ibadan. The Native pastor, the Rev. Daniel Olubi, and the two catechists, Samuel Johnson and James Okusende, all send us their journals regularly; and it is with devout thankfulness to God that we observe with what diligence and faithfulness the work so long and so inseparably associated with the names of Mr. and Mrs. Hinderer is now carried on by the men they trained.

There are three stations within the extensive walls of Ibadan, each two miles from the others, viz., Kudeti in the southern part of the town, Ogunpa in the north-west, and Aremo in the north-east. The separate statistics of these stations will be found in the table in our July number (p. 428). We need only mention here that the Native Christian adherents number 413, of whom 180 are communicants, which is a satisfactory increase on the figures of former years. There were 41 adult baptisms last year. The out-stations are not included in this reckoning. They are—the royal Yoruba capital, Oyo; Ilesha, an Ijesha town tributary to Ibadan; and Ogbomosho; which latter place has been occupied by a teacher, David Osi, commissioned and supported by the Ibadan Christians themselves. At Ilesha there have been difficulties; but

at Ogbomosho the head-chief told the teacher to "go to every corner and street of the town to preach," and at Oyo, both the late and the present king have been friendly. At all three places there are converts. On a recent visit to Oyo, Mr. Olubi administered the Holy Communion to twenty persons.

Among interesting recent incidents at Ibadan itself is the appointment of six Christian women to act as deaconesses and care for the female members of the Church. In the journals will be found mention of the death of the old chief Ebenezer Mele, whose conversion, three or four years ago, excited so much interest; and several other deaths, as in Abeokuta, of the older members, are also recorded. Those of our readers who know Mr. Olubi's earlier history from the account of it in Mrs. Hinderer's memoir will be interested to observe his mention of his late step-father.

We first present Mr. Olubi's Report for last year, and some passages from his journal:—

From Report of Rev. D. Olubi.

It has pleased the Lord to remove twenty-two souls, adults and infants, to Himself, from the three churches, from January to September, to which month this report is confined, viz., four at Ogunpa, nine at Aremo, and nine here. Some of them have given cheering words confirming their faith and entire dependence on the blood of atonement. Among them was a woman of whom mention was made in my May journal, Sarah Asatu; also Moses Akitobi had suffered much from rheumatism for eight months. Having given warning to his mother and brother, he had a comforting conversation with his father, and assured them it was now God's time to relieve him of his pains, and he must now go home. Asking his father and brother to pray with him, he drew over his clothes, and covered himself up. Alas! when lifted up, he fell asleep without a struggle. And Ebenezer Mele, who by mercy and grace was called at the eleventh hour, was seen pointing up to the ceiling with a smile three days before leaving this house of clay, and when he was interrogated, "Do you mean heaven?" he nodded with a smile, "Yes," and the next morning, Sabbath-day, he expired in peace.

It has also pleased the Lord to bring a few souls from the rank of heathenism to fill up their vacant places in the Church. I have during the year received into the Church by baptism 36 persons.

The work of God is steadily taking deeper root in this town. The Spirit is at work. The Ogunpa Church, which was the least of the three, is coming up

in number to match with the first. Their faith is fresh and warm towards the service of the Lord. They give liberally and largely for His cause, and they are speaking for the Lord in season and out of season to their friends, and the Lord is blessing it.

The Oke Aremo Church, since the removal of Mr. Samuel Johnson to that station, is becoming better attended. The Christians are increasing steadily.

The Kudeti, as the mother Church of Ibadan, from which the others are branched out, comprised more old men and women than young, and mostly poor people; but they are not very backward in their subscriptions towards the good cause.

Oyo.—This station is hopeful. Mr. Thomas William is the Scripture-reader here, and is doing well. He goes out every day to invite people to church, and visiting Christians in their houses. New inquirers are gathering in. I hope at my next visit to the royal city to baptize six prepared candidates. The king is friendly, and takes lively interest in our mission. May he continue in this, which is a great blessing, which, when people see, will afford much encouragement for embracing Christianity.

Ilesha.—Through the unhappy war which of late years caused the destruction of this large place, and the constant trouble and palavers about runaway slaves, debts, &c., which the Ileshas get to suffer from the Ibadans, is the great barrier to the progress of the work there. However, Mr. George Vincent has some fifteen to twenty souls attending service on Sundays. He has about

twenty-eight names in his class-book, and, through the above statement, could not attend regularly.

Ogbomosho.—Mr. David Osi is the Scripture-reader here. He is entirely supported by the Ibadan Christians. He was placed there in March of this year, and he is, we trust, in favour with the people, and the Lord is working with him. A devotee has been converted

under his teaching to the Christian religion. The chiefs and people of this place are also friendly with David Osi. The latter are drawing near Osi to hear views of the great sinner's Friend.

The chief of Awe (by Oyo) is still sending to me for a teacher for his town, but we are not in the position to supply him at once.

From Journal of Rev. Daniel Olubi.

Weekly Prayer Union.

July 5th, 1875.—Met at Aremo this morning for monthly prayer-meeting, at which the three congregations were present. The prayer was repeated three times, as usual, and, before the congregation was dismissed, a notice of special prayer, as was suggested to be regularly kept up by dear Mr. Hinderer, was given—that every Saturday in the week, at twelve o'clock at noon, every individual person, wherever he is, and in whatever position he may be, should lift up his or her voice in prayer to God for the increase of new converts and the peace of the country. May it be faithfully carried on by every one, and may it please the Great Head of the Church graciously to grant us an answer of peace!

Death of the King of Oyo.

Oct. 23rd.—King Adelu of Oyo died after a few months' illness. He was paralyzed and dumb. He is supposed to be poisoned. The reign of this late king caused the Ijaye war in 1860. According to the original custom, the king's firstborn was to die with the king, the second or third day after the death of his father. But this, being spared and crowned, seemed to Kurunmi (the Areona Kakanfo of the former king Atiba) a very strange and unheard-of thing, and therefore he had no voice in the coronation of the late king. He did all he could to oppose the action, that the king had to declare war against Ijaye after his coronation, which lasted two full years, and Ijaye was taken.

Nov. 4th.—Lawani, the prince of the late king, arrived here this morning with about forty people. He is expelled out of Oyo by his own brothers, and the slaves of his father, whom he had grievously offended. He is noted for his pride and wickedness. A few years ago a new inquirer, under the instruction of Mr. J. Lasite, was carried to him to forbid his going to church, when he told the poor frightened boy that there are three gods, and besides them he knows no other—viz., his father, himself, and money; and if ever he attends the service he shall be devoured by his father's sword. Now the king is no more, the son is driven out of the place, and their money wasted. What a

great change, only in a few years! "As a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail" (Heb. i. 12).

Receives Priest's Orders.

Feb. 6th, 1876: Sunday.—(At Abeokuta.) Rev. D. Williams and myself are admitted to priests' orders by Bishop Cheetham, D.D., the Lord Bishop of Sierra Leone. It was in Ake church, where I was in 1848 admitted into the Church by baptism, by the Rev. J. C. Müller, whom I had once determined to kill, while in my state of heathenism, for preaching the Gospel in our street; and, like Saul of Tarsus, I am graciously called to establish the same cause which I once wished to destroy. How wonderful are the ways of Him who so loved the world, and how mysterious are His providential dealings with us!

At Oyo.—The New King.

Feb. 29th.—Left for Oyo this morning with Messrs. Thomas Williams and David Osi. the former as a Scripture-reader for Oyo, and the latter for Ogbomosho. May the Lord prepare our ways before us!

March 5th: Lord's Day.—Mr. Foster, the catechist from Isehin, conducted the morning service, and administered the Holy Sacrament to twenty partakers. The service was well attended in the afternoon by the heathen neighbours. May all be made wise unto salvation!

March 21st.—Held marriage service for one Jonathan Ojelabi and Jane Ogunpola, both natives of Oyo. The man had lived in one capacity or other with the Rev. A. Mann, and afterwards proved a backslider, and for many years lived a polygamist; but by God's great goodness and mercy has been reformed, and put away his wives. This is a bright example to the king and people of Oyo. May they have grace to continue to the end!

March 22nd.—We had another pleasant interview with the king, Alafin. His Majesty's officers and title-men were engaged in performing their morning tasks. We were told to sit several yards' distance from

him, and, having paid our respects to his Majesty, we again resumed our seat. After a few minutes he ordered forty kingly kola-nuts to be given to us, which we courteously accepted. . . .

I sent by his messenger to say that I was going back to Ibadan the following day. He sent back immediately that I should wait a few minutes more, when he would dismiss his officers, and I should meet him alone at another apartment in the palace. This he did, and then we enjoyed together a long and interesting conversation. He asked after Dabidi, their old friend (i.e. the Rev. D. Hinderer), and sent him by me a beautiful sheep, wishing him to renew the lovely friendship which once existed between him and his late father, Atiba. He also wished Mr. Hinderer's earnest prayers on his behalf, that he may have peace, quietness, and prosperity in his reign.

Death of his Step-father.

July 4th.—We have this day a sorrowful news of the death of my step-father, Mr. Josiah Laoye, one of the Scripture-readers of the Ikija Church in Abeokuta. At my conversion in Abeokuta I had received much persecution from my mother. But though he himself was a bigoted idolater, yet did not oppose me. Often did my mother ask him to punish me for daring to forsake idolatry; but he was always on my part, and did defend me, and I got over it. But the same grace, after a few years more, wrought a wonderful change in him and my mother, that they became a converted couple in the Christian religion. My step-father was chosen as a Scripture-reader, to serve in the Ikija Church, and in which service it was said of him that he was not idle. The catechist in charge of this Church, in a letter to me after his death, said, "The death of Mr. Laoye was very painful to us all. We could not help it, but leave it in the hand of God, who has thought good to remove him, and took him to his heavenly rest. He has suffered a great deal in his body, but conscious to the last. Thus we lost a dear brother and fellow-labourer in Christ Jesus." We hear he died very happy. Thanks be unto God for the great gift of His dear Son to be our ransom, propitiation, and peace!

His Niece Larun.

Nov. 27th.—This has been a day of real trial to my niece Larun, who is to be baptized in a few weeks. A neighbour of hers picked up a lost child, and carried her to his own house, being late of an evening. But early the next day he took the child to her parents.

While on the way, he saw the child's elder sister; he delivered the child to her, and related his tale, &c. But when the child was brought home, the parents at once charged the finder as a man-stealer. They went to the chiefs in their general meeting, for it was on that day, and gave them a false report. An order was given from the meeting to bring the unfortunate man bound, and his house plundered. This was done. But the messengers found nothing worth to carry to the authorities, jumped over to Larun's compound walls, and plundered the whole house. And although more than half the things were restored, Larun alone has sustained a loss of 220 hds. of cowries' worth in goods. And through the deceitfulness of the devil she was about to defer her baptism to another time. But by the grace of God she soon made up her mind to follow the Lord, whatever it may cost her.

The Day of Intercession.

Nov. 30th.—This day was kept as it was requested, as a day of united prayer and thanksgiving to Almighty God in behalf of Missions. The church was crowded, and many heathens were present. Text, Jas. v. 6, "The effectual fervent prayer of a righteous man availeth much."

Baptisms.

Dec. 24th: Lord's Day.—I have the greatest pleasure this morning in administering the sacred rite of baptism to twenty-seven adults and one child. Most of them had gone through much trials and temptations, but through grace they continue faithful. Among these is Larun (now Mary Larun), mentioned above. May it please Him to protect them all from the power of the evil one!

Christmas, &c.

Dec. 25th.—As usual the church was densely crowded. Text, Luke ii. 1—15. We had prayer-meeting in the afternoon, which was conducted by Mr. Francis Lowestoft Akielle, the schoolmaster here.

Dec. 31st: Lord's Day.—Congregation, 150. Text, Rom. xiii., part of the eleventh verse: "Now is our salvation nearer than when we believed." At the afternoon service there were 140 present, and I addressed them from the last chapter and the last verse of the Book of Revelation. Amen.

O Lord God, pardon, we beseech Thee, our negligences and shortcomings throughout this closing year, and pronounce us justified and holy through Jesus Christ our Saviour! Amen.

Some further journals must stand over till next month.

THE MONTH.

The Financial Resolutions.



N the Selections from the Proceedings of the Committee, printed on another page, will be found a summary of the important resolutions recently adopted in view of the Society's financial position and prospects.

Our friends will not have been unprepared for some such resolutions. More than a year ago, the Annual Report for 1875-6 announced that the surplus of the preceding year (1874-5) had been drawn upon to meet an excess of expenditure over receipts, and intimated, with reference to the large increase in the number of missionary candidates, that "unless there was a steady advance in the income, the Committee might ere long be constrained to decline offers of service which they would otherwise rejoice to accept." Two months later, when commenting in our number for August, 1876, on the reinforcements of the year to the staff abroad, we wrote, "The estimates for the year are very large, and it is now certain that they will be exceeded," and referred to the urgent need of a large increase in the regular contributions from Associations. Eight months passed away, and the year's expenditure proved to have exceeded the income by 20,000*l*. In our number for May last, anticipating the announcements of the Anniversary, we hinted at the forthcoming conflict between the claims of prudence and of faith; in June we enlarged on the causes and possible consequences of the deficit; and in July we plainly pointed to the contingency of the Committee being compelled to keep back men ready to go out.

In accordance with an intimation in the Annual Report presented on May 1st, the Committee proceeded, immediately after the Anniversary, to make a careful re-examination of all the Estimates for the current year; and although they went to work in the spirit of the words of that intimation—"The Committee do not contemplate any reversal of their past policy of advance, or very serious retrenchments, *until* the mind of their friends, and the will of God indicated thereby, is more fully known,"—yet they felt compelled at once to adopt measures involving prospective reductions of some 12,000*l*. a year.

We do not wish to over-estimate the importance of these Resolutions. The Committee anxiously sought to make only such retrenchments as were practicable without positive injury to work upon which the Lord's blessing was resting. For instance, not a penny is taken from Yoruba, the Niger, East Africa, Persia, Mauritius, Ceylon, China, Japan, North Pacific, or the remoter parts of North America; although in most of these missions the expenditure has grown rapidly of late years. Nor have the more important departments of work in India been touched. Nor did the Committee—after much consideration—feel it right to keep back any of the young missionaries now ready to go out, considering the peculiar needs of the stations to which they are designated. Moreover, some of the measures adopted may prove to be good in themselves, and result, not in retrogression, but in advance. If the Sierra Leone Church is able to take over the Society's last parish in the colony, and also the Sherbro Mission—if the pastoral work in the settled parts of Rupert's Land can be done by local effort—if the now prosperous colonists of New Zealand can be induced to support the missions to their Maori neighbours—not only will the Society's funds be materially relieved,

but both self-help and a missionary spirit will be fostered in the Churches in question. And although the cutting off of nearly 4000*l.* from the sums allowed for Native Agents and Vernacular Schools in India seems a more serious matter, past experience has shown that reductions of the kind generally lead to larger funds for these objects being raised on the spot, both from the English residents at the several stations, and from the Native Christians themselves, which again is a distinct advantage.

Again, the detention in England of four missionaries who have been at home on sick leave, but who were now ready to go out again, is not without its advantageous side. Such men are valuable for deputation purposes; and there is no doubt that the falling off in last year's income was due in no small degree to the lack of missionaries to supply the demand for sermons and meetings during the winter. And in the case of the particular four men in question, their work abroad is being done by others—though of course their absence involves a general weakening of the staff.

But among the other retrenchments determined on there are some which will be noticed with unfeigned regret. It is no light thing to withdraw entirely from Constantinople and Smyrna. For a very long period—in the latter case nearly half a century—these great cities have been occupied by devoted missionaries; and though their labours have borne little visible fruit, still the watch has been faithfully kept by Dr. Koelle and Mr. Wolters, and it is a solemn step to recall the watchmen. But when money must be saved somewhere, the right and natural course is to save it where the results are smallest relatively to the expenditure; and Constantinople in particular has been (unavoidably) a costly Mission in proportion to the agency employed. It is the same principle that has led the Committee to give up Mr. Deimler's Mission to the Mohammedans of Bombay.

But what will be more deeply felt than any other of these measures of retrenchment is the resolution to limit the number of candidates under training. We prayed for men; God has given them to us in abundance; and now we must shut our doors against them. Even as we write, applications are coming in every week which cannot possibly be entertained, for it will be some time before the present number of students falls, by departures to the mission-field, to the limit fixed, of forty in the College. Of course this resolution does not apply to men who are ready to go out at once, and who do not need further training. Their offers will still be gratefully accepted, and indeed there are several important posts waiting to be occupied by men of experience.

What is the pecuniary result of all these reductions? It is small enough at present. *The Society still needs for the current year 30,000*l.* more than it received last year.*

The figures stand thus:—The (ordinary) *expenditure* for the current year, before these retrenchments were made, was estimated at 198,229*l.* The reductions amount to 12,417*l.*, but as they will take time to effect, and several of the twelve months have already passed, only 2275*l.* can be saved within the year. But more than twenty new men have been appointed to various Missions since the estimates were framed, involving a further charge of 3000*l.* this year, and 6000*l.* a year afterwards. On the other hand, the (ordinary) *income* was last year 175,995*l.* So that 23,000*l.* more is needed this year, without taking into account the deficit last year of 13,917*l.* on the General Fund, and 3526*l.* on the East Africa Fund, to meet which only 8000*l.* has yet been subscribed.

Truly an ample margin is still left for the exercise of faith on the part of the Committee, and of liberality on the part of the Society's friends!

And then with regard to the future. No doubt immediate large donations would be received with deep thankfulness, as proving the unabated confidence of the Society's wealthier supporters in the Committee, and relieving present perplexity. But what is really most needed is a general and decided advance in the regular returns from the Associations, large and small, all over the country—those innumerable springs that feed the great river, and without which the greatest river must inevitably dry up. To this end one thing is in fact required. Not the ability to give more: that exists, without a question. Not the willingness to give more: we do not doubt this either. *But exertion on the part of working friends to bring the matter before those who could and would give more.*

Yet there is one other thing first—earnest and united prayer. If we prayed for men, and God gave them, will He not also give the silver and the gold, if we ask Him in like manner? The Committee have resolved that the day of their first meeting after the summer recess, viz. Monday, October 8th, shall be specially devoted to prayer that it may please Him to constrain the hearts of His people to supply the means for maintaining and extending the work carried on by the Society; and we earnestly trust that our friends throughout the country will join on that day in pleading for this object at the Throne of Grace.

African Exploration.

WE cannot pass by without a word of sympathy and interest the establishment by the Royal Geographical Society of a new Fund for the Exploration of Africa; more especially as it has been set on foot with no feelings of indifference—much less of opposition—to missionary effort, but with a full recognition of the importance of carrying English religion as well as English civilization into the heart of the great continent. At the influential meeting at the Mansion House on July 19th, not only were the various interests of science, commerce, and humanity represented by men like Sir Rutherford Alcock, Mr. W. E. Forster, Sir H. Barkly, Sir T. F. Buxton, Commander Cameron, Colonel Grant, Mr. S. Morley, and the Archbishop of York, but the venerable Dr. Moffat was invited to speak as an old missionary, and Mr. Edward Hutchinson as the representative of our own Society. And the Resolution put into the hands of Mr. Hutchinson expressed satisfaction at the “continuous and earnest efforts of the several missionary societies, following in the footsteps of Livingstone, to spread the humanizing influence of Christianity in Africa by the establishment of permanent mission stations in the distant interior.”

It is needless for us to refer to the leading part taken in the work of African Exploration by the Church Missionary Society. Our friends well know that the origin of all the researches of late years which have started from the East Coast was the discovery of Kilimanjaro by Krapf and Rebmann, and the information they sent home respecting the great lake or lakes of the interior; that for six-and-thirty years there has been no effort to carry civilization up the Niger with which the name of Samuel Crowther has not been associated; that the suppression of the Slave Trade on the West Coast, and the steps taken to suppress it on the East Coast, have been mainly due to the influence of members and friends of the Society. But the present

movement of the Geographical Society suggests one thought which the supporters of the missionary cause will do well to lay seriously to heart. Are scientific research and commercial development to go forward in Africa without a corresponding advance on the part of the Church of Christ? True, the missionary is in the front now; but how are Usagara, and Ugogo, and Unyamwezi to be occupied, how are the Foulah, the Hausa, the Mandingo to be reached, if the C.M.S., instead of adding to its Estimates, has to cut them down?

Bishop Crowther's Return.

OUR venerable and energetic friend has again left our shores, leaving behind him a host of pleasant memories of his sermons, speeches, and conversations. The demands for his presence during his stay in England were overwhelming, and though it was utterly impossible for him to meet many—we suppose the large majority—of them, yet he rushed from place to place with astonishing industry and unfailing good temper, and we cannot doubt that a sympathetic interest in his Mission was not only quickened in some quarters to fresh life, but newly awakened in others. We earnestly hope the result of his visit may appear in enlarged contributions to his Special Niger Fund; and still more, that many praying friends may have been added to the number of those who from time to time bear him and his work on their hearts before God.

We are glad to say that the steamer for which the Bishop asked, as mentioned in our June number, is now being built at Renfrew, by Messrs. Löbnitz and Co. The contributions given to him for it amounted to 1800*l.*, and the required balance of 2000*l.* will be lent from a special fund which is available until it also is subscribed. The steamer is to go out in January next under the charge of the Society's experienced lay agent on the West African coast, Mr. J. H. Ashcroft; and he has been appointed to take the command of it on its voyages up the Niger (for which he is fully competent) and generally to superintend the secularities of the Mission, which, in a country where there is no currency, and where most of the supplies have to be sent up from the coast, are a somewhat heavy burden. This will set the Bishop free for greater activity in direct missionary work, and some of his plans for the development of the Mission will have been noticed in the Selections from Proceedings of Committee in our last number. We are sure that the Niger Mission only wants to be vigorously supported, to be one of the most important in its results in the whole circle of the Society's Missions.

In our November number we hope to take a general review of the work, and to present the Bishop's Report for last year, which has not yet been printed.

East Africa.

SOME months have elapsed since we presented any news from Frere Town. There has, however, been nothing of special interest to communicate, and the letters have been short, and chiefly on matters of business. By the wreck of the steam-ship *Cashmere* off Cape Guardafui, our last mails, those which left Zanzibar about July 1st, have unfortunately been lost; and we now find that one of our missionaries, the Rev. H. K. Binns, who has just arrived in England, was on board at the time, and shared the hardships of the ship-

wrecked party on the inhospitable Somali coast. He had been ordered home by his medical comrade, Mr. Praeger, to recruit his health.

Private letters from Mr. Streeter, the Industrial Agent sent out in January, give a pleasant account of his efforts to promote the agricultural development of the colony. Of course all is on a small scale as yet, but the freed slaves take kindly to work of the kind, and we have every hope that Mr. Streeter's plans will in time greatly diminish the cost of the settlement. One of his proceedings is worth quoting in his own words :—

I have already in 2½ acres of rice, an acre of pogo, another of mahogo, another of mahindi, and some cotton, &c. The place begins to look very different. Have just had a neat little fence put round the field, where I tried our English plough; and how do you think I tried it? Well, the oxen are not properly broken in yet, so I promised my ten men some coppers if they would take a few turns, and they were so pleased they said they would

rather do it all day than use their jemmys, so I held the handles and we turned up nearly half an acre in first-class style as straight as a line, much to the astonishment of the Natives who came to see. The Governor of Mombasa spoke most highly about it, and his commander-in-chief, a fine, handsome fellow, hopes to eat some of the crops with me.

Sierra Leone: The Bishop's Charge—The Church Missions.

WE have received the second Charge of the present Bishop of Sierra Leone, Dr. Cheetham, delivered in St. George's Cathedral, Freetown, on March 21st. We learn from it that there are 46 clergy in the diocese (which includes Yoruba, Rio Pongas, &c.), of whom 10 are Europeans, 4 West Indians, and 32 Natives. Of the latter, 16 are agents of the C.M.S., and 13 of the Sierra Leone Native Church, while 3 are colonial chaplains. In Sierra Leone, there are thirty-seven "lay persons licensed by the Bishop to minister in the congregation." There are in the whole diocese 17,829 "ordinary attendants on public worship," of whom 6740 are communicants. In the last six years the Bishop has confirmed 4817 persons. During the last five years the local contributions to Church purposes in Sierra Leone have averaged 2650*l.* a year.

We have also received the second Report of the Sierra Leone Church Missions. (The first Report was noticed in our May number, p. 291.) It contains an excellent anniversary sermon by the Rev. Moses Pearce, and detailed accounts from the Bullom and Quiah Missions, showing steady work and some advance. Tasso Island, in the Roquette River, has been newly occupied, at the request of Mr. C. Foresythe of Lagos, who owns land there, and who gave 50*l.* to start the mission; also Bishop's Newton and Makomba, in the Quiah country. The receipts for 1876 were 488*l.*, the whole of which, except 20*l.* granted by the Henry Venn Fund, was raised in the colony.

Bishop Sargent at Mengnanapuram.

THE following journal from Bishop Sargent of a visit paid by him recently to the stations in the Mengnanapuram district, Tinnevely, will be heartily welcomed :—

April 5th.—More than ordinary preparations had been made at Mengnanapuram to greet me. The congratulations

were loud and hearty as I entered the village at about five o'clock in the morning, the only drawback to our joy being

the cases of cholera that were daily occurring both here and in the neighbourhood, and a large portion of which had proved fatal. There had, however, been rain, and the general appearance of the country was tolerably green. The palmyra produce was nevertheless very scanty. Thousands of trees have died in every jummabundy village.

9.30 a.m.—The Native pastors, fifteen in number, sat down to breakfast with me, after which I gave them a short account of my journey to and from Calcutta. We then had prayer together.

7.30 p.m.—Service in the church. Rev. J. Simeon preached a very sound and clear sermon, but not made so interesting as it might have been by incidents. The agents were all present.

6th.—I gave the early morning to examination of the boys' boarding-school. At twelve, met all the pastors, catechists, schoolmasters, and mistresses, to receive reports of the progress in their several departments.

7th.—Had the second and third classes of the boys' boarding-school.

The post-office writer came to see me. He remarked that "he had not gained an inch nor lost an inch in reference to his position regarding Christianity." I thought the statement hardly correct, and told him so, but he still hopes that his mother may be gained over. He is a very pleasing youth. One cannot but love him—and yet he may never enter the kingdom of heaven, near as he now thinks himself to be!

At eleven, I was ready to receive any people from the villages to hear their troubles and give advice. *I had only two cases!* I find that, if I am not careful, some try to rake up old cases and bring the matter before me for decision. I always say, "Let bygones be bygones." I had more quiet this day than I had expected, and so was able to inspect the village generally, and especially the agents' houses.

Sunday, 8th, 7.30 a.m.—Morning prayer, and sermon by Rev. J. David. The congregation was not very large, especially as the boarding-school girls were away at their holidays, and their pleasing appearance was missed. The sermon was truly evangelical, and delivered with great earnestness and power.

11 a.m.—I asked, at the close of the

morning service, for the congregational roll, and, marking with pencil the first eighteen names of the heads of families, I sent the catechist to invite any twelve of those who might be at home, to meet me for a while in the bungalow, as I wished to speak to them. At eleven o'clock they all came. I told them I wished to speak to them personally, but could not do so, unless I invited a few of them every time I was spared to come to Mengnanapuram. I then went over the roll, asking each man about his family, &c.

I then told them that my object more especially in calling these heads of families to meet me was that I might impress upon every one of them the necessity of fairly considering and acknowledging his *personal* responsibilities in reference to the Gospel. Men of the congregation were too often disposed to think that the responsibility of influencing others for their good was a matter to be confined to the Native pastor, the catechist, or schoolmaster. I wished each Christian man present to feel that in his own house he ought to be God's priest, and out of it God's witness. If every Christian acted thus, heathenism would soon flee the country, and Christianity prevail everywhere. I then offered up a prayer and dismissed them.

At a quarter to twelve, some 200 school-children paraded in order before the house preparatory to entering the church. They were mostly from neighbouring villages. I told those who had been to the early service to hold up their hands. Some thirty or forty children did so. "Now I am going to ask you a good question, answer thoughtfully. You heard the sermon this morning: what was the text?" No reply. "I don't want chapter and verse; what were the words?" A little girl repeated aloud. "For we must all appear before the judgment seat of Christ," &c. As soon as she began, others chimed in. Then there are little village children that come to church, listen to the sermon, and remember the text!

At twelve we had full Communion Service. I preached on the resurrection of our Lord, inviting them, as the Angel did the women, to "come see the place where the Lord lay." The number said to be present was under 1200. The communicants were 225.

4 p.m.—After dinner with my kind

hostess, Mrs. Thomas, who always receives me and entertains me cordially, I started for Kadatchapuram, where I arrived at six o'clock, and was housed in what might be called one of the "deserted giant cities of Bashan,"—a sight not very pleasant to eyes that had once seen kind Christian ladies occupying these abodes, adorning them, and carrying out plans of female education. Nor did I see old Mr. Devasagayam, for many years the honoured pastor of this place, who died shortly after I visited him here in the year 1864. His English ways, with his liberal pay, made his residence have some show of English refinement. Now the Native pastor living in simple Native style, and occupying a portion of these buildings, seemed to detract from the importance of the place. A large concourse of people, with the school-children, soon took my mind off from the thoughts that were gathering. It was evident that they were in a better condition of cleanliness and neatness than I had ever seen them in before. After a few words of inquiry regarding individuals whom I had well known, I found many had gone to the better home. I was sorry to hear from the pastor that two persons had that morning died from cholera, and that he had only a short time before come from visiting two others who were in a very critical condition.

7 p.m.—The bell rang for church, and I went there, rather cast down in mind; but the sight before me revived me. Oh, ye kind collectors for the C.M.S. who exhibit on your boxes a representation of the Kadatchapuram Church, with the people seated on the ground, their heads so close together that there is not room for another, and a Native minister (Rev. John Devasagayam) addressing them, think not that that picture of twenty or twenty-five years ago would be an exaggeration of the present condition of things, and that the congregation has fallen off like the old thatched bungalows before referred to! Far otherwise. Before starting for church, I asked the pastor privately whether the people had a fragrant remembrance of their former pastor. "Certainly," he said, "they have; they remember many of the kind offices he did them; but especially he has left this fragrance behind, which I find so ready at hand to perfume my teaching: he so stored the young people's minds

with Scripture texts that there are very few subjects which they are not able at once to illustrate by quotations from Holy Scripture." The pastor read the prayers. The pulpit I got into could not be the old one shown in the picture, as that was rather bulky, and occupied too much room. This was rather small and also low. The living mass before me, comprising some 500 Christians, were all eager to hear what I had to say. My text was from Luke xxiv. 36: "Peace be unto you." After explaining the connexion in which these words occur, their thrilling comfort to Peter and the rest, all of whom had done the Saviour wrong, after showing how, as regards us, peace was the errand which brought the Saviour into the world, and the accomplishment of it gave Him the glorious title of *Prince of peace*, I began to ask questions, which were generally answered, not by one here and another there, but by a hundred voices at least. At last I said, "Well, this peace which Christ gives has a necessary connexion with something required *in us*. St. Paul puts them together: who can give me the text?" After a very short pause, a voice from the far end led the strain, and we had without a flaw, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." I left the place, thanking God for what I had seen, and as I passed the stone memorial erected outside to the memory of my dear old friend John Devasagayam, I stopped, and got a man to read aloud the inscription on the tablet. I felt I had myself derived good that evening, though in body I was not as vigorous as usual.

9th.—At three in the morning started for Sattankulam. Here I was greeted by large bodies of men coming in from the villages around. I was struck with their numbers.

At 4 p.m. started for Asirvadhapuram. On my arrival, at about seven o'clock, the people swarmed around me like bees. Relief was had by proposing to hold service at once, though I hardly felt equal to the task; and one of the catechists, on my alighting from my bandy, exclaimed how ill I looked from my appearance at Mengnanapuram two days ago! In the church the pastor read a short evening service. I had left it an open question whether he should preach or I; but the sight of the many people and of

the church, the remembrance of old days when I was present at the opening of it in June 1844, stirred up the fire within, and I felt I must speak. I referred to the kind reception they had given me; to the gratification I felt in seeing their increasing numbers; to the confidence I had that the good work begun among them would, by God's grace, be carried on to the end.

I was pleased with the apparent interest excited, and the happy countenances that bade me good-bye at the door of the church. I went to the little bungalow, and, fairly tired with the effort I had made, I threw myself on the cot for a little rest, but had not enjoyed the boon five minutes when my servant came to say that a widow woman wished to see me. So I had to make myself presentable and call her in. "I came before," she said, "with the multitude on your arrival to welcome you, but perhaps you did not then recognize me. I am the

widow of the late catechist of this place, and I have now simply come to thank you sincerely for the kind words you said regarding my late husband in your sermon just now." I replied, "I remember your husband very well; I had a great regard for him as a true and faithful Christian man and teacher. Now try to make the fragrance of your Christian character keep up in the minds of all around a kind remembrance of the fragrantcy of your husband's Christian character." "I feel so grateful, sir," she said, and with the tears of gratitude in her eye she went away like one refreshed. Oh, glorious Gospel of the blessed God! this is thy working, the effect of thy glad influence—the widow's heart made to rejoice in this spiritual good her husband has effected! Where can Hinduism around produce such a result, or show such an example as this little incident affords?

Port Lokkoh.

OUR readers are aware that a new missionary, the Rev. C. Baker, is about to proceed to this outpost station on the high road from Sierra Leone into the interior of Mohammedan Africa. The place has been occupied before by C.M.S. missionaries—first by Mr. Schlenker, from 1840 to 1850, and by Mr. Wiltshire, a coloured clergyman from Jamaica, from 1855 to 1860. Both laboured faithfully, but without visible results. The circumstances under which the present fresh attempt to make Port Lokkoh the centre of a vigorous mission to the Timnehs was resolved upon were related in the *C. M. Record* of Sept. 1875; and further information was given in our numbers for April and Dec. 1876, and for June last (p. 353). We have since received an interesting journal from the Rev. G. J. Macaulay, Native pastor of Wellington, Sierra Leone, of a visit paid by him to the place in May last, a great part of which we subjoin:—

May 18th.—Left Freetown at 3 p.m. in the afternoon, in the mission boat kindly placed at my disposal by the Rev. L. Nicholson, local secretary. Our progress up the Sierra Leone river was, in consequence of the wind and tide being against us, rather slow, and we continued within sight of the villages of Kissei and Wellington till sundown, and landed at 8.30 p.m. on that part of Tasso Island, known by the name of Sangblama, where I was kindly lodged by Mr. King, a catechist in connexion with the Sierra Leone Church Missions.

19th.—Mr. K. soon joined me in my rambles, and we at once proceeded to

the Barray, where we had an interesting conversation with a gree-gree maker and some Mohammedans. A young man in the audience, wishing to justify himself, said, "Massa, I hear Mr. K. preach plenty time. I sit down inside that house: I tell my sisters, you all go to church." I said to him that he should not only urge on others to go, but that he should set the example by attending himself, and becoming an open listener to the Word. He replied, "I am a Mohammedan, and cannot take up two religions together. My father lived and died a Mohammedan, and it would be wrong for me to renounce it for any other re-

ligion." I told him that, in India, learned Mohammedans are found not only willing to listen to the Word of God, but that some of them had actually purchased books on the evidence of Christianity, that they might be able to compare for themselves the two religions, and see which is really and truly from God. I asked whether he had a copy of the Koran, and off he ran to a neighbouring hut, and brought me a small-sized manuscript, about four inches square, carefully wrapped in an old cloth. I said to him, "Friend, this is not one-hundredth part of the Koran"; and as one was within reach, I showed it him, to his joy and surprise. "This," said I, "is the Koran." He was much delighted with the Arabic characters, and called the attention of his co-religionists to it, who, handling it, seemed to be much pleased with it. They regretted that the best Arabic scholar in the place had gone down to Freetown, and acknowledged their inability to read the printed copy. At this stage of the conversation, two elderly women were seen making their way towards the Barray, one of whom Mr. K. pointed out to me as the queen of the island. We then came out, and paid our respects, and walked towards her Majesty's residence. Being seated, Mr. K. observed that Queen Finagaray Porroh is in the habit of attending Divine Service every Lord's Day. I then told her how the Queen of England has a chapel of her own, where, Sabbath after Sabbath, the Word of God is preached to her and her household, and that she should use the influence which her high position gives her to get the people to attend the public worship of God. I told her, in a few words, man's fall, and his recovery by Jesus Christ.

I must not omit to mention that this portion of the island has been taken up by the Committee of the Sierra Leone Church Missionary Association, at the request of Mr. Foresythe, of Lagos, who, by way of encouragement, placed the handsome sum of 50*l.* at their disposal.

About 7 a.m. the boatmen called at the house to say that it was time for us to leave, and, taking advantage of the tide at flood, our "bonny, bonny boat glided" swiftly "along." On either side of the river were to be seen factories of Europeans and Native merchants, with substantial stone buildings in some, and

frame-work and bamboo thatch in others. With one and another of these, the Natives are transacting business, exchanging their produce for cash and other European merchandise.

At a quarter to 2 p.m. we arrived at Port Lokkoh. Mr. Taylor, the catechist, who was sitting in his verandah, saw me like a dream, as he had not been expecting a boat, much less me. Having rested a while, Mr. Taylor suggested that I should take up my quarters at Pa Conditto's, where Mr. Schapira is in the habit of staying. On my way thither, I was shown over the mission ground, which is very extensive, and answers all the purpose of church, school, teachers' residence, and the mission house, situated on an eminence, which could be seen from the boat before landing, is a spacious building, with a verandah right round, and looks very much like "Wrights House, Frere Town," in the *Gleaner* of Feb. 1877, page 23. If, as Mr. Rebmann expresses it, "the foundation of missionary work in Africa is a good house," then there can be no doubt that a foundation has been laid in Port Lokkoh.

From this place I was conducted over to Pa Conditto's, where I was to remain during my short stay. The old man had lost a child of eighteen months during the day, and as I entered the compound, which was walled all round—a sign by which the aristocrats are known—all was quiet and still as the grave. The stillness was soon broken by a shrill cry which I heard, uttered by the mother of the deceased infant, at the moment when the remains were being interred. About an hour after, I saw the old chief quietly seated on a mound of earth in his verandah, and off I went to pay him my respects. After salutation, I expressed my sorrow for the loss sustained, after which he inquired after Messrs. Nicholson and Schapira, the object of my visit, and by whom sent. On my alluding to the attempt of the Roman Catholics to build a church there, against which I had heard they had protested, he said that the English are always friendly to the black man, and that all that they do hate is slavery and the slave trade; but the French, on the contrary, do not care much for a man of colour. He mentioned the names of Messrs. Schlenker, Denton, &c., as having laboured there in former years, and with

whom they had always been on terms of amity; and now that the Society is for taking up the work afresh, after its abandonment for several years, it would not look well to admit another body of Christians, with whom they had learnt it is impossible to work in harmony.

20th.—This morning being the Lord's Day, I rose from my bed with very strange feelings, it being my first Sabbath in a heathen land. It is now full eighteen years since I have been engaged in active service, and my Sabbaths hitherto have been spent within the settlement. As I rose up, I looked from the back part of my verandah, to see if there were anything which could contrast unfavourably with a Christian Sabbath as observed in Sierra Leone. I saw some men on the roof of the Allikalli, or king's house, patching the thatch, and heard the sound of carpenter's hammer on the wharf. The general aspect of the place that Sabbath morning was not altogether unlike Sierra Leone; and the great quietness that prevailed during my stay was attributed to the young men being at the farm, planting rice.

I have been told that, to a certain extent, some of the Natives are beginning to recognize the obligations of the Christian Sabbath, as the Sierra Leone people, as a rule, refrained from doing business on that day. In a shed used as workshop on week-days, 115 persons assem-

bled for Divine worship, and as I gave out the hymn—

"Jesus, where'er Thy people meet,"

I really felt His presence among us. As it was Whit Sunday, we had a full service. I addressed the audience from Eccles. ix. 10, "Whatsoever thy hand findeth to do," &c. Service over, nineteen men and women gathered around the Table of the Lord. The afternoon service was, in consequence of a heavy rain that fell, very thinly attended. Having read the prayers according to the usual custom, we left for a place called San Doogoo for an open-air service, where, notwithstanding the inclemency of the weather, we had over thirty-nine Natives, and as many, if not more, Sierra Leone people. I addressed them through an interpreter from John iii. 16.

Agreeably to notice, there was service at half-past six, at which eighty-nine persons were present. Considering the dampness of the evening, and the unprotected nature of the place of meeting, it was indeed a mark of good sign that so many were found there.

The work at Port Lokkoh is evidently one of faith and hope. Mr. Taylor complains of the indifference of the people to send their children to school. This field claims the special prayer of all who are interested in the advancement of the Redeemer's cause in Africa, as it is the great highway to Sangarra, Kankan, Foutah, Falaba, and the Niger and Yoruba territories.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the progress which has caused the present financial difficulty. Prayer for means to utilize the abundant supply of men, and to respond to the calls from all parts of the mission field. (P. 563.)

Thanksgiving for the grace bestowed on the Native Churches of Abeokuta and Ibadan. Prayer that they may be established in the faith, and increase in numbers daily. (Pp. 553—562.)

Thanksgiving and prayer for the work in Mauritius. (P. 548.)

Prayer for our isolated missionary brother in the Seychelles Islands, and for the freed slaves under his charge. (Aug. No., p. 501.)

Prayer for the missionaries just sailing for their several fields of labour. (P. 513.)

Special prayer that the hopes now entertained of a satisfactory settlement of the difficulties in Ceylon may be fully realized, and that all may ultimately redound to the glory of God.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, July 9th.—The Report of the Estimates Special Sub-Committee, appointed to inquire into the present financial position of the Society and the state of the expenditure, home and foreign, was presented and read, and the Committee adopted a series of Resolutions, of which the following is a summary :—

(1.) No reductions are proposed in the Yoruba, Niger, Ceylon, Japan, and North Pacific Missions.

(2.) No immediate reductions are proposed in the Persia, Mauritius, and East Africa Missions; but if the Government fail—as they have hitherto failed—to render the assistance virtually promised last year in maintaining the freed slaves, it would only be possible to continue the work at Frere Town on its present scale if the East Africa Special Fund were largely augmented.

(3.) *West Africa.*—It is proposed to open negotiations for further transfers of agencies to the Sierra Leone Native Church; the Society's operations being confined to the Educational Institutions, the special work among Mohammedans, and the Timneh Mission at Port Lokkoh.

(4.) *Turkey.*—The Missions at Constantinople and Smyrna are to be closed, and the Missionaries withdrawn.

(5.) *Palestine.*—It was not intended to weaken this Mission; but special circumstances were considered to warrant the withdrawal of two of the Missionaries.

(6.) *India.*—(a) The special Mission to Mohammedans at Bombay is to be given up. (b) Heavy lump sums, amounting in all to 3850*l.*, are struck off the North, South, and Western India estimates in respect of vernacular schools and Native agents, to be apportioned among the various stations by the Corresponding Committees at Calcutta, Madras, and Bombay. (c) A further careful review of the stations is to be made, and to see whether any can be given up.

(7.) *New Zealand.*—Several old Missionaries, now beyond active work, to be placed on the Disabled List; and efforts to be made to raise larger local funds to relieve the Parent Society.

(8.) *North-West America.*—Arrangements are to be set on foot for leaving the stations in the settled parts of the Province of Manitoba to support themselves.

(9.) The number of students under training at the Society's College at Islington is to be allowed to fall to forty, and the acceptance of fresh candidates is to be regulated accordingly.

(10.) Four Missionaries, now at home, but ready to return to their posts, are detained in England for another year.

(11.) After the new Missionaries now ready to go out have sailed, no more are to be sent forth, except to fill up vacancies, until an adequate income has been secured.

The Revs. H. C. and R. A. Squires, having returned home on sick leave, had an interview with the Committee, and gave much interesting information in regard to the several departments of the work of the Western India Mission.

General Committee, July 17th.—A Special Meeting of the Committee was held at the Islington Institution, to take leave of the following Missionaries :—

Rev. C. Baker . . .	Proceeding to Port Lokkoh, West Africa.
Mr. A. J. Copplestone .	Proceeding to Mpwapwa, Nyanza.
Rev. Jani Alli . . .	Proceeding to join the Western India Mission.
Rev. W. T. Storrs . . .	Returning to the Santal Mission.
Rev. A. F. B. Hoernle .	Returning to Calcutta.

Mr. J. Tunbridge . . .	Proceeding to join the Santal Mission.
Rev. W. Baumann . . .	Returning to the N. W. Provinces.
Rev. H. M. M. Hackett . . .	Proceeding to the N. W. Provinces.
Rev. A. Bailey . . .	} Proceeding to the Punjab.
Mr. C. P. C. Nugent . . .	
Rev. F. W. Ainley . . .	} Proceeding to the Travancore Mission.
Mr. A. F. Painter . . .	
Rev. E. N. Hodges . . .	} Proceeding to the Telugu Mission.
Rev. A. W. Poole . . .	

The Instructions of the Committee were delivered by the Honorary Clerical Secretary, and were acknowledged by the Missionaries. They were then addressed by the Bishop of Sierra Leone and the Chairman, and were commended in prayer to the favour and protection of Almighty God by the Rev. R. J. Knight.

Committee of Funds, July 20th.—The Committee having been informed that the falling-off in the returns from the Associations during the past year was not general, and was not of a nature to indicate a decay of interest in the Society's work, and having considered the advisability of issuing an appeal to the Society's friends throughout the country for increased subscriptions, the Committee resolved that, instead of an appeal at the present time, the paper upon the Society's position which appeared in the June *Intelligencer*, under the head of "Deficit," be reprinted, with an additional paragraph indicating the steps recently taken by the Committee to reduce expenditure, and circulated among the friends of the Society.

NOTES OF THE MONTH.

RETURN HOME OF MISSIONARIES.—*W. Africa*: The Rev. A. and Mrs. Schapira.—*N. W. America*: Rev. Canon and Mrs. Grisdale.

DEPARTURE OF MISSIONARIES.—*Niger*: Rt. Rev. Bishop Crowther and the Rev. T. C. John.—*Yoruba*: Mr. and Mrs. Field and Mr. R. B. Read.

Contribution List.

In the following list of receipts from July 11th to Aug. 10th, 1877, are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.							
Bristol	400	0	0	Cornwall: Cury	2	14	0
Buckinghamshire: Drayton Beauchamp	5	0	0	Cumberland: Aikton	6	18	0
Grandborough	5	4	5	Derbyshire: Eyam	3	13	4
Haslemere	3	3	5	Devonshire: Devon and Exeter (including			
Penn	5	12	0	21l. 1s. for Deficiency)	76	1	0
High Wycombe	23	17	1	Aveton Gifford	7	10	6
Cheshire: Davenham	10	0	0	Silverton	2	0	0
Witton		9	7	Dorsetshire: Compton Valence	12	5	8
				Corfe Mullen	6	0	5

Hilton	11	15	7
Okeford Fitzpaine	7	7	7
Poole	10	18	7
Pucknoll	1	15	6
Swyre	1	10	4
Toller Fratrum	1	6	5
Woodland	1	1	0
Rex: Aveley	3	4	6
Gestingthorpe	11	16	11
Terling	11	15	4
Walthamstow: St. Stephen's	10	3	10
Gloucestershire: Uley and Vicinity	21	0	0
Winchcombe	3	10	9
Hampshire: Christ Church	17	5	0
Odiham	20	0	6
Hertfordshire: Bishop's Stortford	10	12	3
Bovingdon	27	10	9
Boxmoor	10	0	0
Huntingdonshire: Holme	10	0	0
Kent: Blackheath	10	0	0
Brenchley	56	0	0
Bromley: Parish Church	42	3	10
St. John's	5	0	0
Lee: Christ Church	9	3	9
Timbridge Wells, &c.	900	0	0
Lancashire: Mawdesley	3	10	3
Leicestershire: Foston	4	2	2
Hinckley and Neighbourhood	45	0	0
Middlesex: City of London: St. Dunstan's-in-the-West and St. Thomas	14	14	0
Bowes	5	11	4
Chelsea: Park Chapel	23	0	0
Ealing: St. John's	1	0	0
St. Matthew's	4	6	3
Episcopal Jews' Chapel Association	13	13	0
Harrow Weald	45	0	0
Islington: St. George's, Tufnell Park	29	1	1
St. John's, Upper Holloway	27	4	9
St. Paul's, ditto	17	15	9
St. Paul's, Balls Pond, Ladies	2	9	1
South Kensington: St. Jude's	108	0	0
Juvenile Association	12	14	8
Kentish Town: St. Luke's (Gift in Offertory)	1	0	0
Notting Hill: St. John's	40	5	2
Paddington (including 5 <i>l.</i> for East Africa, by Mrs. P. Smith)	355	0	0
St. Matthew's, Oakley Square, N.W.	10	11	10
Southgate	42	8	5
Stepney: Parish Church	10	3	6
Westminster: St. Andrew's	7	11	6
Norfolk: Rodenhall, Harleston, and Wortwell (Friend)	52	10	0
Northamptonshire: Luton	2	2	0
Peterborough	40	0	0
Wappenham	8	11	6
Nottinghamshire: Nottingham and Nottinghamshire (including 2 <i>l.</i> 1 <i>s.</i> for Deficiency Fund)	277	19	0
Oxfordshire: Deddington	5	18	9
Shropshire: Chetton, &c.	4	2	0
Hope	1	4	6
Neen Savage	8	15	3
Priors Lee	1	9	0
Somersetshire: Dulverton	4	8	4
Kingsbrompton	1	12	10
Minehead	29	2	2
Staffordshire: West Bromwich: St. James's	9	17	7
Burton-on-Trent: Holy Trinity Juvenile Association	7	2	3
Chapel Chorlton	6	11	6
Leek Ladies	50	0	0
Stone	19	10	0
Wednesbury	6	9	0
Suffolk: Aldeburgh	5	10	8
Abellington	1	10	0
Woodbridge	45	0	0
Surrey: Croydon	48	0	6
Dorking	52	2	0
Uxell	115	4	5
Ham	5	18	10
Lambeth: St. Mary's	13	1	11
Mitcham	69	17	6
Burton: Christ Church	27	10	7

Sussex: Lower Beeding	1	18	0
Warwickshire: Leamington	133	14	11
Warwick	27	17	4
Westmoreland: Long Marton	2	19	0
Morland	2	2	0
Wiltshire: Calne	10	5	11
Froxfield: Somerset Hospital	7	16	6
Marlborough (Legacy of late Miss Matthews, of East Kennett House)	19	19	0
Trowbridge	47	5	6
Worcestershire: Worcester Ladies	21	0	0
Yorkshire: Upper Armley	19	6	11
Beverley	44	3	3
Burneston	12	17	8
North Cave, &c.	35	0	0
Edstone	4	9	0
Garton	3	0	0
Halifax	21	0	0
Huddersfield (including 50 <i>l.</i> Legacy of late Miss Mary Wood)	95	0	0
Meltonby-cum-Yapham	9	3	3
Ripon	25	0	0

ASSOCIATIONS IN WALES.

Carmarthenshire: Llanstephan	1	0	0
Glamorganshire: Llandilo-talybont	2	11	4
Merionethshire: Corwen	5	5	3

SCOTLAND.

Edinburgh Auxiliary (including 13 <i>l.</i> 4 <i>s.</i> for Jerusalem Mission, and 2 <i>l.</i> 2 <i>s.</i> 6 <i>d.</i> towards the Niger Steamer)	150	6	6
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BENEFACTIONS.

A. B., A Thankoffering	20	0	0
A. F. and G. C., Redhill	200	0	0
"A Friend to the Cause"	13	6	6
A. J. N.	10	0	0
Armitage, Miss, Bath	10	10	0
"A Thankoffering for their Golden Wedding"	10	10	0
Bevan, R. C. L., Esq.	500	0	0
Brooke, Sir W. de Capell, Bart., Market Harboro'	10	0	0
Burton, Rev. J. J., Holbrook	5	0	0
"C. C. C., India"	100	0	0
Deshon, Col., 3, Atlantic Terrace West, Weston-super-Mare	50	0	0
E. F.	62	10	0
Foulkes, Rev. F., Bawtry	10	10	0
Gordon, Rev. E., Atwick Vicarage, Hull (for C.M.S. College)	50	0	0
H.	25	0	0
Holmes, Miss, Clifton (for Santhal Mission)	29	0	0
Markby, Alfred, Esq., 9, New Sq., W.C.	21	0	0
Martin, John, Esq., 2, New Square, Lincoln's Inn	25	0	0
M. H. (for Santhal Mission)	5	0	0
Preston, Rev. H. E., Tasburgh Rectory, Long Stratton	5	0	0
Roberts, Wm., Esq., Canon Brewery (Greenheys), Manchester	50	0	0
Rose, Sir Wm., 30, Bruton Street, Bond Street, W.	5	0	0
S. S.	25	0	0
Wallinger, Miss, 58, Warrior Square, St. Leonard's-on-Sea	5	0	0

COLLECTIONS.

Clerkenwell: Martyrs' Memorial Sunday-school, by Rev. B. O. Sharp	4	11	9
Maindee Church Boys' Sunday-school, by W. J. Lloyd, Esq.	5	16	0
Great Malvern: Children's Missionary Association, by Miss Mason	20	0	0
Missionary Leaves Association, received June 29th (for Punjab Girls' School), per H. G. Malaher, Esq.	4	1	0

Myers, E. E. and H. C.	11 0	Clarke, General, Glebeland House, Lee...	10 0 0
St. Mary's Sunday-schools, Bryanston Square, by S. B. Godbold, Esq.	3 0 0	Contributions from Friends at Bedford and Neighbourhood	12 1 4
Southwark: St. Mary's Infant School, by Mrs. W. H. Say	3 3 6	Exeter: Holy Trinity Church	14 0 0
Van Heythusen, Miss, Coombe Bury, Kingston Hill	11 0	Gunton, Rev. J., Marsham Rectory, Norwich	5 0 0
Wallingford, Miss D. N., St. Ives	13 3	Holbrook, Suffolk	10 0 0
Waltham: St. Stephen's Sunday-school Mission Fund, by Rev. G. D. Copeland	8 4 6	Huddersfield	5 0 0
Walthamstow: Twig Bible and Missionary Society, by Miss Heward	2 11 4	Llandudno: Holy Trinity	16 5 0
Watton: Saham College School (proceeds of sale of post-marks, by Pupils), by Wm. Myers, Esq.	13 2	Newman, Rev. F., Bishopstow Rectory, Warminster	5 0 0
		Southampton, &c., Association	329 14 5
		Sundries, by D. T. W. Woodward, Esq.	105 0 0
		Wigram, Rev. F. E.	50 0 0
		Winchester	8 10 4

LEGACIES.

Cross, late Miss Sophia, of Farndon, Notts.: Exor., James Knight, Esq.	19 19 0
Habgood, late John Thos., Esq., of St. Martin's Place, Birmingham: Exors., Nathaniel Lea, Walter Oram, and John Walford Lea, Esqrs.	100 0 0
Hillis, late — (25 <i>l.</i> plus interest, 3 <i>l.</i> 4 <i>s.</i> 9 <i>d.</i> , less duty and expenses, 3 <i>l.</i> 8 <i>s.</i> 2 <i>d.</i>), per Messrs. W. Findlater & Co.	
Hunt, late Charles, Esq., of Yoxall, Stafford: Exors., J. H. and Rev. R. Thursfield, by Messrs. Thursfield & Messiter	100 0 0
Lawrance, late Samuel, Esq. (half year's interest to July, 1877), by Messrs. Beckett and Co.	4 4 5
Mogg, late John Jenner, Esq., of Bristol: Exors., John Longman and Jos. Townsend, Esqrs. (200 <i>l.</i> plus interest, less duty), by Paymaster General	186 12 0
Walker, late Mrs. Anne, by Messrs. Burne and Rooke	100 0 0
Winsor, late F. A., Esq., balance of bequest (<i>vide C.M. Record</i> , Feb. 1876), by Messrs. Bridges, Sawtell, Heywood, and Co.	150 0 0

EAST AFRICA FUND.

Bevan, C. J., Esq.	1000 0 0
Holbrook, Suffolk	10 0 0

NIGER STEAMER FUND.

Anonymous, by Rev. Henry Wright	5 0 0
Bristol Association (Rev. J. Teague)	20 0 0

PERSIA MISSION FUND.

Brooke, Sir W. de Capell, Bart., Market Harborough	10 0 0
Gunton, Rev. J., Marsham Rectory, Norwich	5 0 0
Hewitt, Rev. A.	10 0 0
M. B.	25 0 0

VICTORIA NYANZA FUND.

J. W. A.	10 0 0
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DEFICIENCY FUND.

"A Friend"	400 0 0
"A Friend"	2 0 0
An Old Subscriber and Attached Friend of the Society	2 2 0
Chippenham: St. Paul's	5 5 0
Devon and Exeter Association	28 1 6
Edwards, Rev. W. J., Wateringbury, Maidstone	4 0 0
"From a Friend," Blackheath	20 0 0
Gunton, Rev. J., Marsham Rectory, Norwich	10 0 0
Jennings, Mrs., Hygeia Lodge, Wadburst Notridge, Miss E., Richmond, Surrey	10 0
Nottingham and Nottinghamshire	14 0
Nottingham and Nottinghamshire	27 19 0
Sheppard, Rev. W. H., Ensworth, Hampshire	100 0 0
Teague, Rev. John, Kingswood Vicarage, Bristol	50 0 0
Tewkesbury, &c.	19 5 0
Ward, Rev. Benjamin, Upton Vicarage, Birkenhead	5 0 0

NOTICE RESPECTING PARCELS OF WORK, &c., FOR THE MISSIONS.—It is particularly requested that all friends forwarding Parcels of Work, Books, or other articles to the Missionaries of the Society through the C.M. House, will send to the Lay Secretary a detailed list (*in duplicate*) of the contents of such parcels, with the *intrinsic value of each article distinctly shown*.

This is necessary in order to allow of the goods being cleared without difficulty through the Customs offices abroad, and to ensure the Society against loss by the declared value being placed at too high a rate by the Society's agents at the port of clearing.

All goods received for the N. W. America Mission have been sent out; no further shipment can be made this year.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

ADDRESS ON MISSIONARY EFFORT AMONG MOHAMMEDANS.

BY THE REV. T. VALPY FRENCH, M.A., ETC.

WE must all of us feel a deep and painful interest in the great Crusade and Crescentade which is going forward between two of the kings of the East, the Russian and the Ottoman. There are two other kings of the East, the Briton and the Jew. I am not speaking of the fact of our Gracious Queen having been lately proclaimed Empress of the Eastern Indies, but rather of that kingdom in the building up of which I would fain hope the Briton may be honourably associated, even to the end, with the Jew ; "taking hold of the skirt of the Jew ;" helping with him to set forward *His* kingdom, of whom the Angel said, "*He shall be great, and shall be called the Son of the Highest—and of His kingdom there shall be no end.*"

It is, then, of this greater crusade or "jihad" that I would now treat.

Whilst Mohammedanism is an object of attack in one quarter of the world with carnal weapons and worldly forces, there are some four or five portions of the world in which missionary operations are conducted with a view of effecting a breach in its fortresses, by those weapons which are "*mighty through God to the pulling down of strongholds.*" These are :—

- (1.) In North India ; the Punjab and Scinde, with some few scattered efforts in other parts of India.
- (2.) In Persia.
- (3.) Turkey, especially Constantinople, and the coast of the Mediterranean at different stray points, terminating in Egypt.
- (4.) Central, Western, and Eastern Africa.

In not one of these various quarters have we to contend with an unprepared or sleeping foe : everywhere we find Mohammedanism wide awake and on the alert, and, if not slowly pushing forward its conquests, yet at least defending its own with tenacious and resolute perseverance ; and, while hotly and sorely pressed in a life and death struggle, evoking even the sympathy of men of other faiths by the array of confessor and martyr-like warriors whom it rallies under the crescent banner of the Ottoman.

While Corrie and Abdul Messih were gathering into a little church, in Agra, a goodly band of nearly 100 highly respectable Mohammedans—which was destined, alas ! by their departure to be rudely and speedily scattered asunder—Henry Martyn, at Shiraz and Tocat, was spending

his precious remnant of strength in crossing swords spiritually with the intellectual giants of the Shias of the Soofie sect, and dealing those conscience thrusts, which it is clear from his diary they often strove in vain to parry and elude. Since the days of Raymond Lull and the younger Xavier, it is probable that but few such soul-stirring examples of hand-to-hand encounters had been witnessed : seldom had the champions of the two faiths been so boldly and unflinchingly confronted in serious dispute. The sphere, however, of that discussion was limited and contracted : and as it was for the most part oral, and what was written was in MS. only, and does not appear to have been published or widely circulated, Mohammedanism recovered, it would seem, from the blows under which it staggered for the moment. The case of Pfander was very different. He was not only a man of deep convictions, ardent temperament, strong faith, and robust physique, but was one who gauged, with admirable insight and judgment, the state of the times and present phase of the struggle : and, having formed his plans and surveyed and measured the whole field of action, gave himself up, with imperturbable patience and fortitude, to push the advantage which by his good sense and skilfulness (under God) he had secured from the very first. The characteristic humility which led him to burn all his papers the day before his death has inflicted a serious loss on the Church of Christ, and makes it all the more important that any fragments of his correspondence which can be rescued from oblivion should be carefully collected. The same self-forgetful lowliness and singleness of eye to God's glory led him to associate me with himself as junior partner in the controversy with Rahmat Oollah and his colleague, to which he was challenged at Agra in 1854, and which has become famous, so far as the prime agents in the combat were concerned, through a large extent of the Mohammedan world. This notoriety arose in part from the scattering of the champions of Islam, occasioned by the Mutiny : and the sentence of outlawry passed upon them as having hoisted the "green flag." I have still in use a Hebrew Bible (published by the Bible Society) found in Rahmat Oollah's confiscated library. R. O. has been since quartered at Mecca, I understand, and his colleague at Constantinople. Thither he was followed, shortly after the Mutiny, by his old antagonist Dr. Pfander, though I believe they never again met face to face. By this means the discussion, nearly localized perhaps before, has been prolonged and sustained on the Mohammedan side in fierce and acrimonious pamphlets, which, being eagerly sought after, have readily found their way from one extremity to the other of the wide field of Islam. Dr. Pfander confined himself almost entirely in his later years to reproducing in Turkish and Arabic the results of his labours at Agra in Hindostanee and Persian. Beyond that point, he said, on leaving the Punjab, his successors in the missionary work among Mohammedans must build on the foundation he had laid. Imad-ood-deen's own belief is that some further controversial treatises of his own have virtually closed the controversy, and that nothing more remains to be done. I am in hopes, however, that in a work I completed before leaving Lahore, and which is under revision, I may have

found some few grapes to glean, one or two on the topmost bough, of the tree of controversy, so far as some clearer explanation of the office of the law, of the true nature of the kingdom of Christ, of the Inspiration of Holy Scripture, and other such matters, yet remained to be desiderated. Thus much is certain, that Imad-ood-deen's works on many points of discussion, together with a very well written, solid, and sensible treatise by a learned convert, Sufdar Ali, and a few others of less note, have filled an important gap, as only one could fill it whose insight was as penetrating, and his personal experience as large and varied, as his was.

It has been my lot to see much of the Mohammedans of the frontier and the Punjab generally, though those on the frontier are better known to my brethren Bruce, Gordon, and Hughes—especially the last of these three. I mention those three among others, because of the breadth of their views, and the apostolic way in which they have lived and laboured, and are labouring still, with heart and soul devoted to their work, "*bold in their God to speak the Gospel of God with much contention.*" The Holy Scriptures and Pfander's works have been widely disseminated, and the Mohammedan press at Lahore has teemed with abusive and scurrilous works meant to embitter and exasperate the Mohammedan mind against them. The result has been, however, that the learned Mohammedan mind in the Punjab has been more exercised on the distinctive doctrines of the Gospel, and they have had a fairer hearing and been better understood than in most other lands of Islam. It has been my rare lot up and down the country to find Moollahs not merely patient listeners, but thoughtful students of the Gospels and Epistles, and confessing themselves much impressed with the doctrines of the atoning death and resurrection of Christ, and of His future glorious return, to which indeed Islam itself witnesses, as well as with the exalted and sinless character of Christ, and generally with the proofs of His Divine nature. Ever and anon I have found an unlooked-for drawing together of heart between the Mohammedan doctor and the Christian missionary, as though the Holy Spirit had manifestly been beforehand, working a deep sense of need—need of the pardon of sin, of closer fellowship with God, of the new-creating, sanctifying, influences of the Holy Ghost. I cannot say what God's purpose may be, or what work He may see fit to carry on by the agency of some of these remarkable men, but few of whom are as yet baptized. Yet those few are a rich earnest and firstfruits: two brothers, *e.g.* hereditary imams or priests of a mosque in the important town of Batala, and another whom Gordon met with in Delhi, with whom he preached in the central street of that city, while salvos of artillery were announcing the proclamation of our Queen as Indian Empress. That a Moollah should have ventured thus to identify himself with a Christian missionary, and to introduce him one evening to an assembly of Moollahs another night, in the midst of which one was not ashamed to confess the Divine glory and the sufficiency to salvation of the work of Christ, though thinking Mohammed also worthy of like homage and trust—such and such like facts are very helpful to our poor weak faith, and seem unspeakably to heighten the

privilege one feels it is to be allowed to open the lips afresh for Him who so magnifies and makes honourable His name and truth. The Mohammedans of Peshawur excited the deep interest and sympathy of my late revered colleague Mr. Knott. In a letter I came across lately, written from thence, he says:—

Before coming into the country one could not realize with what a strong grasp the wicked one holds the souls of men . . . From what I see of the boys here, I hope more, in the first instance, from Mohammedans than from Hindus. There seems more hold on the conscience, and the measure of truth they have certainly elevates them above Pantheistic idolaters, at least morally. The Hindus get up our system with much facility, and (I fear) think that they know all about it, and have tried it. I rather respect the Mohammedan who shrinks from the sin of "Shirk" (Plurality) against the Divine Unity. He cannot so well get up our framework of doctrine without some spiritual convictions going before. May we not hope for converted Moslems becoming Missionaries to Hindus? We need the effusion of the free, noble, princely Spirit of God, who produces the people willing, and volunteers in the day of spiritual warfare.

I may mention that, of my twenty students at Lahore, about twelve had been Mohammedans, and nearly all of those baptized in adult age.

Preachers of some distinction we have: yet of most of our evangelists in India we cannot say that they are like plants which have shot up uncramped, and spread their boughs freely and luxuriantly, in their native soil; but, brought into our gardens and shaded by taller foreign trees, they have been stunted and dwarfed. Of one only I have heard on good authority that he disentangled himself of all mission influences, and had a scattered force of 1000 disciples, men and women, on or at no great distance from the Indus banks, to whom he committed the leading truths of the Christian faith in the form of aphorisms, the first of which was "Messih imroz āram," "Christ is peace to-day." He has passed away, however. Of another at present preparing for ordination at Lahore, Mr. Hooper writes, a few weeks ago:—

"Really I was quite astonished to sit behind him and hear the powerful, incisive, commanding, arresting way in which he both knocked down objections, and preached the Gospel of the grace of God. There was nothing whatever of that conventionalism—that bondage to accustomed phrases and modes of setting forth truths which characterizes all the preachers of the N. W. Provinces I have heard before."

Of Sadik, pastor of Amritsar, and still more of Imad-ood-deen, pastor of Lahore, very high hopes have been entertained and already begun to be realized, that the forcible, burning, tenderly pleading words of the one, and the weighty, solid, deeply impressive words of the other, will be as *weapons mighty through God to the "pulling down of strongholds."*

Yet the method by which truth travels most rapidly, and seems to strike its roots deepest in the soil, is the *guru-chela* (teacher and disciple) method. In the American Board of Missions Report for 1874, I find the following:—"Jamāl-shāh is an influential fakir, has a respectable Takiya—i.e. recluse's hut—and a large number of disciples, the most advanced of whom he initiates into the truths of Christianity. He lives on the alms of the people, collected by his sons and disciples. That he makes some compromises with his conscience in order to acquire his

living is certain from our stand-point—perhaps not from his. He spoke with such earnestness of the love of Christ, that we could not help thinking the root of Divine grace must be in him. On our arrival, he received us as brethren in Christ, and loudly repeated the creed before the villagers collected round. He then brought out his Testament, which was evidently well used. We had a short service with them and then left.”

Here is a purely Native bit, though fragmentary, of the incipient Christian Church—one of the living germs out of which a nation may yet be born.

Of another village—since become famous by an organized persecution, and a strong mission sent down from Lahore from the arch-enemy of Christ, Walee Oollah, to out-preach or preach down the Gospel—it is written in the same Report :—“There are eight (since increased to about twenty) inquirers in this village, Gharabahā, at the head of whom is a Mohammedan faquir, Gāmū Shāh. This man possesses a copy of the New Testament, which he reads and explains to others, mixing up his own ideas with the pure Word of God. They have given up the Quran and Mohammed, and accepted the Divinity, Guru-ship, and necessity of mediation of our Lord.”

My own experience in India leads me to a very strong conviction that the future progress of Christianity in North India among the Mohammedans will be largely due (under God) to the extraordinary influence exercised by this class of men, and to their purely indigenous method of working; and the most fakir-like men among our English missionaries have, as a whole, won most effectually on the hearts of Mohammedans, and had the keys given them to give entrance to the truest and ablest Mohammedan converts into the Church of Christ.

“We suspect,” says Mr. Vaughan of Calcutta, “if your Gospel is to win its way among the Mussulmans of India, it will not be so much by religious controversy, not by direct attacks upon Islam and its founder, but by a body of fervid, loving, self-denying preachers, appealing with burning eloquence to the moral consciousness of their hearers, proclaiming the terrors of God’s law, which they do not deny, and the solemnity of the coming judgment which they believe in; then let the soft sweet notes of redeeming love be poured like the balm of Gilead on the quivering sore, and life and healing may be looked for. But who are the men to do this? We do not hesitate to reply that for such a work we look not to Europeans, but to the converted sons of India. Imagine an Abdul Wahab, a Syud Ahmed, and a Titu Miyan fired with the love of Jesus and of souls, and we have the type of missionaries fitted to cope against the Moslem population of India. One such a man might (under God) cause the heartstrings of anxious thousands to vibrate while the cry went forth from their lips, ‘What must I do to be saved?’”

The Mohammedans have disdainfully and with abhorrence rejected our English education, both that which is grafted in upon the Gospel, and that which eschews it, though some remarks of Garcin de Tassy show that an exception must be made for the upper-class Mohammedans of the Punjab. There has been some success in a Christian school

started for Mohammedan youths of rank in Madras, in connexion with the C.M.S. (as the readers of the *Intelligencer* will be aware); and in Masulipatam a school specially for Mohammedans has seventy-four pupils; but the Government Inspector remarks in connexion with them, "Throughout India the Mohammedans are far behind the Hindus in capacity for learning." (*Intell.* 1877, p. 299.) M. Garcin de Tassy notices the small effect produced on the Mohammedans by such and other means as compared with that exercised on Hindus. Though professedly a Roman Catholic, he speaks with very hearty thankfulness and sanguine generous expectation of the results of Protestant Missions in India. "As educators," he says, quoting from a free-thinking journal in Calcutta, *The Pioneer*, "they have obtained in India a remarkable success. In comparing their schools with State schools, we shall have but an inadequate evidence of the work they have done. We must cast a glance at the history of the last thirty years to understand how wide-spread the educational movement in India has been. We shall find the missionaries were the leaders in this movement; or at least it was they that upheld and supported it: at any rate it is to the labours of the missionaries that European instruction and civilization are mainly due in India." Yet the journalist predicts that Christianity is never destined to take the place of Hinduism.

De Tassy notices a remarkable circumstance which I had not met with elsewhere, that an aged moulvie, professor of Arabic in the University of Lahore, died with the Oordoo Book of Common Prayer under his pillow, and exhorting his son to have more courage than himself, and to confess openly his faith in Jesus Christ. A parallel incident occurred in the very same city of Lahore, in the case of Ayodhya Pershad, a distinguished Pundit, some five years ago. The last three days of his life he would scarcely hold any converse with friends and relations, but kept himself to the study of the Bible, which was in his hand, or by his side, or under his pillow, incessantly to the hour of death.

I dwell at considerable length on Indian Mohammedanism, not only because I have had some personal experience of it in many phases, and over a wide geographical surface, but because as a Native Mussulman journal, quoted by De Tassy (p. 99), remarks, "England is the first Mohammedan power in the world; for it has in India fifty (*sic?*) millions of Mussulman subjects. In Bengal alone there are more Mussulmen than in Turkey and Egypt." Of the Punjab, Mr. Robert Clark speaks in the February *Intelligencer* of 1877, "I believe that no such doors are open for missionary labours in any part of the world as they are in the Punjab, where Mohammedanism has been shaken by its contact with Hinduism, and *vice versâ*." Delhi has now some 250 or 300 converts, I find, but not many of high birth or station, or cultivation of mind, though of this class there are a few notable instances. It must not be forgotten that the Church in the Punjab, gathered from Mohammedans, has had its martyrs in the person of Wilayat Ali at Delhi during the Mutiny, and lately in the person of that very remarkable and original man, Dilawar Khan, whose history is given in the March number of this *Intelligencer*. In July (1876) *Intelligencer* you will find an affecting account of the

death-bed and last words of a student of the Lahore School, and Native preacher in the Punjab.

The energetic and successful efforts lately made by Ahmed Khan to establish the Anglo-Oriental Institute at Aylgurrh tend to show that Mohammedanism in our Indian dominions, as well as other lands, is being reuscitated and revived. Whether this is a mere galvanic process, and like the flicker of an expiring taper, or whether it bespeaks a genuine restoration of innate constitutional forces, it is premature to hazard a guess. It militates against the latter supposition, that they do not seem to possess the spirit of genius by which independent plans and methods of action are originated, but rather content themselves with rivalry and imitation of Christian methods; *e.g.*, they publish cheap Korans to match our cheap Bibles, and Mohammedan treatises to do the same work as our Tract Societies, and set on foot rival colleges to our Training Institutions for pastors and evangelists in the shape of schools for training Moslem controversialists.

My old colleague Mr. Bruce, who was some years in the Punjab, and has been transferred at his own urgent persistent request to Persia, maintains that there is no comparison between the Punjab and Persia as regards the susceptibility of the people to Christian truth. I am inclined to think that he is not well acquainted with the more favourable symptoms of late manifested in the Punjab, which have led me to speak hopefully of the entrance of the Gospel into the hearts of learned Punjabi Moslems. His little band of converts, which rose to about thirty, mostly men of education, has been rudely sifted by a very unexpected but determined persecution, which (while it scattered the chaff) has shown that there was a fair measure of genuine solid grain. Armenians and Roman Catholics have, by the jealousies which his success and growing popularity awakened, been covertly intriguing against him, and even taking an active part in promoting the sharp ordeal of persecution through which his converts have passed, and which fell little short of such martyrdoms as our Chinese and Niger Missions have to record, and which should call forth thankful recognition from the Church of God. A marked parallel might be drawn between the efforts made by Sanballat and Tobiah the Ammonite to prejudice their Persian rulers against Nehemiah and his wall-building comrades; and those made now by agents of corrupt Christian Churches in Ispahan to induce the Viceroy, who is a Persian prince of the blood, to put a stop to the mission buildings which Mr. Bruce was vigorously carrying forward. Waiting on the prince the 19th of August last, Mr. Bruce thus describes the mesh of complex intrigue in which it was proposed to entangle him:—"Found the Armenian monk and Roman Catholic priest ready with a long list of accusations against myself and Protestantism in general; the Sheik (or Mohammedan chief priest, or expounder of law) acting as Procureur-General of the Pope; myself, heretic on trial: the Roman Catholic priest acting as agent and translator for the Armenian monk; a Mohammedan *saiyad* employed by the priest to act as scribe. The charges chiefly concerned such doctrinal questions as are controverted between Roman Catholics and Protestants. My enemies were divided

(adds Mr. Bruce) as the scribes and Pharisees of old ; and the Roman Catholic priest returned to Julfa, saying he had made Mr. Bruce half an Armenian and half a Catholic " (*Intel.* 1876, p. 703).

Later accounts give fuller details of the untiring and malicious efforts of Armenian and Roman Catholic ecclesiastics to prevent the Moslem youth from attending the schools (there were thirty before in attendance), and Persian adults from frequenting the Sabbath services : in fact, to close schools and churches, and get the missionary turned out of Persia altogether. The building was stopped for two months, and Mr. Bruce reasonably acknowledges a very special Providence in the curious coincidence that the only two months when supplies from friends in England failed him, and he would have been at a loss to pay the workmen, were the two months when he was obliged to suspend building operations through a temporary success which the Tobiahs and Sanballats of Ispahan gained. Though these events proceeding in Persia occupy but a small portion of our *Records* and *Intelligencers*, they are as manifest tokens—I might say, as supernatural tokens—of the presence and fellow-working and fellow-suffering of our risen and ascended Lord with His servants as the growth of the Mission in the Fuh-kien Province, and the deliverances granted to the Abeokutans from the bloodthirsty monarch and Amazon forces of Dahomey. Mr. Bruce records it, with deepest gratitude to the praise of the God of all grace, that this persecution has done far more than a like period of quietness and peace could to publish abroad the Gospel of Christ, to arrest attention, diffuse information, and promote inquiry ; that not even the large distribution of food by Mr. Gordon's hands and his own, some years ago, to starving hundreds, at the time of the terrible Persian famine, had so great an effect in setting a door wide open for the Gospel into the heart of Persia ! At the same time we must not forget that Mr. Bruce anticipates further complications and renewals of hostilities. "In Persia," he writes, "notoriety in a good cause is almost more dangerous for the present than notoriety in a bad one, as it excites the jealousy of priests and rulers. My great object for the present is to be quiet and avoid all notoriety. I hardly stir out of my house, except for needful exercise, and simply wait on the Lord to open a door again to the Mohammedans, as I feel sure He will ; and, in the meantime, earnestly look for a revival in the dead Armenian Church now joined with Romanists and Moslems against the truth. Will Christian friends pray for us ?" It is noticeable how we have in this age to deal with very peculiar obstacles which the Apostles and early evangelists could never have experienced, *i.e.*, bitterest antagonism and thwarting of plans proceeding from corrupt Christian Churches, as above, and unbelievers in Christian lands, as Bradlaugh, Theodore Parker, &c., whose animus against the truth of Christ nowhere is more shamelessly discovered than in the way they compass sea and land to stir up heathen and Moslem against sound Gospel teaching.

As to whether there *is*, or is *likely to be*, an open door in Turkey and Syria, opinions are strangely divided ; on the whole, the field seems on the surface less hopeful than it was ten or twelve years ago—apparently

not recovered from the stunning blow it received in 1864. It seems clear that the portentous and gigantic struggle now being entered upon must have some very decisive and weighty bearing upon the question. Some twenty years ago, both Dr. Pfander, writing from Constantinople (I came across his letters last week by accident in a portfolio), and Dr. Cyril Anderson, in summing up the results of the efforts made by Missions of the American Board, speak encouragingly of the susceptibility of the Turks for Christian truth, wherever circumstances allowed them freedom of thought and speech. We all know what a remarkable awakening of mind there was in Constantinople about that time (1864); eager inquiry, large purchase of books, hundreds at least pressing upon the missionary to hear the Word of God. Dr. Anderson attributes this startling and alarming movement (as the Sultan and the Ulema thought it) to the circulation of copies of Dr. Pfander's book, the *Mizān-ul-hākk*, in Constantinople, which defended Christianity against Mohammedanism. It was detained at the Custom-house; but an uncontrollable curiosity to know the contents prevailed to get the seal of secrecy broken, and they were much sought by Mohammedans interested in the great questions discussed. (P. 235, vol. ii., "*Oriental Missions of American Board.*") Dr. Pfander says, "Was it not a remarkable and encouraging fact that the very first educated Turk who visited me should have been one who read the *Mizān-ul-hākk*, and should in his conversation praise the book and recommend its translation into Turkish, without knowing anything of my connexion with the book?" And then we find the Sultan and his ministers seized with a real or pretended panic, and the feeble remonstrances of the ambassadors of the Christian Powers staved off and craftily deprecated on the ground that the State was in danger, and that apprehended uproar and commotion urgently required to be quelled and stifled by an extinguisher being promptly put upon the movement. Still the fact remains—no unimportant fact—that the preaching of the Gospel and distribution of the Word in secrecy has caused Mohammedanism to tremble in its central citadel and stronghold in the memory even of the young among us. The principle on which the American Mission started—that of working mediately *through* the converted Armenians and Greeks on the Moslem—has diverted them from direct attention to Islam without, and confessedly has been a serious barrier to aggressive work among them. Before that, as early as in 1860, we read of six adult converts received in Constantinople by the American brethren, and fifteen by other agencies, chiefly Church of England. Dr. Dwight writes about that time (p. 479, ii.):—"The work among the Turks is looming up, and if not hindered by some untoward event, or by our neglect, it will by-and-by assume very large proportions." Another labourer, Mr. White, in another station, writes:—"We had many calls from Mussulmen. Every day they came with an apparently sincere desire to learn the truth. 'We have lost God; we have lost the truth; we cannot find God,' were expressions they used very often." Speaking of the Turkish department in the Bebek Seminary, Mr. Herrick wrote in the same year:—"Quite a number of Mohammedans have renounced Islam and become true Christians. Many more are soberly inquiring

after truth, and many others are turning unsatisfied from a religion which cannot save. That which is most striking is the clear evidence, often, of the work of God's Spirit in individual cases and in general movements" (p. 480, vol. ii.). Dr. Anderson, the compiler, speaks with regret of the almost inevitable absorption of the sympathies and energies of the missionaries in the more inviting field open to them among Armenians. "The Mohammedans," says another, "will never be cared for by missionaries to the Armenians or Bulgarians. . . . This needful concentration of feeling precludes the idea of universality in missionary labours." And again he adds, "A ministry raised from among themselves is indispensable to the most efficient evangelization of the Turks." On the whole, Dr. Anderson says, "The Turk is better appreciated as he becomes known. He has more of manliness, self-respect, and religious feeling than some races for whose salvation our labours have been blest. The masses are by no means hopeless, and the middle class is full of promise. The future is in the hand of the Great Head of the Church, who has so crowned with success the past labours of His servants in Turkey as to warrant the expectation that whatever is needful to the effectual republication of the Gospel in those Bible lands may be attempted with the glad assurance of success."

The two letters I have of Dr. Pfander date from 1858 and 1859, some five years before his books caused the disturbance. The movement showed that he had not over-rated the importance of the work in which he was then engaged.

You are aware that a digest was made of the views expressed by missionaries to Mohammedans, assembled last year at Salisbury Square in October. In that portion of it allotted to Turkish Missions, Dr. Tristram and others report that the Moslem Bedouin population east of the Jordan seem to be less bigoted and fanatical, and more ready to receive Scriptural instruction than their co-religionists in other parts of the Turkish empire. This has led to the strengthening of the Trans-Jordanic Mission of Es. Salt, and to the setting apart of one missionary—a distinguished Arabic scholar—"for the preparation and translation into Arabic of books suited to the Mohammedan mind." It is proposed also to set on foot a "preparandi" institution for the Palestine Mission. The Committee expressed their desire also to encourage in every way the publication by Dr. Koelle (another very distinguished missionary scholar) of books in the Turkish language suitable to Mohammedans, some of whom are to be reached by books, and by books only.

On the whole, speaking for myself, I cannot but very earnestly desire that, while the direct work among the Moslem population of Turkey is confessedly shelved and suspended (or but very inadequately taken in hand) by the American Board of Missions, our Church of England Societies, and the C.M.S. in particular, as having already given pledges of adopting the work, and being in a manner committed to it by assigning to it the labours of such men as the above-named Pfander, Klein, Koelle, with Zeller and others, will watch with deep, patient, prayerful interest for any open doors which may seem to be vouchsafed them in God's good providence, especially inviting attention to

the present openings in Turkey and Syria for men in whom faith, love, and holiness are combined with those gifts which make deep Biblical scholars and able linguists, especially in the direction of the Shemitic tongues.

Evangelical Christendom (of Sept. 1862) has a valuable and thoughtful article on Mohammedan Colleges in Syria, their methods and subjects of study, the moral and political influences they exercise, and the singular way in which the mosque and college have always been conjoined from time immemorial in the Mohammedan world. The article concludes with the following notable words:—"It is the duty of the Church of Christ to hold herself in a prayerful and expectant attitude in view of the day, which does not appear to be far distant, when Christianity may put forth her aggressive powers against Islam. The question now is, Can Christians do anything towards that object at this time? We believe they can in the following way. Let Protestant Christendom rear a college of a very high order in Syria, which is the central and most promising country of the Arab race; let it be thoroughly imbued with the principles of the Gospel; let its chairs be filled by competent men; let its instructions be of the most valuable and attractive character, and it is not difficult to foresee that such an institution, with the blessing of God, will have a beneficial and lasting influence upon all the Arabic-speaking race. On the ruin of the Mohammedan colleges let Christianity rear a college of its own, and the benefits which will accrue to the labours of her missionaries in the East will be incalculably great."

Of the prospects of Missions to Mohammedans in Africa I must say little, as little space remains. Dr. Muhleisen Arnold, in his excellent work, *Islam and the Gospel*, has shown in a clear and affecting manner what strides Mohammedanism is making in Africa, southwards to the equator at least, as compared with Christianity. It is only quite recently that Missionary Societies have become alive to the importance of making special provision for aggressive efforts in the Mohammedan kingdoms of Africa lying eastward of Sierra Leone, and on the two great branches of the Niger.

The new Arabic Professorship, lately instituted in the Fourah Bay College, is a satisfactory evidence of increased maturity of plans for this end. There is little doubt, please God, that a thorough Arabic scholar, of the spirit of an apostle, and doing the work of an evangelist, might, by a long course of patient, disinterested labour, become a source of untold, wide-extended blessing to races possessed of some noble characteristics—self-reliance, self-respect, capacity of moral culture, and intellectual improvement, such as the Foulahs and Mandingoes. An Israelite, Mr. Schapira—a very excellent Hebrew and Arabic scholar—has been preparing some few young men in the Fourah Bay College, with special reference to the Mohammedan races of Central Africa. It is to be hoped that in this work also Medical Missions will accompany or follow in the wake of the Gospel. From *Intelligencers* and Reports one gleans some highly interesting and suggestive facts, as e.g. that a warrior of distinction for valour, and notorious for his bitter

hatred to the Gospel, has lately yielded his neck to the yoke of Christ by baptism, having been led to take this course by a Mohammedan chief, who strongly advised him to put himself under Christian instruction; while another recent *Intelligencer* contains a curious parallel in an account of a priest and Brahmin, who was led to place himself under regular Christian instruction by the advice he got from several acquaintances he came across, that for release from the restlessness and unsatisfied cravings of his heart nothing would be so effectual as the teaching of the Christian missionary.

In conclusion, what need have we to lay this thought on our heart and conscience, that if Mohammedanism, out of its poverty and scarcity, under the influence of the imperfect and fragmentary elements of truth it has borrowed from God's Word, is so diffusive and communicative—if as a missionary agency it deals out so zealously and generously its small store—how much more ought this to be the case with us Christians, who have received so freely and bountifully of Him “*in whom are hid all the treasures of wisdom and knowledge*,” on whom has been bestowed a more than Benjamin's portion of the “*unsearchable riches of Christ*,” the “*manifold wisdom of God*,” which St. Paul, summing up in few words, calls the “*mystery of Christ*,” to which it belongs that the Gentiles should be *fellow-heirs of the same body, partakers of the promise in Christ*—i. e. fellow-heirs of God, of one mystical body in Christ, partakers of the promise and power of the Holy Ghost, embodying thus the secret of that which is mysterious and supernatural, not in doctrine alone, but in power—that part of Gospel teaching which is not a republishing, sealing, and heightening merely of natural religion, but that part which “*eye hath not seen, nor ear heard, nor man's heart conceived*.”

Forget we never how often and emphatically the Apostle of the Gentiles dwells on that thought “*fullness*,” the same of which the Baptist had said, “*Of His fullness have all we received, and grace for grace*,” and how we are taught that HE has been pleased to constitute His Church the receptacle and depository of that fullness, in order to its diffusion and expansion; for “*He hath given Him to be Head over all things to the Church which is His body, the fullness of Him that filleth all in all*.”

BISHOP BURDON'S VISITATION TOUR IN FUH-KIEN, APRIL, 1876.

BY THE REV. J. R. WOLFE.



AFTER the ordination of four of the Fuh-Chow catechists on Easter Sunday morning by the Bishop of Victoria, and the confirmation in the afternoon of thirty-six of the converts in the mission church in the city, the Bishop, accompanied by myself, on the following

Tuesday, April 18th, embarked on board the mission-boat for the town of Kuang-Tau, on our way to the Hien city of Lieng-Kong. Under the influence of a fair wind, and aided by an unusual freshet on the river, we had a pleasant voyage, and arrived at Kuang-Tau about 4 p.m. on the same day. This

was much sooner than we expected. It ordinarily takes several hours longer to accomplish this journey.

Kuang-Tau.

Kuang-Tau is a tolerably large town, situated about twenty-five miles from Fuh-Chow, and not far from the mouth of the river. Chinese junks in large numbers stop here on their way to and from the provincial city. Occasionally, also, foreign merchant-ships anchor in front of the town, and two or three Native war-vessels are permanently stationed in this miniature harbour. In former years, pirates frequented the place in large numbers, and, at their will, levied black-mail on the inhabitants, as well as on all the Native trading craft. Their piratical depredations must have been very cruel and oppressive, as the terror of their name still lingers in the memory of the inhabitants, and fills their traditions with tales of horror, making the name of pirate a symbol for everything that is cruel, blood-thirsty, and inhuman. As these pirates were too warlike and strong for the Chinese navy, the authorities had recourse to the cowardly expedient of bribing them away by a yearly contribution, instead of bravely fighting them. English steam and English intercourse have, however, effectually frightened them away, and of late years nothing has been seen of these pests of the sea in the neighbourhood of Kuang-Tau. But the supercilious Chinese, very characteristically, take all the credit of this deliverance to their own bravery and naval skill!

Kuang-Tau, as respects population, is of a very mixed and motley character. Soldiers, sailors, traders, and travelling mechanics resort hither from different parts of this province, and occasional visitors from some of the adjoining provinces also; and though Fuh-Chow is the principal dialect in use among the majority of the townspeople, the public streets frequently present a perfect babel of different and discordant dialects. All this renders it a difficult field for missionary operations, and consequently it has never been occupied as a missionary station. I have frequently thought of doing so, but more apparently inviting fields have called away my attention, and continually absorbed all the means at our disposal for working Kuang-Tau.

My experience of missionary work at places similar to this town has been very disheartening, and this has, no doubt, tended to discourage our efforts in establishing a station here. But we have a very interesting station about three miles distant, in the village of Tong-A, further down the river, and close to its mouth, and I trust that before long some rays of the Divine light may radiate from this village to the town of Kuang-Tau.

Tong-A is one of a large group of villages, and the centre of a very large population. I was induced to open a mission-station here last year, partly because of its proximity to our sanatorium on Sharp Peak, which renders it a convenient field for missionary work during the couple of hot months in the summer, which the members of the mission may spend at the sanatorium, and partly through the importunity of two of the villagers, who some years ago heard the Gospel at Ming-Ang-Teng, and earnestly entreated me to send a catechist to teach them, and establish a mission in their village. These two men, with four others, have been baptized this summer at the Sharp Peak sanatorium, and there are twelve or fourteen more who are under instruction, preparatory to admission by baptism to the Church. One of the two men above-mentioned appears to possess rare qualifications for missionary work, and I hope, before very long, to see him engaged as a catechist in the regular work of the mission. Tong-A is in the Lieng-Kong district, and the catechist who occupies it is a member of the Lo-Nguong congregation, and has been about two years in our students' theological class. I believe him to be a truly good and earnest Christian. It was on the river in front of Tong-A, twenty-six years ago, that the Swedish missionaries, Faust and Elgquest, were attacked in their boat by pirates, when the former was killed, and his body thrown overboard. Elgquest escaped by swimming ashore.

Lieng-Kong.

The Bishop was unable to visit Tong-A, and so, leaving the boat at Kuang-Tau, we crossed over the mountain to Lieng-Kong, where we arrived just about dark. The afternoon turned out very wet. The hills were covered

with clouds and fog, which prevented our seeing the grand and beautiful scenery of the Lieng-Kong valley. This valley is about seven or eight miles long, and about six miles broad. It is surrounded on all sides by magnificent mountains, rising their heads wildly and irregularly, as if thrown carelessly from the hand of their Maker. Numerous canals and meandering brooks regularly intersect it, and convey water to all its sections from the river which rushes impetuously down through the very heart of the valley from the mountains in the west. It is also plentifully studded with trees of variegated hue and colour, which in the spring and summer seasons present a most enchanting view to a spectator on the top of one of its surrounding mountains. But, much as we may be inclined to admire and dwell upon the beautiful works of God in nature, we are compelled, alas! in the midst of all this beauty, to witness the work of the devil, as it is exhibited in the evil character, and disposition, and suffering of man. The valley is full of human beings, creatures of God, without hope, without life, and without God. Darkness, moral darkness, has blinded their spiritual vision, and they are led captive by Satan at his will. The valley is full of idols. It is a mournful spectacle, and the people will not receive or listen to the message of deliverance!

This year, this beautiful valley has been the scene of a terrible flood, which has swept hundreds of lives away into destruction. On the 31st of July a violent typhoon swept over the neighbourhood, and in its fury tore up enormous trees from their roots, threw down hundreds of houses, and destroyed a large amount of property. The river, which rushes through the valley and close by the walls of the city, rose as if by magic in a few hours to an alarming height, flooding the entire valley, and covering the huge bridge which leads into the south gate. The flood continued to rise till at length it actually rushed into the city over the city walls, which are thirty feet above the level of the river, and nearly drowned the entire city. Most of the inhabitants rushed to the walls for safety, and uttered a wail of misery which, as the catechist describes it, "rent the very heavens." Others took refuge in the

boats which were driven into the city, but many hundreds, it is supposed, lost their lives in the flood. Two or three days after the catastrophe I visited the city. It presented a truly melancholy spectacle—shops and houses in ruins on every side, the streets still filled with mud and water, all the rice in the city destroyed, and thousands of little children crying for food. It was sad to contemplate. Our poor catechist very nearly lost his life, and for days it was expected he could not live; but God has raised him up again, and I trust he may be made more useful than ever in leading the poor people of this city to their true Deliverer. This flood was entirely confined to the Lieng-Kong valley, while the typhoon swept over Sharp Peak and Fuh-Chow, and did considerable injury to houses and other property.

But let us return from this digression to the Bishop's confirmation tour. After some refreshment in the little chamber set apart for the use of the missionary when he visits the place, the Bishop held a Confirmation Service in the little chapel, and confirmed six candidates, including the catechist and his wife, after which sixteen joined with us around the sacred table and partook of the memorials of our Saviour's death and love. It was a very solemn service in the stillness of the night, and I am sure the Bishop's address encouraged us all very much. Lieng-Kong is a station in which words of encouragement from our Bishop were peculiarly seasonable and appropriate. The work here has been most discouraging, and there was danger of the poor human instruments losing heart. Indeed, it seemed as if the labour of years had been spent for nought. It was the first out-station opened by this mission, and consequently the subject of many prayers; but it has proved a barren field, yet not altogether barren. A few sheaves have been gathered in, and one, we believe, has gone to be "for ever with the Lord." Of the fifteen who knelt with us to-night around the table of the Lord, only five, including the catechist and his wife, belong to this station; the rest belonged to neighbouring stations, from whence they had come to meet the Bishop. Still I felt a little encouraged this evening, and prayed that this event may prove to be the beginning of a new

life to this spiritually dead and barren place.

Tang-Long.

Next morning, after an early breakfast, we started for Tang-Long, a town about sixteen miles distant to the north-west. The weather was beautiful, and made travelling very pleasant. The first part of our journey to-day, for about four miles, led us through the valley of Lieng-Kong, and, as the day was fine, we were enabled to see some of its beauties, and admire the wonderful horticultural skill of the Chinese as exhibited in their well-cultivated gardens on every side. After we left the valley, the remainder of our journey was a series of ascents and descents till we reached the valley of Tang-Long late in the afternoon. This succession of hill and dale, with the surrounding country carelessly studded with numerous clumps of trees, which not unfrequently expand into important groves, and the high mountains at no great distance in the background, towering upwards, renders the scenery highly picturesque and peculiarly romantic. But the roads are abominable; indeed, there are no roads at all, but broken and uneven pathways, over which it would be absolutely dangerous to travel on horseback. The only mode of travelling in this part of China is by sedan-chairs, slung on poles, and carried on the shoulders of two or three coolies. Even this is not a particularly safe mode of travelling over steep rocks and high mountains, and along the brinks of yawning chasms. We had an illustration of this to-day, though happily without injury to anybody. As the Bishop's bearers were passing over a small bridge, suddenly the poles gave way, and the sedan came down, and the Bishop was nearly precipitated over the bridge. Having now only one sedan-chair, we were compelled to walk the greater part of the way to Tang-Long, to the evident satisfaction of the Bishop's coolies, for the Bishop heard them heartily thanking "heaven and earth" for the occurrence of the accident, which relieved them of their burden.

From an unavoidable change in our plan, we arrived a day earlier at Tang-long than we had intended; consequently, we were not expected this evening, and the Christians who lived at

a distance were not able to be present. In the evening, however, a goodly number came together, and crowded the room which is used as a chapel. Before the Confirmation Service commenced, I examined and baptized four adults; also baptized two children. The Bishop then confirmed ten candidates, and afterwards administered the Lord's Supper to sixteen of the converts. It was late before we separated, and we felt physically tired and wearied; but I trust our spirits were refreshed by the services in which we had taken part, and by the spectacle of even a few, who were once openly the servants of Satan, consecrating themselves afresh to the service and glory of God. The old Christian patriarch who had been the first, now some years ago, to believe in Christ in this place was recently taken to his rest. Before his death, he had the satisfaction of seeing two of his sons, two of his daughters-in-law, and seven of his grandchildren, received by baptism into the Church of Christ. These were all present this evening. Tang-Long is the centre of a large population, and is the busy market-town for all the surrounding villages, and a general rendezvous for travellers. It is, therefore, an appropriate and important centre for a missionary station, though the townspeople themselves are too much engrossed in their worldly affairs to give much attention to the things that belong to their peace. The majority of the converts belong to the surrounding villages. The little church, towards which a dear friend in England gave 150*l.*, is not yet built. The Christians themselves have promised about 20*l.*, and I hope in a very short time now the building will be completed. It is wanted very much.

Siu-Hung.

On the following morning, having got new poles to the Bishop's sedan, we started for the little church of Siu-Hung, about thirteen miles or forty Chinese *li* distant. Siu-Hung is a small village, nestling away up between the craggy peaks of the mountains to the west of Lo-Nguong. The inhabitants are wretchedly poor, and the village itself is apparently an insignificant place as a missionary station. We must not judge too hastily. No place is insignificant where immortal

souls are in question, and no people too wretched to be raised and blessed by the Gospel of Christ. In 1867, a few of the Christians in Lo-Nguong took an interest in a poor young man who had come to the city from this village, and who was suffering dreadfully from an apparently epileptic disease, but which the Natives looked upon as a demoniacal possession. The Native doctors pronounced the man incurable, except by the interposition of the gods. The paroxysms of the disease were frequent and violent. The poor invalid foamed at the mouth, and, for days after, the fit left him in the most helpless and hopeless condition. It had attacked him for years, and had reduced him to a perfect skeleton. The Natives believe that this latter is a peculiarity of what they call demoniacal epilepsy. The Christians told the poor sufferer of the love of Jesus, and of His power over all devils, and induced him to attend the services in the little chapel, and told him, furthermore, that faith in Christ would heal him. On the next attack, three of the Christians visited him at his lodging, and prayed earnestly over him to Jesus that He would have mercy upon him, and deliver him from this terrible disease, and save his soul. It was the prayer of faith, I cannot doubt. It was heard in heaven. The young man was delivered that very hour, and from that day to this he has not been harassed with a return of the disease in any form. Soon after this he joined the Church, was baptized, and returned to his own village, Siu-Hung, and told what great things God had done for him. This was the beginning of the work at Siu-Hung, and this was how we were first led to this little station among the mountains. Very soon after, an interest in the truth was manifested by a few of the villagers, and this interest has been growing ever since, and now this apparently insignificant village has a Church numbering over fifty members, and has sent out its branches to more important places, and has established a mission station in the valley of Wong-Puong, the centre of a large population. The two first converts at this latter place were led to Jesus by the Christians of Siu-Hung, and were baptized in its little chapel on this occasion of the Bishop's visit.

Our journey to-day was a very unpleasant one, as it commenced to rain soon after we started, and continued to do so all day long. Most of the way led us through broken and slippery pathways, over dangerous defiles, and along the brinks of deep ravines. Our coolies found great difficulty in travelling. The mountains approaching "Small Cloud" (Siu-Hung) village are covered with bamboo, and a great variety of large and ancient trees. Our path sometimes led us through the very heart of thickly-planted bamboo groves, the beautiful shade of which, in summer, is very enjoyable and welcome to the hot and weary traveller. The view from these mountains is very fine; but as the whole country was enveloped in clouds and fog to-day, and the rain fell heavily, we were unable to view the magnificent panorama at our feet. I have again and again looked down upon it, and always with fresh admiration of its never-wearying beauties.

After considerable difficulty, over rough and rugged roads, we emerged suddenly, about 4 p.m., from this bamboo-clad mountain path, and the first object which attracted our attention was the little white church with its iron cross, rising conspicuously above the sombre roofs of the village houses on the hill-side opposite. The sight acted like magic on my depressed spirits, for who would not be depressed after such a journey on such a day as this? This little church has been quite recently rebuilt by the Christians themselves, the old one having fallen down. On entering the village we were met by a few of the Christians, who conducted us to our lodgings. I need not stay to describe this—sufficient to say that a worse could not be well imagined, but it was the best that could be procured in the place. In the evening the Christians assembled in the church, and we had a prayer-meeting preparatory to the services to be held by the Bishop on the morrow. I was much encouraged with the heartiness of the people and the large number who attended. There were over fifty Christians present, including inquirers, besides many of the heathen neighbours, who came to listen. I examined several candidates for baptism, and was able to accept only two.

The night was not spent, I fear,

very comfortably by the Bishop—certainly not by myself. The presence of an abundance of fleas, and other similar annoyances, precluded the possibility of comfort or refreshing sleep; but this is the general and common experience on such journeys, and must be taken as a matter of course. Glad to see the light of the morning, however, and escape into the open air. We rose early, and after breakfast proceeded to the little church at the head of the village. It was well filled; most of the Christians were present, and a number of heathen men and women. After the baptismal service, the Bishop delivered a most earnest and appropriate address to the assembled Christians, and then confirmed the twenty-six candidates that were presented to him, as they knelt in order before him at the Communion rails. After this, thirty-six of the Christians

partook of the Lord's Supper. It was to me a deeply interesting service. Here in this little village, buried high up among the mountains, away from the haunts of civilization and refinement, were administered the most solemn services of the Church, by one of her chief pastors, to a congregation of simple but earnest Christian men and women, who, not very long ago, were poor, blind, ignorant idolaters, without hope and without God in the world. Surely it was a sight over which the angels in heaven rejoiced. It was an event well calculated to make a missionary's heart glad, and to encourage him still to sow the seed beside all waters with redoubled energy and increased faith. I trust it had this effect upon my poor wavering spirit. It was a seasonable rebuke to my sinking faith.

(To be continued.)

In Memoriam—Major-General Edward Lake, R.E., C.S.I.

ON the 13th of June last, there stood round an open grave in the quiet little churchyard of Long Ashton, near Bristol, a little band of mourners who had come to pay a last tribute of affection and respect to the mortal remains of one who had endeared himself in no common degree to a large circle of friends both in England and India. Like his early friend and companion in arms, Herbert Edwardes, who was also called to his rest before he had well passed the zenith of middle life, EDWARD LAKE was every inch a soldier, and yet no less every inch the wise and large-hearted Christian statesman. Called at an early age to active military service in the field, he won for himself a high reputation among men of great renown as a soldier while still a subaltern; and then, when the sword had been returned to its scabbard, and peace once more reigned under the strong arm of British rule, he discharged for nearly twenty years, with much credit to himself and much advantage to the State, the equally important and responsible, if less conspicuous, duties of an administrator of the provinces he had helped to conquer. Later still, when illness in his family compelled him to quit India and forego the higher honours which were yet awaiting him, he threw himself with all the characteristic ardour of his nature into the service of a still higher Master, and laboured on with a zeal that never flagged and a love that never grew cold for the good of his fellow-man and the glory of God.

The lessons taught by such a life, so single-minded, so pure and high in its aims, so fruitful of good to the whole Church, seem to us far too precious to be confined to the few who had the privilege of numbering

him among their friends, and it becomes not merely a pleasure but a duty to endeavour to portray some of its more prominent features as an incentive and example to others, and to the glory of Him who made him what he was.

EDWARD LAKE was born at Madras on the 19th June, 1823. His father, who also bore the name of Edward, was a major in the Madras Engineers, and served with some distinction in the Mahratta war of 1817 under Sir John Malcolm; he was the author of a small work on the sieges of that war. Though of a different lineage from his illustrious namesake, Lord Lake, who is still famous in Northern India for his victories over the Mahratta chieftains, Holkar and Scindia, in the Mahratta war of 1804-5, Edward Lake could point to an ancestry no less distinguished, being a lineal descendant of that Edward Lake who, as Chancellor of Lincoln in the time of the great Rebellion, fought so gallantly on the side of King Charles at the battle of Edgehill that he was rewarded with a baronetcy for himself, a nomination to another baronetcy for whomsoever he chose to name, and had further the privilege accorded to him of wearing upon his coat-of-arms one of the royal lions of England, with sixteen points, emblematic of the sixteen wounds he had received in his sovereign's service. The crest is even yet more significant—"a chevalier in a fighting posture, his left arm hanging down useless, and holding a bridle in his teeth,"—to commemorate the gallantry with which, after having his left arm disabled by a shot, and being otherwise severely wounded, he nevertheless continued to fight on to the last, holding his horse's bridle in his teeth. Well might King Charles have felt that such truly chivalric heroism, manifested, moreover, by one whose calling was not the profession of arms, but the sober and peaceful occupations of the desk, was worthy of more than ordinary notice. The incident itself is noteworthy, not merely as one of historical and heraldic interest, but as illustrating a type of character of which India has afforded so many conspicuous examples—the spirit of the true Knight who would rather die than surrender, and who subordinates all thought of personal safety to the good of the cause he has espoused. That the present generation of Lakes has not been unmindful of their distinguished ancestry the present sketch will abundantly show, while the siege of Kars in the last Russo-Turkish war, in which another member of the same family, Col. Sir Henry Atwell Lake (a cousin of the subject of our memoir, brother to the late, and uncle to the present, baronet), bore so distinguished a part, is still fresh in the minds of all.

The early life of Edward Lake was not a particularly happy one, for, having been sent to England with his sister at an early age, he was left an orphan a year or two afterwards, at the age of six, by the foundering at sea of the ship *Guildford*, in which his parents had taken their passage home with their four younger children. This sad catastrophe led to his being brought up by his grandfather, Admiral Sir Willoughby Lake, a kind-hearted and upright man, but a somewhat stern disciplinarian. The son of a Madras engineer officer,

it was natural that he should enter the same profession, and, accordingly, after spending some years at a preparatory school at Wimbledon, kept by a Mr. Stoton, then held in much repute, he passed on to Addiscombe at the early age of fifteen and a half. There he acquitted himself with much credit, passing out in three terms, with the additional distinction of being head of his year. He subsequently spent a year at Chatham, and sailed for India in 1842, being then nineteen.

On his arrival at Calcutta, he was posted to the Sapper Corps of the Bengal Engineers at Delhi, where he was employed in making roads. An outbreak taking place shortly afterwards at Kythul, in the Umballa State, where the ruler was recusant, and the fort expected to resist, he was sent thither with a body of sappers, and there met, for the first time, Henry Lawrence, then Political Assistant on the Sikh frontier, Robert Napier (now Lord Napier of Magdala), and Henry Yule (now Colonel Yule, C.B., and Member of the Indian Council). John Lawrence was also, at that time, close by, as Magistrate and Collector of Delhi, and both the brothers seem to have been equally drawn to the young subaltern. The former notes how much he was struck with the intelligence and zeal which Lake displayed; while Henry Lawrence took such a fancy to him that, after the disturbance was over, he kept him at Kythul to make roads. Exposure and hard work, however, soon began to tell upon him, and severe attacks of fever obliged him to retreat to Simla in the hot seasons both of 1844 and 1845, where he first met Herbert Edwardes, and also came under the notice of Major Broadfoot, the Political Agent of the then Punjab frontier.

It is interesting to note the impression made by him in those early days on those with whom he then came into contact. The Lawrences' opinion of him we have given already. John Becher (now Major-General Becher, C.B.), a brother officer in the same corps, but his senior by some five years, records how interested and impressed he was by his earnestness and enthusiasm when he first met him at the Engineers' head-quarters at Delhi, and the way in which he spoke of the different writers of the day. Reynell Taylor (now Major-General Taylor, C.B., and late Commissioner of Umritsur), who first met him at Simla in 1845, says what an amusing and agreeable companion he then was; and Robert Cust, of the Bengal Civil Service, formerly Judicial Commissioner of the Punjab, who was living close to him at Simla, as Major Broadfoot's personal assistant, and met him almost daily, speaks of him as "very thoughtful, and a great reader. He told me," Mr. Cust adds, "how much he admired the character of Lord Lake, which showed that he read history, and he explained the difference between the inductive and deductive methods, which showed that he had studied Bacon."

At the close of the summer of 1845, Major Broadfoot told Lake that he would test his capabilities by giving him political work, without, however, promise of permanent employment or pay, and he would then see what he could do for him. "Accordingly, in September of that year," Mr. Cust writes, "he began work as settler of boundaries in the

villages of the Cholean Sikhs, in the Umballa district, under my supervision, as on Major Leech's death I had assumed charge of the district. He went into the work with energy, and I remember two circumstances. He found two sets of Sikhs in the villages, some indigenous, and some belonging to Lahore, and his historical studies led him to note the analogy which they presented to the Norman and Saxon settlers in England. On another occasion, in some boundary dispute, the arm-bone of a man who had lost this limb in a previous contest was produced and waved over the heads of the excited disputants; upon which Lake gravely ordered it to be confiscated to Government."

Stirring times were, however, coming upon the Punjab, and Lake was not to be allowed to remain long in the quiet duties of a settlement officer. The Sikh army, growing insolent and prætorian, suddenly broke away from the feeble restraint imposed upon it by the Sikh durbar, and invaded British territory. It was a moment of great anxiety, for it came almost as a surprise, and every British officer, both military and civil, was summoned at once to the front. "On December 10th," Mr. Cust writes, "Lake and I were both sent on to the Sutlej to prepare supplies for the troops, and we met and were both present at the battle of Moodkee, on December 20th." All Major Broadfoot's assistants became aides-de-camp to Lord Hardinge in this and the battles which followed, so that the civilian once more buckled on his sword, and plunged into the very thickest of the struggle. Lake's fiery courage led him, on this occasion, to join in the famous charge of the 3rd Light Dragoons, when, to quote the words of Sir Hugh Gough, they charged past the flank of the Sikh line, and, sweeping along the whole rear of its infantry and guns, silenced for a time the latter, and put their numerous cavalry to flight. In this battle nearly all Lord Hardinge's staff were either killed or wounded, and "at supper that night," Mr. Cust writes, "only his two sons and myself appeared. Lake had had a hand-to-hand encounter with a Sikh, and was severely wounded in the hand. His horse was killed under him, and he only escaped by running at the stirrup of a dragoon for more than a mile. We both of us, I think, remained at Moodkee the next day and night, while the battle of Ferozeshah was raging, and we both found our way to Ferozepore, for he and I had to make a coffin for our master, Major Broadfoot, who had fallen at Moodkee, out of the wood of beer-cases, in which we placed him with our own hands and nailed it down. Lake shed tears: he had lost, as he imagined, his only friend; certainly the first who had actively befriended him. We accompanied the body to the grave, and there at dead of night, in the presence of Lord Hardinge, we lowered it with our own hands into the grave with that of Sir Robert Sale, as we had no European soldiers with us."

We next find Lieutenant Lake at Loodianah, then the frontier station, a post of great importance. It must have been an anxious charge, as the Sikh army soon after crossed the Sutlej, and threatened

it; the battle of Aliwal was fought in the immediate neighbourhood. Here his engineering skill was brought into requisition; the fort was old and ruinous, and it became part of his duty to strengthen its defences. His chief business, however, consisted in forwarding troops and supplies for the British army in the field. When, just before the battle of Aliwal, Sir Harry Smith and his troops were put to great straits through all their camp furniture, including their cooking-vessels and blankets, having fallen into the hands of the enemy, Lake was able to replenish their stock by ordering the townspeople of Loodianah to send out all that was necessary. For this and other similar services he received the commendations of Lord Hardinge, a commander and statesman ever ready and keen to recognize ability in young officers.

On peace being restored in March, 1846, and the Jalundhur Doab made over to the British as compensation for the past and a guarantee for future good conduct, John Lawrence was appointed to take charge of it as Commissioner, and under him were placed Cust, Edwardes, and Lake. Edwardes was, however, subsequently retained by Henry Lawrence at Lahore, and another officer appointed in his place to the Deputy-Commissionership of Jalundhur. Cust went to Hoshiarpore, and Lake had Kangra. "Early in 1846," writes Lord Lawrence, "I was appointed Commissioner to the Trans-Sutlej territory, that part of the Punjab which was annexed to the British dominions as the result of the first Sikh war, and was well pleased to find that Edward Lake was one of the officers placed at my disposal for the administration of the territory. I placed him at Noorpoor, a section of the Kangra district, a charge of some importance for so young a man, where he discharged the duties entrusted to him, from first to last, to my entire satisfaction." "I went up to see him," Mr. Cust adds, "after the siege and fall of the fortress of Kangra, and found him very active. He got great credit for the care with which his cases were prepared."

Shortly after he was removed to Jalundhur, and was there quietly engaged in the various fiscal and judicial duties which devolve on an Indian official, when, in May, 1848, the flame of war and rebellion, which had rather been temporarily smothered than quenched, blazed up afresh, and spread over the whole Punjab. The Council of Sikh nobles, in whom the chief authority had been vested, were altogether powerless to control the turbulent spirits of the Khalsa army, who had neither forgotten nor forgiven the defeats of Aliwal and Sobraon, and were scarcely at the pains to conceal their hostility to the English interlopers. With such inflammable materials thus ready to hand, a mere spark sufficed for an explosion. This was afforded by the rebellion of Moolraj, the Governor of Mooltan, and the cruel murder in cold blood of the two British officers, Vans Agnew and Anderson, at the hands of the Sikh mob, if not at Moolraj's actual instigation, yet, at all events, with his concurrence. Edwardes, who was nearest to Mooltan, in political charge of the Dera Ismail Khan or Leia district, at once realized

the gravity of the situation. He hastily collected a handful of levies from among the Pathâns of the frontier, whom only a few months before he had brought to order, and had forced to respect the strong arm of British rule; with these he for ten weeks managed single-handed to keep the whole of the rebel army in check, and so kept the whole country from rising.

With a Sikh army far more ready to sympathize with the rebels than with the Government it professed to serve, and the scorching summer heat so great that the authorities shrank from exposing British troops to its effects, the British Resident at the capital was powerless to render aid, and so Edwardes was left *volens volens* to fight Moolraj as he best could single-handed. How he did it has been admirably told us by himself in his *Year on the Punjab Frontier*. It was a grand opportunity for showing what English pluck and English activity together could accomplish, and Edwardes was not the man to let such an opportunity pass by without turning it to good account.

Without, however, detracting for a moment from his well-earned reputation, it must not be forgotten how admirably his efforts were seconded, during the later months of the campaign, by the friend who had hastened with all speed to his assistance, and that that friend was Edward Lake. How it came about that the two friends were thus once more brought together at this critical period is thus told in a letter from an officer in the Jalundhur Doab to a friend in England:—

Sir F. Currie wrote to Lake last night (June 12) to say that a European officer must be sent to take charge of the Bhawalpore troops, to co-operate with Edwardes in keeping Moolraj in check, and preventing the Mooltanees from playing any tricks with us, our regular army being unable to march against them till after the rains. Sir F. Currie's letter was most flattering. He said he knew of no officer in the whole of the North-West Division so well fitted for the appointment as Lake. If he succeeds in carrying out the wishes of Government, he is a made man for life. Lake has hitherto proved himself to be a clever, talented man, and has a good name all over the army. If his life is spared, he will be one of the most distinguished men of the day; but I confess, when he leaves this in a few days, I never expect to see him again, as he is ordered to a post of the greatest danger, and will have to act with troops who hate the English, and will desert him in the time of need. He is going out alone, and will not have another European to associate with. I sadly fear he will share the fate of Anderson and Vans Agnew. If he wants an adjutant, he will apply for me, and happy should I be to stand by his side in the time of danger till the last of life remained in me. I do not like to see him go alone to death (and a cruel one it would be) or to victory. He is perfectly aware of the danger awaiting him, but is anxious to be off, and does not think of his own life, but what he can do for the good of the State. I hope it may please God to save him from the hands of his enemies, and that he may be successful. . . Under any circumstances, our army marches to Mooltan in October.

The Bhawalpore troops referred to in the above were the army of a friendly Mohammedan chief, whose territory adjoined the Punjab frontier

on the east, and who, at Edwardes's suggestion, had been asked by the Resident to co-operate in reducing the Mooltan rebels to submission. What Lake himself thought of the position of affairs, and how he carried out the task assigned to him, is told in the following letter to his sister, written just as he was about to enter Bhawulpore:—

Nominally I am appointed Political Agent with Nawab Bhawul Khan, of Bhawulpore; *virtually* I am placed in command of his army, which has taken the field against the rebel Moolraj. The satisfaction I felt at the flattering manner in which Sir F. Currie offered me the appointment, and a feeling that I should not be doing my duty as a public servant if I rejected employment at this particular crisis, have been the principal motives which have actuated me in accepting the appointment. At the same time, I am fully aware that in giving up my post at Jalundhur I am giving up certain and tangible advantages for that which is uncertain and hazardous in the extreme. In the first place, exposure in tents for the next three months in the year is more to be dreaded than the enemy to whom I shall be exposed; and *he*, if not formidable, is certainly unscrupulous, as the fate of poor Vans Agnew and Anderson too fully proves. He would not scruple to have recourse to assassination if he could thereby promote his views. I *hope*, however, for the best, and, having given you the dark side of the picture, I must now point out some of the brightest features. In the first place, I shall have the pleasure of being associated with Edwardes, the best and oldest friend I have in India, and this point gives me the *greatest* satisfaction. Secondly, if I get well through this affair, I may calculate on promotion of some kind or other. On the 24th I am to enter Bhawulpore, having ridden on horseback 300 miles in twelve days, inclusive of three days' halt at some of the stations *en route*, to allow time for horses being laid from stage to stage. Not bad, is it, for the hot weather? Travelling from Shahr Fureed to Hasilpoor was a dreadful night.* A perfect sirocco was blowing; the heat was such as I had never felt before. The dust blinded me; my guide lost his way. The route here is a track through a vast desert, villages occurring only at intervals of eight or nine hours. My guide said nothing, and it was only after many hours that he confessed, on my questioning him, he was at fault. I then halted till the morning; but, when at length the day dawned, it brought no clue by which I could recover the track. We wandered about in all directions; at length the guide allowed himself to outstrip me. I was half blinded from the dust, and could not discover the route we had taken. I was alone in the desert. How I blamed myself for leaving Jalundhur; either I must die of starvation in the desert, or, if I escaped, it would only be with a delirious fever from exposure to a June sun. I resolved to travel westward, as that would at length bring me to the river. Wonderful to say, the line I took brought me so directly to Hasilpoor that I had not to incline to the right or left. In fact, I came out at the very spot where my breakfast was waiting for me. The guide is still missing. Have I not cause to be thankful? My preservation was quite miraculous, and the more I reflect upon it the more wonderful it appears. My night in the desert will never be forgotten so long as I live. If you ever hear any one complaining who has the comfort of a home, tell him to try the desert, exposed to the blast of a blazing sirocco.

* So fierce are the sun's rays in these arid tracts of sand that all journeys have to be performed by night, and even then the heat is sometimes almost unendurable.

Before, however, Lake could even reach Bhawalpore, Edwardes had confronted and completely defeated the Mooltan rebel army at Kineyree, and it was only by making forced marches that he was able to arrive in time to take part in the second battle of Suddoosâm, which was fought a fortnight later, on the 1st July, almost under the very walls of Mooltan. In that battle Moolraj's army was so thoroughly beaten that it never ventured again to take the field, and time was consequently given for the British Commander-in-Chief to concentrate his forces in the direction of the other rebel Sikh army to the north, and to prepare for the more extended struggle which was not far distant.

During the seven months which followed, till the city was finally taken by assault on the 22nd of January, Lake remained in charge of the Bhawalpore troops; and, at the close of the campaign, received a brevet-majority in acknowledgment of his services, with the special thanks of the Governor-General in Council, for the "gallantry, energy, determination, and skill," which he and his lion-hearted comrade in arms had displayed.

It was altogether in keeping with Lake's character that though, by the terms of his appointment, he had been instructed merely to *co-operate* with Edwardes, and nothing had been said as to their mutual relations to each other in the event of their joining forces, yet, when he reached the army before Mooltan and found Edwardes in the successful execution of his own plans, he at once put himself under his friend's command; as the latter himself has recorded, "without one selfish thought, he devoted his rare abilities and energy to second the operations of another. I felt the generosity of the action then," Edwardes continues, "but I do more full justice to it now, when I look back calmly on those stormy times, and remember how impossible it was that two young heads* should always think alike, however true their hearts might keep time; yet never was there anything but unity of action in the field. Seldom indeed did we differ even in the council-tent; but if we ever had two plans, Lake manfully exposed the weaknesses of mine; and, if I was not to be convinced (as I own I very seldom was), gave up his own better judgment, and made mine perfect by the heartiness of his assistance in giving it effect. My peaceful readers," he adds, "whose experience of heroes has happily been confined within the limits of the 'Biographical Dictionary,' or the smooth historian's page, may think so well of soldier-nature as to deem Lake's magnanimity and lack of jealousy a thing of course, but others who have lived in camps will know both its rarity and its value, and esteem it the most unfading of the laurels won by Edward Lake under the walls of Mooltan. '*Better is he that ruleth his spirit than he that taketh a city.*'"†

To this testimony, so tenderly and appreciatingly rendered, we cannot help adding another from the pen of another friend and companion in arms, who still lives to mourn him. "I have not sufficient knowledge," he writes, "to narrate the events of the siege of Mooltan, and the very

* Lake was then just 25, Edwardes some three years older.

† Edwardes's *Year in the Punjab* ii. 331.

important part which fell to Edward Lake. Never have I heard him speak of himself in regard to it. His was a nature too noble and modest to dwell on his own brave deeds. He could be enthusiastic in praise of his comrade, Herbert Edwardes, of General Van Cortlandt, or of the native soldiers, but he avoided all mention of himself, heroic in self-abnegation." And then, after saying how inadequate a reward the brevet-majority he had received was for the services he had rendered, he adds, "He never claimed or asserted in public places, or as some might do on the house-tops, the merits which those who knew him so fully recognized. How many would have welcomed, have felt for him the glow of honest delight which rises and warms when merit is acknowledged by rulers, and drawn forth from its self-sought shade! Dear Lake! it is too late now; you are gone from amongst us to the perfect and perpetual reward for a life pure and noble in all its aspects and aspirations, and full of faith in another's work!"

Nor was it only by his generous sympathy and ever-ready co-operation that Lake rendered such valuable aid in the operations before Mooltan; he possessed, as the Resident himself had specially noted in recommending him to Government for the post, "great knowledge of the natives, and peculiar tact in managing them, and gaining their regard;" these qualities enabled him to wield an influence with the brave but undisciplined troops of Bhawalpore, which contributed not a little to the success of the campaign. His spirits, too, were unbounded in their joyous effervescence, and helped to keep the whole camp in good humour. Edwardes records some of his pleasantries, and tells us how valuable an acquisition he regarded a friend who could crack jokes, even when he could not move, with the thermometer standing at 120° inside the tent; Reynell Taylor, too, has recorded how, on joining the camp before Mooltan in the earlier days of the siege, what a merry company they were in the mess-tent, Lake always taking a prominent part in the fun.

But all this while a still fiercer struggle was going on in the North between the main body of the Sikh army and the British troops under Lord Gough, who had moved out of cantonments as the cooler weather set in, with a view of bringing the Hazara rebels under Chuttur Singh to their senses; and the capture of Mooltan, on January 22nd, scarcely served to remove the deep anxiety which had followed the news of the hard-fought and blood-stained field of Chilianwalla. Another month, however, sufficed to give another turn to affairs. On the 21st February the battle of Goojerat once more laid the Sikh nation at the feet of England, and the Punjab was formally annexed to the British dominions. Lake was present at that battle, and accompanied the force that pursued the enemy to the mouth of the Khyber Pass; he was also present at Rawul Pindee when the Sikh army laid down their arms.

(To be continued.)

RECENT MISSION LITERATURE.*



It is not easy, within the narrow space at our command, to call due attention to the many valuable works constantly issuing from the press, and bearing upon the missionary work of the Church of Christ. It is not from lack of will that we do not devote more attention to these important auxiliaries to the diffusion of information. As it is, we are conscious that we cannot do justice to them, but can only indicate the contents in the hope that readers will study these productions for themselves.

The first on our list is Mr. Vaughan's work, *The Trident, the Crescent, and the Cross*. This is a view of the religious history of India during the Hindu, Buddhist, Mohammedan, and Christian periods. To symbolize Hinduism, Mr. Vaughan has selected the Trident—that is, the three-pronged fork which appears on every Siva temple in India, which he reasonably claims as a symbol of the Hindu religion. He has apparently a little misgiving about its application to Buddhism, and thinks that by a *stretch of charity* it may be allowed to cover both systems. We do not ourselves think that this apology is needed. Regarding Buddhism, as we do, as simply one of the forms of Hindu religion, commingled with aboriginal superstitions, and in this respect in the same category with Sivaism and Vaishnavism, we readily admit the convenient emblem for all three. Whether an Indian Vaishnavite would be content to be so marshalled is another question, but it need not be discussed here. English Christians can treat with tolerable indifference whether orange or green is the national colour of Ireland, but across the Channel it is ever a serious matter. From the discussion of the title we proceed to the consideration of the work. Mr. Vaughan is fortunate in the possession of a lucid and pleasing style of composition which makes his book, even when treating of matters out of the general course of ordinary reading, very pleasant to peruse. His pages do not bristle with hard terms which convey meaning only to the learned. This is no small merit. The reader can without difficulty grasp the purport of the statements put before him, however modestly he may be himself equipped with information about India. We note,

* (1) *The Trident, the Crescent, and the Cross*, by the Rev. James Vaughan, Missionary C.M.S. in Bengal. London: Longmans, 1876.

(2) *La Langue et la Littérature Hindoustanie* 1876, *Revue Annuelle*, par M. Garcin de Tassy. Paris: Maissonneuve, 1877.

(3) *The Story of the Fuh Kien Mission of the Church Missionary Society*, by Eugene Stock. London: Seeley, 1877.

(4) *The Opium Question*, a Review by the Rev. Arthur E. Moule, C.M.S. London: Seeley, 1877.

(5) *A Brief Memoir of the Rev. Edward Roper*, for seventeen years Missionary in Africa. London: 1877.

too, with pleasure the tolerant spirit with which Mr. Vaughan approaches his subject. This tolerance springs from Christian compassion, not from philosophical indifference. It is completely the reverse of that fashionable absurdity which does not exactly like to say that all religions are equally right and all religions are nearly equally wrong, but more than hints that this is the case. Mr. Vaughan has most clear and distinct opinions that Christianity is the divinely-appointed remedy for the errors and delusions of the false creeds which he passes in review, but his criticisms on them are kindly and full of earnest regard for the votaries misled by them.

Mr. Vaughan's work opens with a brief chapter—necessarily, from the extensive subject which he treats, too brief—on the early Hindus. It has the merit of being clear as well as succinct. The next chapter is on Caste, which he has handled well. Its pernicious influences are fully developed. We earnestly commend the perusal of it to those who are in danger of being misled by the apologists of this most accursed system—the monster evil of India. We have noted with much regret that a writer so well informed usually as Sir Henry Maine should have, in his *Village Communities*, given utterance to the fallacy that “caste is merely a name for trade or occupation, and that the sole tangible effect of the Brahminical theory is that it creates a religious sanction for what is really a primitive and natural distribution of classes.” As Mr. Vaughan is a missionary, we will not cite him against Sir H. Maine, but we will extract from him the following passage from the *Indu Prokash*, a Hindu organ, which, in the following burning words, denounces a system which Sir H. Maine seems almost to approve:—

“The tyranny of caste extends from the most trifling to the most important affairs of Hindu life. It cripples the independent action of individuals, sows the seed of bitter discord between the different sections of society, encourages the most abominable practices, and dries up all the springs of that social, moral, and intellectual freedom which alone can secure greatness, whether to individuals or nations. It has pumpered the pride and insolence of the Brahmins by teaching them to look upon themselves, notwithstanding all their weaknesses, as the favourites of gods—nay, the very gods on earth who are to keep the lower orders in a state of utter degradation and illiterate servitude. Such is our caste system, so unjustifiable in principle, so unfair in organization, and so painful in its consequences to the highest interests of the country!” Strange protest, adds Mr. Vaughan, from the pen of a Hindu! but this is only the articulate breathing of a growing repugnance felt by the educated classes towards such an unnatural and monstrous system. Multitudes who lack courage thus to denounce the evil do in their heart of hearts long for its overthrow.

The third chapter reviews Early Hinduism. In it Mr. Vaughan calls attention to the fact that human sacrifice was practised in pre-Vedic times, and was the primitive characteristic of the institution of sacrifice among the Hindus. Subsequently the horse, the sheep, the ox, and the goat were substituted for men. Mr. Vaughan holds that, so far as ever we can trace back the history of the Indian Aryans, sacrifice was an institution amongst them, and regarded as of Divine origin. The chapter on Mediæval Hinduism, in which Mr.

Vaughan honestly admits the hopelessness of religious chronology—he might have said of all chronology in India previous to the Mohammedan era—is full of interest, but we can hardly even glance at its contents. In the course of it Mr. Vaughan takes pleasure in reproducing some beautiful moral sentiments to be found in the Indian Shasters. He holds that there are precious fragments of Divine truth in their various systems; he asserts that “their code of morals in great part reads as a code of Christian ethics.” This is, we think, over-stated; at any rate, it does not bring into sufficient prominence the mass of evil teaching which confuses and obscures—nay, which grossly pollutes—this ethical teaching. When we refer to a gnomic writer like Bhartrihari, students of Sanscrit literature will know what we refer to, and how good is ever overshadowed with evil, purity with corruption, in treatises of Hindu morality. Licentiousness is the fretting leprosy pervading them or accompanying them *pari passu*. In Mr. Vaughan’s valuable remark—that “man has ever known his duty, but he has ever lacked the power to fulfil it. Christianity alone has supplied the power,”—we heartily coincide. The chapter on Buddhism is brief, embodying the usually received notions about this remarkable system. We are hardly prepared to admit Mr. Vaughan’s remark that those who hold the story of Buddha to be a myth have “the ablest Orientalists against them.” It might be safer to qualify it “some of the ablest,” but we cannot reopen the discussion here.*

The chapter on Buddhism is followed by one on the Mohammedan era in India. Mr. Vaughan enters at length into the origin and history of this creed—topics only too familiar just at present, and on which we will not dwell. This is followed by a rapid sketch of Mohammedan rule in India. Perhaps in a future edition he might enlarge this portion at the expense of the description of Mohammed and his creed. On the vexed question just at present, of the attitude of Mohammedanism in India towards us, his verdict is, “England in accepting India accepted Moslem disloyalty as a necessary heirloom.” Much will, we think, depend on the coming struggle between Russia and Turkey. It is idle, in our judgment, to suppose that the Mussulmans of India look upon it with indifference.

In treating of Later Hinduism, Mr. Vaughan reviews the various sects which have pullulated in India during the last few centuries. The topic is interesting. He calls attention to the fact that Chaitanya in Bengal was preaching faith without works simultaneously with Luther in Germany. We have noted elsewhere that when Buddhism was covering India with its temples, our European cathedrals were rising in all quarters in the west. As Chaitanya had no Bible to guide him and to warn him, licentious Antinomianism has been, as Mr. Vaughan truly observes, the practical tendency of Vaishnavism in Bengal.

On the various “Dissolving Agencies” which are gradually, under our rule, destroying pure Hinduism—such as locomotion, medicine,

* See *C.M. Intelligencer*, May, 1876.

surgery, and so on—Mr. Vaughan discourses in a most interesting manner. The following will, we think, be quite new to nearly all our readers. It certainly was so to ourselves :—

Some five years ago the Municipal Commissioners of Calcutta determined to bring pure water into the city. Up to that period the inhabitants had been drinking the impure water of the river Hooghly, or the not less foul water of tanks in their compounds. The municipal water was to be brought, after being thoroughly purified, a distance of sixteen miles through pipes. The pipes were to be connected with hydrants planted along the streets, out of which the people might draw the water. "But," said the Brahmin, "it is impossible for us to make use of the water. As all other castes are to have access to the same hydrants, we, to avoid contamination, must stand aloof." So said Caste; but pure water and health were mightier than caste. To save appearances, the Brahmins convened a council of learned heads to deliberate the *pros* and *cons* of the case. There was no doubt in any one's mind as to the result. The report of the pundits was all that any tender conscience could wish. They fished out of the Shasters a few convenient texts, which sufficiently settled the point. One text, as if borrowing the words of a *better* book, said, "To the pure all things are pure." Therefore orthodox Hindus had only to assume their personal purity, and drink to their hearts' content. Another text, breathing a spirit of *muscular* Hinduism, said, "Health first, religion next." Another declared that "All flowing water is pure." But the downright practical and clinching passage came last—"Impure objects become pure by paying the value of them." Argument: "We pay the *water-rate*; *ergo*, the water to us becomes pure." This argument, we imagine, was not less satisfactory to the municipal authorities than to the Brahmins. Thus followed another blow to caste.

Very reluctantly we conclude our notice of this most interesting book without more specific notice of what Mr. Vaughan terms the aggressive efforts made upon Hinduism, and the present condition with a glimpse of the future of the Native Church. We can only hope that many will make acquaintance with his statements for themselves, and be led with him to exclaim, in conclusion, "Lord, what wilt Thou have me to do?"

From Mr. Vaughan we pass on to M. Garcin de Tassy. Each year the learned member of the French Institute passes in review all publications, whether Indian or European, relating to the language and literature of the Hindus and Mohammedans. A great deal of course has little reference, except indirectly, to missionary work. Still many of these topics are matters of interest indirectly, and so have some bearing upon our work. He notes, for instance, that ever since 1857 the Natives of India have applied the term *Schâhanschâh* to her Majesty the Queen. It is the translation of the old Persian title, *βασιλεὺς βασιλέων*. The proclamation of the title is the only novelty attaching to it. M. de Tassy remarks that since then the Ameer of Cabul has sought to assume the title of *Padischâh*, and that there is a report that the King of Burmah is seeking the title of Emperor. M. de Tassy notes that many of the exhibitions witnessed by the Prince of Wales were matter of regret "*aux bons Chrétiens Anglais*." He notices Dr. Duff's courageous and Christian protest. It is important to remark that these faithful animadversions are not lost even upon French savans. M. de Tassy reproduces at considerable length the comments of the Indian journals upon the Prince of

Wales's visit to India. Further on he dwells on what he terms the great linguistic injustice of promoting the introduction of Hindi instead of Urdu, and the general employment of the Nagari character in courts and public offices. As a Hindustani scholar, M. de Tassy is opposed to this change. We pass over his comments on recent Hindustani poetry, in which he notices the prevalence of plagiarism. The list of recent Hindustani works which he produces is a proof of considerable literary fertility. When he approaches the numerous religious works published in India, he comments especially on the *Aryan Witness*, by the Rev. Krishna Mohun Banerjea. The author informs us that he has found in the Rig Veda the name Jehovah, and he maintains, as M. de Tassy himself has for a long time done, that the story of Krishna is that of our Lord polluted with Asiatic sensuality, and is a distant echo of apostolic preaching. In the *Narada Pancharâtra*, written 800 A.D., Narada hears a voice saying to him, "Leave off thy austerities; believe in Vishnu, who breaks the chains of the world." Banerjea remarks that it was among Europeans that Narada gathered this idea, and that he confounds our Lord with Vishnu, who, under the name of Hari, is worshipped as "He who takes away" (sin). A number of religious works put forth by Mohammedans is enumerated. Then there is an account of the Native newspapers published in India; also a long list of recent additions to the Native press. The opening of the new college at Aligurh is commented upon, and the visits of Professor Monier Williams and Miss Carpenter to India are duly recorded. When reviewing the progress of elementary instruction, M. de Tassy notes that in Oude the Mussulmans in proportion to their number are more disposed to receive education—a singular fact worth mentioning. In his enumeration of benevolent societies, M. de Tassy quotes a touching incident of a young widow in Calcutta, aged eighteen, who committed suicide by taking opium; she was a person of excellent education. She left behind her in writing the following statement:—"What good is life to me? I will not go wrong (by marrying a second time). Why, then, should I live? The Hindu custom of marrying so young is ruinous. I have taken poison: for my heart has no rest. Nothing is more wretched than a Hindu woman. I was married when I was fourteen, and I am now a widow at eighteen. I do not see why I should endure this misery. Why did God create me a woman? Why, should I resign myself to this terrible misfortune?" We hope that the words of this poor suicide may yet reach some of her sisters in Europe, and stir up fresh sympathy for the women of Hindustan.

As an instance of how readily evil is propagated, M. de Tassy remarks that, although the marriage of widows is not prohibited by Mohammedanism, yet some years ago the Moulvie Mohammed Cacic was nearly torn in pieces at Saharanpur for having celebrated the marriage of several widows. A brief account of the Brahmo Somaj follows, and mention is made of similar reforms springing up, notably of one started among the Bhils by a Bhil guru named Jurgi. He has about a thousand followers (they are far more numerous than those of Keshub Chunder Sen), to whom he preaches one only God, peace, concord, absti-

nence from criminal actions and intoxicating liquors; not to take away animal life, but to live upon vegetable products, and to bathe before eating. These people are on the frontiers of Marwar Gujerat. M. de Tassy remarks upon the efforts made to amalgamate Hindu and Mussulman religious opinions, in which projects he has some faith, and also upon those made to promote reunion among Mussulman sectaries. He notices the great satisfaction afforded to Mussulmans by Mr. Bosworth Smith's book. It seems that a report of it has been sent to India, under the title, *Good News for Mussulmans*. All reviews of it favourable to the book have been republished in Hindustani. A Mr. Draper, a professor in New York, has also published a work speaking respectfully of Mohammed. M. de Tassy, commenting upon it, remarks that Mr. Draper is hostile to Christian orthodoxy, and delights in insulting Christianity. The various movements made by Mohammedans in China to shake off the yoke of the Government are referred to. In Tonquin there are said to be fifty thousand Mussulmans in Chinese costume.

M. de Tassy then discusses the question of Indian Missions. Himself a Roman Catholic, he yet believes in and rejoices at the success of Protestant Missions. Buddhism he rates below Hinduism. He explains the extreme hostility of Islam to Christianity by its comparative approximation in doctrine to it. He notes with great satisfaction several remarkable instances of conversion, and also the work of the Church Missionary Society at Umritsir. In the conclusion of his interesting *brochure* he numbers up the losses by death, which have been serious amongst the ranks of men distinguished for interest in India. They have been numerous. The list is ushered in by the venerable name of Dr. Wilson, of Bombay; then he mentions Bishop Douglas, several distinguished pundits, Mr. Thornton, Mr. Francis Johnston, Mr. Mohl, Bishop Milman, Colonel Chesney, the Maharajah of Puttiala, Dr. Lassen, Dr. Haug, Mr. Lane, Mr. Childers. It is a formidable list of eminent men.

The next work on our list is the *Story of the Fuh Kien Mission*, by Mr. Eugene Stock. It is a complete and connected account of one of the most interesting missions of the Church Missionary Society, and is a model of what such a book ought to be. The reader is taken by the hand and introduced gradually to the scene of action, and so by a regular and steady progress up to the present period. A great deal of the story is related in the actual words of the missionaries. Profuse illustrations and an excellent map are supplied. The whole story is therefore "self-contained." It will furnish an admirable book for working parties held for the objects of the Society, and is eminently calculated to interest all persons of intelligence, not only in China, but in the work that is carried on there for the conversion of souls to the Lord Jesus Christ. In connexion with Mr. Stock's book we would call attention to Mr. Arthur Moule's pamphlet on the *Opium Question*. Mr. Moule has been, with his brother, honourably distinguished amongst our most eminent missionaries in China. In this pamphlet he adduces most convincing proofs of the deadly injury inflicted upon the Chinese

by our encouragement of the opium traffic, and the hindrance thus caused to missionary operations. It will be a most convenient manual for those who wish to have facts at hand when contending against this iniquity. Publications of this kind are much needed to arouse public interest in a question yet very imperfectly understood, or it would long since have been more energetically combated.

All who are interested in Missions know how much the cause which is so dear to them and the whole Church of Christ is indebted for the memoirs of holy and devoted men and women who have willingly offered themselves for the service of the Lord. In these records there is the clearest evidence that the spirit which animated the first preachers of the Gospel is still diffused energetically through the Church of Christ. Among the latest addition to them is the biography of the Rev. Edward Roper, who, from a cotton factory in Lancashire, went forth as a missionary for Christ to West Africa. The facts of his life as detailed in Mr. Maccartie's graphic sketch will most amply repay perusal. Shrewd intelligence was combined in him, with fervent piety in a most remarkable manner. In Abeokuta, in Ijaye, where he was taken prisoner by the people of Ibadan, and detained at that place, but without hindrance to his missionary work, he approved himself a faithful soldier and servant of his Master. At length shattered health, which brought him to the verge of the grave, drove him home to England, where, as his biographer remarks, "his life was one of incessant activity in the mission cause." At the present time, when additional means are so urgently needed for the extension of missions, we cannot resist the temptation of giving prominence to one incident recorded in his experience at home. As a deputation for the Society he visited the parish church of a large town. The following remark was entered in his journal:—"I understand that they spend here 600*l.* a year on their choir and 30*l.* a year on foreign missions, which is a piece of refined selfishness I cannot describe." We put the remark of the dead missionary forwards in hope that it may attract the notice of some, and possibly lead to profitable reflection. Sensuous worship is costly worship. When it absorbs the sympathies and resources of a congregation to an undue extent it can hardly be accepted as a test of true devotion or of Christian zeal. It is after all but a very deceptive form of selfishness. A treatise on *Christian Assurance* was Mr. Roper's chief literary work; it has been published in connexion with the Memoir, which can, however, be obtained separately.

RECORDS OF THE MISSIONS.

MEDITERRANEAN MISSION.



OUR years have elapsed since any complete review of the Society's Missions in Turkey and Palestine has been presented in the periodicals, the last having appeared in the *C. M. Record* for August and September 1873. Everything of special interest has, however, been communicated to our friends as it occurred. In a footnote we give the references, which may be found useful.*

The last year or two have been a time rather of forming plans for the more efficient working of these Missions than of any marked progress in them. The "Mohammedan Conference," held at the C. M. House in October 1875, resulted in a determination to throw the Society's strength into Palestine rather than Turkey. The transfer to the Society of Bishop Gobat's agencies, the occupation of Jaffa, Salt, &c., and the adoption of Dr. Parry's Hauran schools, and the employment in consequence of a larger staff, have led since then to a largely increased expenditure; and the recent decision to withdraw from Constantinople and Smyrna will, when carried out, leave the Holy Land the only field of C.M.S. operations in the Levant. The occupation of the island of Syra, where, for some thirty years, the Rev. F. A. Hildner carried on an important school, ceased last year; Mr. Hildner having grown too old for active work.

I. TURKISH MISSION.

The Society's staff in *Turkey* during the past year has comprised the Rev. Dr. Koelle at Constantinople, the Rev. J. T. Wolters at Smyrna, and the Rev. R. H. Weakley, who belongs to Smyrna, but has been wholly occupied with the revision of the Turkish Scriptures. The two former brethren will now retire, after thirty and forty years' labours in the Society's service respectively; and Mr. Weakley will probably continue his work in connexion with the Bible Society.

Constantinople.

The Society's able and devoted missionary, Dr. Koelle, has with unwearied perseverance held this most difficult and important post now for fifteen years. The American Societies in Turkey chiefly devote their attention to the Christians of the Greek and Armenian Churches, but the C.M.S. Mission has always

* The *C. M. Intelligencer* contained an article on Recent Manifestations of Mohammedan Intolerance in the Mission, in Jan. 1875; and an account of the new church at Jerusalem, in March 1875. The *C. M. Record* contained a brief general review in Dec. 1874; letters from Smyrna in Dec. 1873, March 1874, and Aug. 1875; a notice of Jerusalem in Feb. 1875, and of Acca in March 1875. The new *C. M. Intelligencer and Record* contained articles and notes on the work among Mohammedans in January and March 1876, and March 1877; notices of the extension of the Palestine Mission in July 1876 and February 1877; letters from Salt, in March 1876, and from Jaffa in Feb. 1877; a notice of the Hauran schools in Aug. 1877. The *C. M. Gleaner* contained letters from Nazareth, in Dec. 1874; from Salt, in June 1874; from Smyrna, in Feb. 1876; from Constantinople and Jerusalem, in Feb. 1877; and a notice of Shefamer in July 1877.

been distinctively to the Mohammedan population. In its earlier days, soon after the Crimean War, there were more grounds for hope than has been the case latterly.* By a regular service in the Turkish language, by conversations as opportunities offer, by the distribution of Christian tracts, &c., has Dr. Koelle persistently set the truth before the Turks, notwithstanding the vexatious restrictions which—the Hatti Humayûn notwithstanding—still impede missionary work *among Moslems* in the Ottoman Empire. For some time he was assisted by two Native helpers, both converts from Islam; but it will be seen from his Report that one is no longer with him. The Turkish congregation only numbers some half dozen persons, and the political excitement of the last two years has been very unfavourable to a hearing for the Gospel. Nevertheless, Dr. Koelle has not been without encouragement, and that of a very significant kind. Persons in high position, both men and women, have privately inquired of him respecting Christianity, and more than one has seemed very near to the kingdom of God; and though the offence of the cross has proved too great for them, the circumstance shows that, under happier external conditions, there might be a harvest even in Turkey. But the Gospel has been preached in Stamboul *as a witness*, and now the witness is to be withdrawn. The Report we now present from Dr. Koelle, for 1876, is probably the last we shall have to publish, at all events until the circumstances both of the Society and the Turkish Empire are much altered. Meanwhile, we can but implore the pity of the Most High upon the hardened hearts and blinded minds that have thus rejected the message of His love.

Report of Rev. Dr. Koelle.

The state of Turkish society during the year has been decidedly unfavourable to direct Missionary efforts. The increasing impoverishment and distress arising from the inability of the Government to meet its liabilities to its servants and its creditors, and from other causes, together with the war which had to be continued against insurgent Christian subjects and vassals, all tended to produce an irritability and to stir up an ever-lurking fanaticism amongst the Mohammedan population, which here always follow such causes the more easily and certainly the closer things temporal and religious are united in Mussulman countries. In the course of the summer two Sultans were deposed, and a conspiracy to dethrone the third was foiled by its timely discovery and the banishment of its authors. Acts of violence and rapine against Christians were rife all over the country. The massacre of two Consuls in Salonica was notoriously occasioned by an outbreak of religious fanaticism, and the indiscriminate slaughter of men and women, aged people, and infants, in the suppression

of an incipient Bulgarian rising, is mainly owing to the same cause.

The Mohammedan religion, which from its very beginning has engendered and fostered a spirit of fanaticism, and imbued its votaries with a haughty contempt for all non-Mussulmans, must, in a great measure, be held responsible for such outbursts of cruelty and wanton destruction of human life. It would not be fair to regard the Turks as naturally more cruel than other nations. The Egyptians, who half a century ago indiscriminately massacred the population of Greece by tens of thousands—the slayers of English women and children during the Indian Mutiny—the Druse and Syrian authors of the Lebanon butcheries—were not Turks, but they were all Mussulmans; and the slave-hunters in Africa, who for generations past have practised such revolting cruelties upon the Negro race, and turned populous districts into deserts, were likewise not Turks, but mostly followers of the precepts of Islam. No one can impartially study the religious books—i.e. *not* merely the *Koran*, which

* In "The Month," in our present number, we give a sketch of the past history of this Mission.

is as little a full exponent of Islamism as is the New Testament of Popery—and the past history of the Mohammedans, without perceiving that both the teaching and the spirit of Islamism are so essentially hostile to all non-Mussulmans, that only want of power or motives of self-interest and prudence can limit the violence and the harm which it is natural for it to inflict. Now, if the root of the present political difficulty in Turkey is the want of just and fair dealings towards its non-Mohammedan subjects, this fault is attributable not so much to the Turkish national character, in itself, as to the religion with which both the Government and the people are identified. Nothing better, therefore, can be desired for the regeneration and welfare of the Turkish Empire than its emancipation from the iron sway of that religion under which it has sunk to its present lamentable condition, and its reception of the Gospel of Christ, under whose banner the Christian nations have advanced to so high a degree of prosperity and power.

This is the benefit and blessing to which we invite the Osmanli nation. But hitherto they have shut their ears to our well-meant counsel and humble entreaties.

The Turkish Government gave us a glaring instance last year of their disinclination to allow their people to become enlightened on the subject of Christian truths and Mohammedan errors. In the month of February the Society sent out a small box of a Turkish tract on the Death of Christ, printed in London by the Christian Knowledge Society. This tract consists of two parts: the first setting forth the strong grounds the Christians have for believing that Christ actually died upon the cross, and the second showing the weakness of the foundation upon which the Mohammedans repose their denial of that fact. The whole is a dispassionate exposition of facts, and is evidently written with the studious desire of avoiding anything that could at all be regarded as needlessly irritating. Yet this tract was confiscated in the custom-house, and condemned by the Ministry of Instruction to be burnt, as "not proper for circulation in this country," whilst at the very same time a succession of articles were being published in

Turkish periodicals violently attacking and vituperating the Bible, with the express sanction of the self-same Ministry of Instruction.

Beyond this the Government has not interfered with our quiet, unostentatious work; and our Sunday service in the Turkish language could be continued throughout the year without any hindrance. But even in this we felt the effects of the time: for during the greater part of the year hardly any unbaptized Turk attended, and it was only for the last two or three months that I had the pleasure of seeing a young Turk come regularly. He is the son of the Turkish woman whom I baptized eight years ago, with her two youngest children, but who afterwards returned to the Mohammedans; and he has been employed in the Arsenal for some years as a common labourer. When his mother was baptized, he remained a Mussulman. But he has since visited us occasionally, and has taken great pains to teach himself to read. He now often spends hours of the night, after his day's work, in reading the New Testament. A few Sundays ago he volunteered the remark after the service, that as long as he went to the mosque he never found his life and habits touched, but since he read the Gospel and came to the Christian service, he felt that a change of his whole heart and life was necessary. This appears promising, thus far.

In the early part of the year I had to dismiss from the Society's service one of our two Native readers for having married a Mohammedan woman during my absence at the Conference in London, and for concealing the fact. Soon after, when the woman and her mother discovered that he was a Christian, they quietly repudiated him, saying, "We do not wish to cause you trouble, so simply stop away and ignore the past; but if not, we will expose you to the authorities." He has since acknowledged to me the wrong and folly of his conduct, and has left for the interior to pursue his former avocation of a Native doctor and apothecary. Ahmed Agha, the other reader, carried on his work perseveringly, in spite of frequent rebuffs and occasional abuses for having left the Mohammedan religion. Not a month passed without his being able to circulate some of our uncontroversial and controversial publications, though

in this respect also the unfavourableness of the times made itself felt.

As regards literary work, the Preface and introductory parts of the Prayer-Book, preceding the Morning Service, have been translated into Turkish; and sundry portions of the version, made the year before, have been revised, so that the whole translation could be despatched to England at the end of June, to be printed by the Christian Knowledge Society. Since then I have prepared an English

copy of the tract on the Death of Christ for publication in India, and entered, with the help of a friendly Ulema, on an improvement of the Turkish version of the Food for Reflection, of which more than half is now accomplished.

May these humble efforts of serving our heavenly Master's cause be not altogether in vain, but contribute, in due time, to the re-establishment of His Church and Kingdom in those parts which are now occupied by an usurper!

Smyrna.

Since the transfer of the Rev. Theodore F. Wolters to the Palestine Mission eighteen months ago, his father, the Rev. J. T. Wolters, has continued the work which he began in Smyrna now forty years ago, as far as his diminished strength would allow. Few of the Society's missionaries have laboured more faithfully or with a more single heart, and perhaps none with so little visible fruit. But can those forty years be fruitless? Who can think so in the face of God's promises? Still, the Committee do not feel justified in continuing the work in the present state of the Society's funds; and the Mission is about to be closed.

The following is extracted from Mr. Wolters's Annual Letter for 1876:—

From Report of Rev. J. T. Wolters.

Generally speaking, the Moslems look upon all Christians as their enemies, and, if they had only the power and the liberty, what would they not do to them? Their hearts are dark and full of hatred, and this feeling is often expressed in their countenances, and not seldom even in angry words. Yes, dear sirs, these are troublous times in which we live in this country. The position of a Christian missionary, who has to deliver a message of peace and love, is difficult. The people's minds are full of political matters, and their ears closed against the message of the Gospel.

And yet, I am very thankful to say, we have not been left without some tokens for good in our "work of faith and labour of love" among the Natives around us. The message of God's love and "good-will toward men" has been delivered to individuals within the sphere of our operations. Our Native helpers have been about among the people as much as possible, and one of them (Y.) especially has even had access sometimes to Turkish prisons, and spoken to the inmates of those miserable abodes of the "Sinner's Friend." He has also had frequent intercourse with some of those few Mohammedan in-

quirers, to whom my son had often preached the Gospel in a conversational way. They still remember him affectionately, and have not quite abandoned the hope of his return to Smyrna.

Our agent B. also goes about among the people, holding conversations now with a Turk and then with a Christian, setting before them the claims of the Gospel. Our colporteur P. (a converted Turk) can hardly sell any books among the Turks at present; among the Christians he is more successful.

Our book-store is still working well. The sale of Holy Scriptures, and other Christian books and tracts, is going on encouragingly. The sowing of the good seed in this especial branch of our Mission is indeed very hopeful and of the highest importance. Thousands of the people of this country who never or very seldom see the face or hear the voice of a missionary would remain entirely destitute of Christian truth, and ignorant of the way of salvation, if it were not for the circulation of God's blessed Word, and Christian books and tracts among them.

The Turkish service, which my son had begun, could not be continued after his departure for Palestine. I felt that

time and strength did not allow me to engage in it. The Greek service, however, has been regularly kept up during the year. Mr. Montesanto has now the chief care of it, and I hold it myself at least once a month. Mr. Montesanto's addresses to the small congregation (the average attendance of which is from fifteen to twenty) are very good, and give much credit to his ability, and pleasure to me in hearing them read during the week. He speaks from the heart, in

humble dependence on the grace of Christ. The people having heard me during many years past, I think it is good they should now hear one of their own nation bearing witness to the truth as it is in Jesus. Besides the Greek service, we have also two devotional meetings with our men twice a week, conducted once by myself and once by Mr. Montesanto, allowing, at the same time, any one who feels inclined to offer a prayer.

II. PALESTINE MISSION.

Under the revised arrangements before detailed in our pages, the missionary staff in Palestine has been thus distributed :—the Revs. F. A. Klein, John Zeller, and Theodore F. Wolters have been at Jerusalem; the Rev. Franklin Bellamy, Mr. J. Huber, and Mr. Nyland, at Nazareth; the Rev. J. R. Longley Hall, at Jaffa; the Rev. Christian Falscheer, at Nablûs. There are three Native clergymen, the Rev. Seraphim Bontaji at Shefamer, the Rev. Michael Kawar at Nazareth, and the Rev. Châlîl Jamal at Jerusalem. The Committee's plans for extension have, however, been hindered by (1) two experienced English clergymen in succession having been forbidden by the doctors to go to Jerusalem as Secretary, (2) the consequent inability of Mr. T. F. Wolters to reside at Salt, (3) the return home, necessarily, but sorely against his will, of Mr. Bellamy; and the withdrawal of Mr. Klein, on the recent report of the Special Estimates Committee, will still further reduce the staff.

It is the custom of the Palestine missionaries to meet in conference at Jerusalem, under the presidency of the venerable Bishop Gobat. The minutes of the last meeting, in June of this year, give the following succinct summary of the reports presented by the different brethren, which shows at one view the present condition of the Mission :—

From the Minutes of the Palestine Conference.

The Rev. F. A. Klein, in handing over the charge of the church and congregation to Rev. Mr. Zeller, said that the Sunday services had always been well attended in the morning, less so in the afternoon. Bible-classes had been held with varying success. The difficulty lay in the fact that part of the congregation lives out of town and part within the walls. Last year a party spirit had manifested itself in the congregation in connexion with an attempt to enforce church discipline; but Mr. Klein was glad to be able to say that peace had been completely restored by the submission of the refractory members. The schools were in an efficient state; that at Ramallah was particularly encouraging from the number of boys attending. In Ramallah and the villages around,

the work of evangelization had been somewhat in abeyance for want of a fit man to labour as catechist. The book depôt in Jerusalem had always been a centre of influence, though just at present the sales were poor on account of the depressed state of public affairs. With regard to the establishment of a printing-press, matters were in process of being arranged, and Mr. Klein hoped to be able to begin work soon.

The Rev. J. Zeller stated that, since his return from Europe, he had attempted to introduce the system of fees in the diocesan school. He had found that none of the parents or friends of the boys now in the school were in a position to pay anything. In one fresh case only a fee had been promised. The Conference would here repeat what has

been already pressed upon the notice of the Parent Committee in private letters, viz. that it is only by very slow steps that we can hope to introduce the paying system. At present the country is too poor, and is likely to remain so for some time to come. Mr. Zeller added that he hoped to form a higher class in the diocesan school for the benefit of those who wish to enter the preparandi class. By this arrangement more time would be secured in the preparandi class for biblical and theological instruction.

The Rev. F. A. S. Bellamy reported that the Sunday services in Nazareth and the surrounding villages had been very regularly conducted. He had arranged for the systematic visiting of the villages and schools twice a week. The attendance in the schools had been very good. The school in Nazareth had recovered its former status, and it is satisfactory that all the Protestant boys now attend. This is owing partly to increased zeal on the part of the schoolmaster, and partly to the fact that the Russian or Bulgarian school had been closed recently. The school at Gafa was the only exception. The attendance there is very small, owing greatly to the inefficiency of the schoolmaster. Mr. Bellamy was glad to be able to report that there is now no open warfare in the Nazareth congregation. There had been a good deal of quarrelling during the last few months, but things were quiet now, and would, he hoped, continue so.

Mr. Bellamy had found the schools in Hauran in a healthy condition. He thought the arrangement whereby our Society was responsible only for the salaries of the schoolmasters, the people themselves bearing all other expenses, very satisfactory. The instruction was good in all the usual branches, including Bible history.

The Rev. J. R. Longley Hall reported that, since the last Conference had been held, he had opened a school for boys, also a night-school for men, three times a week. The attendance at the day-

school varied between twenty-eight and thirty. Ten out of these are Jews, the rest mostly Greeks. Mrs. Hall has been able to start a Bible-reading for women, the attendance varying between twenty and fifteen or sixteen. A class for the instruction of women was attempted but failed. Mrs. Hall having arranged to meet with one or two Christian ladies in Jaffa for the purpose of praying for a blessing upon the work, some of the Native women heard of it, and begged to be allowed to join. The meeting is now held regularly once a fortnight. Mr. Hall reports progress in the schools at Ramleh and Lydd, but in Lydd the girls' school has fallen off very much for want of a schoolmistress. Special satisfaction was expressed with the schoolmaster at Ramleh, who, though deficient in some respects, imparts thorough instruction in Bible knowledge.

The Rev. C. Fullschoer was able to report that the work had been carried on as usual in Nablous and the dependent villages. In Nablous the attendance at the Sunday service varies from thirty to fifty. The prospect of increased accommodation is looked forward to with pleasure. At Zebabelé, a Christian village six hours from Nablous, the people are much oppressed by their Mohammedan neighbours. Their cattle is stolen on all occasions, and annoyances of all kinds are heaped upon them. There is besides little prospect of redress just now. The girls' school in Nablous is unsatisfactory, an efficient schoolmistress being much wanted.

The Rev. T. F. Wolters found, during a recent visit to Salt, that the affairs of the congregation there were in a less favourable state than formerly. The Native agent in charge is not liked by a large number in the congregation. He himself is discouraged, and has asked repeatedly and earnestly to be removed. The station must be entrusted, as soon as possible, to more efficient hands, and, if possible, to European hands.

We now briefly take the stations in order.

Jerusalem.

The division of the work here, under the arrangements matured last year, is as follows:—the Rev. T. F. Wolters is Secretary of the whole Mission; the Rev. John Zeller has charge of the Diocesan Boarding School and the Pre-

parandi Class, and also assists by his counsel the Rev. Chalil Jamal, who is pastor of the Native congregation; and the Rev. F. A. Klein devotes himself to evangelistic and literary work,—but, as already intimated, he is now to be withdrawn. We trust, however, that he may be enabled to continue in Europe his translations of Christian books into Arabic, for which task there is no one else so competent.

The Protestant Arab congregation numbers 240 souls, of whom 59 are communicants. Mr. Chalil Jamal mentions a leading member who was removed by death last year:—

From Report of Rev. Chalil Jamal.

Oudy Azzam, aged about sixty years, died very suddenly in forty-eight hours of apoplexy. A few hours before he died he was heard to say, "The Saviour, the Saviour who came to save the world, is come!" This deceased and much-beloved brother was one of the first-fruits of Palestine, and an intimate friend of the late Bishop J. Bowen when a missionary in Nablouse, and he may be justly called one of the pillars of the Native Protestants of all Palestine. He was a most zealous man, and a very earnest and sincere Christian. No opportunity was lost by him without speaking of his Master to Moslems, Jews, and Christians. He read his

Bible, I believe, five times most carefully, and, as we had no Concordance in Arabic, he used to write down every passage that forbids the taking or making of images or pictures, and also the passages that speak of Christ as the only Mediator or Intercessor, etc. He never missed the morning family prayers, and used to read two chapters every morning, one from the Old and the other from the New Testament, in a regular order.

A few months before he died, he made his will, leaving considerable sums for the Protestant widows and orphans, and for the Native Evangelical Society.

On the 15th of February, 1876, this benevolent Christian slept in the Lord.

The schools, &c., at the out-stations have already been mentioned in the extract from the Conference Minutes. But further and still later information is supplied by the following letter from Mr. Zeller, who visited them towards the end of last June:—

From Letter of Rev. John Zeller.

On Tuesday, June 19th, I left Jerusalem in the afternoon, in the company of the Rev. T. Wolters, and of our Native deacon, Chalil Jamal.

Our first object was to visit Ramallah, where we intended having our headquarters whilst visiting the surrounding villages. The road is, with the exception of the last two miles, the common road to Nablous, passing to the left of Gibeah Saul, and of Ramah, whilst Mizpah or Neby Samuel is always within sight a few miles off to the west. We were hospitably received at Ramallah by a Native Protestant who superintends several schools established by the Society of Friends. Ramallah is an entirely Christian village, and the largest about Jerusalem after Bethlehem. The population amounts to about five or six thousand, nearly all Greeks; but there is also a Latin convent, nunnery, and schools, established about twenty

years ago. The reputation of the inhabitants is very bad, as they are divided into four hostile sections, among whom blood-feuds never cease. The climate is excellent, and from the highest point of the village one overlooks the Mediterranean from beyond Jaffa up to Cæsarea. All the people are peasants, and live from the produce of their vineyards and olives, as they have only very little arable land. The country is so hilly and rough, and all the roads are so stony and difficult, that not a single horse is kept in Ramallah, every one using donkeys.

In the evening some thirty men, among whom were several Greeks, came to see us, with whom we discussed on spiritual topics, then read a portion of Scripture, and concluded with prayer. These meetings were regularly held every evening during our stay, and lasted towards two hours, till late in

the night. Next morning we first examined the girls' school in the house of our host, under an efficient teacher from Mr. Watson's school on Mount Lebanon, and then the boys' school of our Society, kept by two teachers. We found about sixty boys, although, on account of the harvest, many of the elder pupils were absent; but these sixty were uncomfortably closely packed together in the school-room, and it was apparent that increased accommodation is an absolute necessity. The same room is used by both teachers at the same time, which is a great hindrance to order and efficiency. On Sundays the services have also to be held there, and it often happens that not all who wish to attend find room to sit, and the women are actually excluded from the services from want of room. It is therefore necessary to enlarge the room, so as to afford sufficient accommodation for Sunday service. You are probably aware that the school, surrounded by a large garden, is property of our Society. The cost of the room would come to 75*l*.

Though the children readily answered the Bible questions they had learnt by heart, it seemed to me that they were still in a very primitive state of knowledge, perhaps in consequence of the mechanical way of teaching in former years; but evidently a desire for education, which formerly was considered quite useless, is now spreading. The teachers are much liked, and it is a proof of the esteem they are held in, that the principal people of the neighbouring village, Bireh, though Mohammedans, send their boys regularly to our school, and make no objection to their reading the Testament.

The same day we went to another out-station, Bir Zeit, situated on a high hill, eight or ten miles to the north of Ramallah. The most conspicuous building, also here, is a Latin church, with red-tiled roof and a small belfry. The village is chiefly inhabited by Christians, but there may be 500 Moslems. In the school we found twenty-five boys, the rest being in the harvest, for our visit was quite unexpected. The schoolmaster is a remarkable man, about fifty years old; he was formerly the sheikh of the village, renowned for his bravery in many a fight, and for his influence among the Natives. But a change has taken place

in him since he began studying the Bible; and in order better to be able to withdraw from worldly matters, he has now become our schoolmaster. The rough character of the people in these parts may be best illustrated by the fact that, a few days after our visit, the Christians in Bir Zeit had a fight among themselves, in which two men were killed and four severely wounded. In Ramallah a shot was fired into the room where the Greek priest lived.

On our way back to Ramallah we visited Tiffna (Gofna of old), a Christian village of about 700 inhabitants, situated in a deep fertile valley, rich in gardens of fruit-trees and olives, whilst the mountain-sides are covered with vines. The Society of Friends has a school there, which forms a favourable contrast to ours at Bir Zeit, having been built principally at the expense of that Society. The room, built on the ruins of an old crusader's castle, has at least sufficient light and air, which is quite an exception to the Native houses, which are all without windows on account of the insecurity in the country.

We found upwards of forty children in the school, half of them girls. The teacher is an intelligent man, who evidently understands his work, and is a diligent student of his Bible. The children made a good impression upon us by their intelligence. On our way we met three Greek priests who wished to see us; but, the sun being near setting, we could not stay longer. In the evening we had our Bible-meeting in the house of our host at Ramallah.

On Thursday morning we left for Tayyibeh (Ophra of old), situated twelve miles north-east of Ramallah. After having passed Bireh and Bethel, we left the Nablous road and descended into a valley in an easterly direction till we entered the valley of Muteyah. Tayyibeh lies on a high hill, overlooking part of the Dead Sea and the western hills of the Jordan valley. It is a large Christian village, of about 800 inhabitants, and has a new Latin church, parsonage, and school. The sheikh Eid, the father of our schoolmaster Nassar, received us with Eastern hospitality, and the guest-room was soon filled with people, who entered into conversation with us. The usual topic for conversation was the war, and the great misery of the peasantry.

caused by a very scanty harvest and exorbitant taxation. Mr. Jamal showed them the object God had in view by laying His hand so heavily on this country, namely, of bringing the people to repentance. He read several chapters referring to famine—among others the 59th chapter of Isaiah. A Mohammedan sheikh from a neighbouring village was among our hearers, and attentively listened to all that was said without raising an objection. After dinner we paid a visit to the school, and examined the children, of whom twenty were present. The rest were with their parents in the harvest in the Jordan valley, about three hours' distance from Tayyibeh. The school-room, one of the best Native houses, is like them without a window, and the heat in it was intolerable. The steps leading up to the school-room are very high, and extremely difficult and dangerous for the smaller children. As the house-rent will have expired in two months, we were anxious to obtain a more suitable room for our school, but we saw that none could be found. After consultation with our Native brethren, we accepted the offer of our schoolmaster Nassar, that he would build two rooms at his own expense under the condition that we should pay the rent for four years in advance. This new locality will be spacious, not only for the school, but also for meetings and regular services on Sundays, which is an important point, as many people seemed willing to hear the Gospel preached. Nassar is the eldest son of sheikh Eid, and they both possess a good deal of influence among the Mohammedans of the neighbouring villages, and can render us valuable assistance in bringing the Gospel message before them.

After returning to Ramallah, we had the usual meeting with the people there, and Chalil Jamal read to them a tract on the wrath of God upon sinners, which made a deep impression on the hearers.

Early on Friday morning we started for Ain Areek, an hour and a half to the west of Ramallah. This village is inhabited by Moslems, and by about twenty families of Greek Christians. Lately, many of them had expressed a wish to join our Church. The Society of Friends have a school here, which is well attended. It is still in a primitive state regarding the knowledge imparted and the system of teaching. The whole

morning passed in conversation with the Christians and their priest, and also with a Moslem sheikh who came to see us.

The Protestant school is the only one in the village. The deep valley enclosed by high hills is scarcely accessible from the east, and only open towards the west, and it possesses the great boon of a plentiful fountain. The road was so difficult that, in coming as well as in going, we had to lead our horses a considerable distance.

The rest of the day, after returning to Ramallah, was employed in examining the schools, and in arranging about a house for Mr. Nyland. We felt persuaded that Ramallah is an important centre from which other out-stations can be conveniently visited by a catechist, and we trust that Mr. Nyland will, with God's blessing, find a good work to do. Many will be very glad to receive him, and will daily come to hear the Gospel.

Our present teachers in Tayyibeh and Bir Zeit, though without much education, are the best men we could find, not only for our schools, but also for forming the nucleus of congregations. Teachers from other places will not long be able to endure the hardships which a life among these wild mountaineers necessarily entails. A principal means for making the primitive schools in our out-stations more efficient will be to obtain, from the villages themselves, suitable pupils for our Preparandi Institution, who after careful training may go back as teachers to their native places. From each place that we visited, one or two boys earnestly begged for admission in our school in Jerusalem, and we shall be thus enabled soon to try this plan, which recommends itself as being by far the best for doing a permanent good to these poor ignorant people living so near Jerusalem, from which untold spiritual blessings have flown to the uttermost parts of the world.

As the Propaganda of the Latins is very strong in all these villages, it is necessary to have men of character and influence, who are able to keep their ground in the face of much opposition.

Chalil-el-Jamal was everywhere received as a friend, though he boldly preaches the Word of God, and it would be desirable that he should oftener repeat these visits, and extend them to other places.

Nazareth.

For a long time past, the Native Christians connected with the Society at Nazareth and its out-stations have been in anything but a satisfactory condition. Worldliness and party spirit have marked their conduct, and have caused much grief in those who have laboured amongst them. Both Mr. Wolters, however, who was there for a while last year after Mr. Zeller's departure, and Mr. Bellamy, who has been in charge this year, while lamenting these faults, mention tokens of better things, of which we earnestly trust we shall hear more hereafter.

Of the out-stations, Mr. Bellamy gives the following account, dated February last:—

Village of Ranah, half an hour from Nazareth, north, has a school-building and garden; 41 children, including 13 girls and 8 Moslem children. The land of school given by a Native Christian, the chief man of the place.

The Sunday congregation meets in the school-house. Sunday duties taken in turn by Rev. M. Kavar, Mr. Huber, and Mr. Nyland.

Village of Yafa, half an hour west. In a very torpid condition as to school. About a dozen attend Divine Service on Sunday. A rented house for the master, which is used as a school-room; it is very small; and the Greeks, by a better school, have taken away our children. The Latins have lately built largely and imposingly in this little village. There were lately 8 Moslem boys in the school, but they have been withdrawn by their parents. Mohammedan opposition does not come from the people, but from their rulers.

Mujedil, one hour west. Has a large house and garden for the master. In this the school is held. More life here—master plays the violin while the boys sing—to their *own* satisfaction. Boys, 10; girls, 10; of these, 2 boys are Moslems;

1 girl is Moslem. 35 persons were present at Mr. Huber's preaching last Sunday.

Shef Amar—a considerable town—three hours west towards Acca. The Rev. Seraphim Bontaji, a gifted man, speaks English and French. In him I see the highest standard of Christianity attained by any of our people.

Here Rome is strong—monks and nuns. Our poor church, six years in building, and yet unfinished for want of 200*l.*, and, I regret to say, our Native minister living in a wretched house, quite unfit for his position, and really miserable and unhealthy. For this you pay 1300 piastres a year. Building becomes cheap at such a rate. But really Rev. Seraphim needs to be better lodged. He is a delicate man, and by far the best of the Native agents.

Acca, six hours from Nazareth. A house is rented—very commodious—for master's residence and school; 40 boys, Latins and Greeks, formerly a few Moslems, since removed by authority; 8 or 10 assemble with the master on Sunday. There is room for an evangelist to work here with the master.

Jaffa.

The beginning of the new work at this station was described in a letter from the Rev. J. R. Longley Hall, printed in our number for February last. We now give some extracts from his further communications:—

Feb. 13th, 1877.

The services are conducted as usual. The numbers vary considerably (sometimes there are fifty or sixty, sometimes only ten), but I think the tendency is decidedly to increase. The congregation is composed almost entirely of Greeks. I do not know of one Latin who attends, and there are not more than six pro-

fessed Protestants. I do earnestly pray and trust that many may be brought to Christ as their Saviour. The formalism and utter indifference that abounds, the shallowness of thought, and the little attention that is given to religion by these poor creatures, the insincerity of almost all—these things make one's heart ache, and one's spirit well-nigh

fail; but oh, how strikingly they teach one that it is "not by might, nor by power, but by My Spirit"!

The work in Ramleh and Lydd is going on satisfactorily on the whole. I found the school-children terribly deficient both in Scripture and in secular subjects, but I think that they now make an effort to rectify this. I have arranged to hold an examination at each school myself every three months, and to get one of my brother missionaries to conduct a still more thorough examination every six months. I trust that in this way both teachers and pupils may be stimulated to put forth their best efforts.

April 27th.

We have commenced our day-school, and already have about thirty children. I have got a very nice teacher. We have a night-school for men every Monday, Tuesday, and Thursday, and already about fifty have enrolled their names. We have also just started a Sunday-school. Every Monday, Tuesday, Wednesday, Thursday, and Friday afternoons, Mrs. Hall has classes for women. I ought to say that the women are either Protestants, Greeks, or Papists. Not one Moslem ever comes, and, indeed, they will not come to any house where there are likely to be men about. We sorely need a Bible-woman to visit these poor benighted Moslem women in their homes. Mrs. Hall has done much towards this, but the time she can give to it is necessarily limited, and the field is so large—the population of Jaffa this year is nearly 17,000—that the work demands the whole of each day. I have been able to visit some of the Moslem men in their shops, but *never* to speak

to a Moslem *woman*. Only *women* can get at them, and for a man to call at a Moslem house is never liked, as it is considered an insult to the women. I have done so two or three times, but have always been received unpleasantly, and have always been asked to wait until the women could get out of the way. But yet work amongst the Moslems can never be carried on effectually unless we can reach their wives, their daughters, their *homes*.

Looking upon the work before us, Mrs. Hall and I feel much encouraged. Of course there are many difficulties, innumerable disappointments, and hindrances of various kinds; but the Lord is with us, and does undoubtedly give His blessing upon our labour. We have much, very much, to praise Him for.

June 22nd.

There are many hopeful and cheering signs in connexion with my work here during the last three months. Immediately after Easter we opened a day-school for boys and a night-school for men. These have both been well attended, the night-school especially. The attendance at the Sunday services has been about sixty, besides Miss Arnott's children. All this I feel to be most encouraging, and I feel very deeply grateful to God for it. I earnestly pray that these men, women, and children may gain some real spiritual blessing from our meetings and services. It is my great anxiety that they may always see and feel that our aim and object is nothing short of their conversion—that we are not satisfied with numbers coming to services, unless they also come to the Saviour.

From NABLŪS we have no account except what appears in the Conference Minutes printed above. This was one of Bishop Gobat's stations, and has, with the resident missionary, the Rev. Christian Falscheer, only this year come under the Society's charge.

The work at SALT, of which our African brother, Mr. Henry Johnson, gave so hopeful a report last year (see *Intelligencer*, March 1876), has been languishing lately for want of a missionary on the spot. One step in advance, however, has been taken, by the opening lately of a school at *Kerak*, in the south of Moab, the Kir Moab of Isa. xv. 1, and Kir Haraseth of 2 Kings iii. 25, Isa. xvi. 7, 11. For this school the people have been asking for some years.

The schools in the HAUBAN, at *Suweideh*, *Kharaba*, *Mejdel*, *Aateel*, and *Sleyin*, were visited from Nazareth by Mr. Bellamy in March last, and his reports upon them appeared in our August and September numbers.

YORUBA MISSION (Continued).

Ibadan (continued).



Now proceed to give some large extracts—which, long as they appear, are but small fragments of what we receive—from the very full and interesting journals of Mr. Samuel Johnson. He is a younger brother of the Rev. Henry Johnson and the Rev. Nathaniel Johnson, of Lagos (*not* of Mr. James Johnson). Their parents were faithful helpers of Mr. Hinderer, and one passage from the journal (June 26th, 1876) mentions the mother's death.

*From Journal of Mr. Samuel Johnson.**His Marriage.*

Jan. 19th, 1875.—To-day I was coupled. May she truly prove an help-meet! May we both be enabled to adorn our profession by our example, and also be enabled, as long as life permit, to labour in the vineyard!

A Message from the Unseen World.

Feb.—An instance of a very sudden death occurred in our vicinity, of the family of one of our members. I went there this morning to sympathize with them, and I seized the opportunity of speaking to the uncle—a very bigoted babalawo and charmer—of the uncertainty of life, of sin and its consequences, as also the love of God in the gift of His Son, who died to expiate sin. He heard me out, and, finding no occasion for quarrel, as he is of that disposition, especially whenever such a conversation is introduced, he tried to convince me that it is all hearsay with us; and proceeded to give me valid proof of the real existence of the gods Sango, Ifa, Orisanla, and Sopona. He positively affirmed that a friend of his had died and rose again, and had given him this valid account. He named the individual, who, when sick unto death, sent for his relatives at a distance for a parting farewell, and before their arrival he died, and his body was wrapped according to custom. But before interment (how long he did not say) the corpse was seen to be rolling. At first it was thought that a goat or a person was the meddler, but upon closer look it proved the contrary. The corpse being untied, they found the man had come again into life, and he lived for many years. This man, he said, gave him the following account that confirmed his belief in the gods. After these preliminary remarks, he now proceeded to give me the account. "My friend," said he, "began his tale by exhorting all men to be faithful, for there is a God who will render unto every one according to his deeds—that He is a great high God, whom he saw enthroned in a spacious place from top to bottom in white. On His right is the god Ori-

sanla, and on his left the god Ifa, both His counsellors. Behind Him is a pit where all the condemned are cast into; and before Him, and in active service, are the gods Ogun and Sopona. Ogun is armed with 4000 short swords, and he goes out daily on earth to slay, for his meat is to drink the blood of the slain. Sopona also has 4000 viols about him; his also is the work of destruction, bringing in his victims, and disappears immediately for others, and so continually. As for Sango, he is a very mighty god, and when he is about to go the world, he is always cautioned by Ifa and Orisanla to deal gently with their own special devoted worshippers. Since then," said the poor deluded man, "I am persuaded that there is a God, and whose helpers in the government are the Ifa and other gods, being expressly told by an eye-witness from the other world." I heard him out, and then took great pains to show him the gross ignorance in our country which led to the belief of this story. I assured him of many instances of people falling into a swoon, that came into life again, and that is not coming from the other world. I explained to him briefly the cause and effect of thunder, and that it is therefore no god; and tried to impress him with the fact that it is Jesus Christ alone that came down from heaven with the message of peace and salvation to man. He felt the force of my argument, and, not willing to give up his bread in the babalawo deceit, he dropped the conversation very abruptly, turning his attention to something else. He was warm in his returning of thanks for my calling in to see him, and shook hands with me warmly in bidding me farewell as a good friend, which seems to me that only with my message he is not approved of, but that he is interested in myself. Oh! when will mankind know what is for their good?

Persecution of Fanny Moyoade.

August 7th.—Mr. Akielle and myself went to see one of our persecuted Christians who was released. Five days ago we were informed that the relatives of this lately perse-

cuted girl, Fanny Moyoadé,* rose up against her, beat mercilessly her Christian brother with whom she is living, and herself put in fetters. The cause of this renewed persecution is because she pointed out the evil which will arise from a connexion with a lover who is a heathen. She was betrothed to the young man before her conversion, who now is strongly opposed to her new religion. She was once seen with her primer, by one of them of the compound, in a shed near their house, as she was returning from class, and, the young man subsequently being unwell, his mother came to accuse Fanny of stretching her back to her house, as a charm to poison her son, whom she wanted to refuse, being now a Christian. She was then told that we are rather taught in our own book "to do good to them that persecute us;" "to bless and curse not." The mother came five days ago, that it be decided whether the engagement will be broken if Fanny will still persist in her new religion, or ratified if she will desist. A meeting of the relatives was called, and Fanny being asked replied, "I will only give you this hint: when I was reading the little book (meaning Yoruba primer), this woman came here to accuse me as an enchantress, much more now when I am reading the big book (meaning the Psalms), and I cannot forsake my religion." So saying, one of her brothers was flushed, and, burning with rage, said, "What! reading the big book? And do you mean to continue in this profession, progressing when we expect you will soon be tired of it? You shall die in chains, and I shall see what will your religion profit you." The brother who interfered was beaten, as I have already mentioned, and as for her, she was taken to another quarter of the town—there to be fettered, so that the Christians may not hear anything of her. Private prayers were set up on her behalf among the Christians, and, very providentially, the gaoler to whom she was chained was a good friend of James Oderinde, the headman of our Church. Ascertaining from her the reason why she was brought there, he asked her if she knew Mr. J. Oderinde, and several of the elders of the Church, whom he named. The girl naming others besides well-known to him, the gaoler sent his wife to apprise Mr. Oderinde of the same. He went and found Fanny in fetters, and the gaoler soon saw that they are not strangers to each other by that warm embrace. After relating all her troubles, Mr. Oderinde was encouraging her, when suddenly he paused, and was lost in imagination. His feelings were touched when he contrasted this girl's persecution with that

of the primitive Christians. "Yes, yes," he said, "the Word of God is true: here is a practical proof of it. If I know not Peter and John, &c., I know Fanny." Tears flowed freely down his aged cheeks, and the poor girl sobbed and wept. His words to the gaoler were weighty, and his sentiments high. The gaoler was quite out of himself; looking with wonder and amazement at them, he exclaimed, "Truly these are the servants of the great God; and how great are their revelation! They see God." Strict charges were given to him about his prisoner, and presents in cowries met her continually, and she received visits from many of our Christian people. The gaoler and his wife befriended her, and she slept on the same mat with the family, partook of the same meal, a hot bath was provided for her, and everything done for her to make her quite at home. The gaoler was alarmed, and could keep no longer so great a prisoner. He sent for her persecutors and impressed them with this truth: "You meant this thing as a punishment, but God has changed it for good; take care what you do. Grey-headed people, older than your father, came here to visit her, and her imprisonment made her richer than when she was free." Her persecutors, seeing themselves defeated, took her home, and allowed her the privilege of serving God. How remarkable is the promise fulfilled in her case, "I will never leave thee nor forsake thee!"

Another Persecution.

Aug. 9th.—I went out this morning on visits. I was called home to see a young woman, an inquirer, whom the Are sent to me (Mr. Olubi being not at home), who appealed to him for help. Her sister-in-law with her husband are Christians, through whose instrumentality she was made to know the truth. Her own husband, who has an implacable spirit of hatred against Christianity, used violence against his sister, accusing her thereby of taking away his wife from him, and tried all by accusation and threats to prevent his wife's conversion. He kept strict watch against his wife on Sundays, who, as she could not go to church, kept her Sundays at home. Knowing this, he insidiously ordered her to buy his dinner, and on her return was boasting—"I have spoilt her Sunday, I made her to buy." But this was not enough, she must go after her work on Sunday, and no more to stay at home. As it will approach to blows, she went to the market-place, where she usually buys and sells, but did neither buy nor sell, but only to obey her husband's commands. The husband was exasperated at this disappointment, and the wife, being worried out, resolved to make an open profession of Christianity. Yesterday she came to the Kudeti church to escape her husband's spies. As she is of the Ogunpa

* The previous history of this girl is very interesting. See *C.M. Gleaner*, March and Dec. 1875.

district, the husband went there with a large knife in his hand to drag his wife, and, if any affront is made, to stab any one who will oppose him, and burn down the church and station. Like Saul in Ramah (1 Sam. xix. 23), he was pacified when he met there smooth words, and even took his dinner with his sister, and promised not to punish his wife. But Satan entered his heart when he reached home, and, at his wife's return, he took and bound her hands and feet, and began to scourge and beat her most brutally. Her body was fearfully lacerated, and she was covered with blood. Her father, hearing this, came and ordered her to be loosed and taken home for severe punishment. At her father's house she could not tell how many people surrounded her to beat and drag her. She could not see with her eyes, and she was led to her mother's piazza, where she passed a sleepless night from great pains. She could see a little this morning, and off she went to the Are to ask him to beg her people to allow her the freedom of serving God. The Are, observing her swollen body and black eyes, and hearing her tale, was shocked at this inhumanity, spoke very kindly to her, and sent her here till he could see her people to speak to them. Mr. Okusende and myself waited on the Are to hear from himself. After paying him our respects, he said, "I send the young woman to stay with you until I have time to see her people, for I pity her very much. It is from ignorance and wilful blindness that they hate you, or, I may rather say, hate us who serve God (himself being a Mohammedan), and may God bring them to the knowledge of the truth!" We thanked him for taking such an interest in her, and we left him.

August 12th.—The Are was able to see the father of the persecuted young woman, and he begged him to use his influence with the husband, that she be allowed the freedom to follow her religion, for it is a true one. The man to excuse himself said, "It is because the Oibos do not come to me that I may entrust my daughter to their care." The Are made him presents in kola-nuts, and dismissed him. The kind chief sent for us, and Messrs. Allen, Okuseinde and myself went to him. He told us what the father said, and voluntarily sent his messenger with us to see the father. We accordingly went. The father accused his daughter of abusing the gods, and inveighed upon us for taking away his daughter from him by force to embrace our religion; and when we returned his haughty words to excite us with soft answers, he was pacified, and he sent us to the husband. There also we met with the same reception, but finally his pride was abased, and he agreed that the young woman will never be prevented from coming to church. This is the third instance that this good chief is inter-

posing on our behalf. Long may he live!

Result of a Sermon.

Oct. 17th: Lord's Day.—Conducted the services at Aremo, and preached both morning and evening from Dan. iii. 35. After my return home, I went to see one of our Christians in our Kudeti wasimi, and met there one of my hearers relating to him what he has heard, and the impression the sermon has made on him. Turning to me afterwards, he said, "Your sermon has quite converted me, and I have changed my mind concerning a certain project. It seems that the sermon this day was directed against me, when in reality it was not intended for me alone, but for all." "What is it that convinced you in the sermon?" I asked. "Sir," he replied, "the whole sermon, and I could nearly give it you word for word. Your quotations, 'Touch not, taste not,' &c., and 'Come out from among them;' the boldness and faith of the three brethren who feared not the king's wrath, but have boldly answered him with a determination to worship Jehovah, and all you have said on it, struck me, for my case is similar. My nearest heathen relation in Ijebu is dead, and I am every day called to come to inherit his wives, slaves, and property. I was wavering upon two opinions, and have sought the advice of many. Many advised me to go, and many to stay; but, now I am decided I shall not go. I must not touch, taste, or handle anything of theirs. I have come out of them, and will no more approach their bait." His conviction was powerful, and he was so filled with joy for coming at this conclusion which he thinks is God's will. May God grant that the words may not be lost in many hearts as of this man's!

Glimpses of a Yoruba War.

Jan. 26th, 1876.—The intelligence from the Ibadan war-camp is that of fearful mortality in the army. To hear that nine died of ten that went from a compound, or ten of sixteen, or fifteen of nineteen, is very common, and in some cases all perished; and every day cries of lamentation are heard from every quarter of the town. Report from the war-camp was that hundreds are buried daily. The whole town is heart-sick. The soldiers died chiefly from heat, and from the inhalation of the cloud of dust which covers the atmosphere on their march. The army is very numerous, as every one is eager to try for his good luck, reckoning upon the success and the easy conquest achieved by the Are in his late expedition to the Ado country. The captives of the three towns they took were a mere handful in comparison to the numerous army of this expedition, in consequence of which many died by the treachery of his unsuccessful fellow-soldier, who appropriated to himself the slaves and

war booty of his fortunate brother-soldier. Esu, against whom the expedition was directed, privately satisfied the Are and his chiefs with slaves and great presents, and he was instructed by them to evacuate his town before the army reached him. The towns beyond him, from his example, retreated as fast as they could to about five days' journey. Esu himself was, however, overtaken in a town called Omjelu. 'This is a town built on a hill, fortified by nature and art, and has thrice proved impregnable to armies against her. This place was environed, and reduced the next day to ashes, in spite of the valour of her veteran defenders, being overpowered by number and force. Here Esu, tho Ota or king of those parts, was taken. This king was a slave to the former Basorun of Ibadan, serving his master in depredations, and who, after his decease, cared no more to return home, and in course of years made himself formidable in those parts, where he became a terror, making frequent excursions and inroads into the Akoko country, at the same time checking the Ilorins who would make inroads into his so-called territory.

As a warrior he is very brave; but what could his valour do against such an overwhelming army against him? He might give several battles, but that would be to lose his wife, which now is spared him, and his throne, to which now he is reinstated, but as a tributary king.

It was said that the head chiefs were apprized of the places of their retreat, but instead of leading the army to their spoil, they sent the soldiers (whom they cannot now command home empty-handed) under the command of brave generals, who were instructed to worry these hungry wolves out by a long march backwards and forwards to temper them to obedience. This command was promptly obeyed, and a portion of the army under one of the generals were led to only a day's march to a branch of the river Niger. They were brought face to face to a party of king Umoru's cavalry, who were surrounding them, riding on powerful horses, with brandishing swords and glittering spears, challenging them for venturing upon their territory. Another portion of the army was still more unfortunate. Descending a steep descent, they pushed each other, and the ditch was horribly filled with the dead bodies of above 1000, who were trodden to death by his fellows. Removing the corpses in heaps, each seeking to find and bury his dead, this place is named Wo Kuti (making heaps of dead bodies), from which also this expedition is named "The Wo Kuti expedition." Several families perished together on this spot, and it was specially said of one, who being the survivor, that he shot his horse and committed suicide. May the time soon come when nations shall learn war no more!

Found after many days.

Feb. 2nd.—To-day I received a very interesting letter from one who signed himself Joshua Idowu, whom I do not so well recollect. He dated his letter Lagos, Jan. 18th, 1876 :—

DEAR SIR,—I am glad to acknowledge that through your instrumentality the Lord has been graciously pleased to draw me out of darkness to His marvellous light. I am now a changed person—changed from the error of my way to serve the living God. I have made this confession before God's people when I was baptized. I pray God not to forget you wherever I am. Remember me in your prayers too. God has heard your prayers, and seen your tears for good on my behalf. With kind regards.

I was gratified by the contents of the letter, and guess the writer to be a heathen youth who was living with me as a servant, who before he left me has made a good progress in the Yoruba primer. He was very faithful, and it was with great reluctance he left. The above surname may be his other name, as it is the custom to have more than one name, each relative naming the child seven or nine days after its birth with a little present. I am glad that the good seed implanted into his heart under my roof was watered by the Spirit; and I rejoice to hear his confession, and admittance into the visible Church. May he continue steadfast in faith to his life's end!

A Sick Man "bewitched."

April 7th.—Visited one of our young Christian men, Moses Akitobi by name, in his farm about eight miles distance. He was here prostrated by rheumatism.

April 11th.—The father of the sick young man just referred to came here to tell us the following story. He has applied to a country doctor for medical aid, who promised to help, and who told him to send a sum of money to prepare the medicine. When the money was sent, the doctor said to the messenger that the young man is bewitched, and that she saw the witches since his father had left, and that she was positively forbidden by them to render her medical assistance until the witches be appeased with a pot of palm-oil, a large rat, and a cock. In case she disobeys (for they are Christians, and they will refuse to appease us) she said, "I am threatened that my life will go for his, hence I dare not do anything for you." However, she told them to leave the money until she petitioned them again.

This was a great trial and temptation for the parents, who had the mortification of seeing their son languishing; and especially as sympathizers insinuate, "Give it; that is not sacrificing to idols." A Christian young man, who went with the money, told the witch boldly, "We cannot do such a thing, and as for yourself and the rest of your companions, except you repent of your witchcraft, you

shall perish everlastingly." Our pastor, the Rev. D. Olubi, instructed them to preach to her the next time they went for their money, pointing out several passages of Scripture to them; and accordingly they went to her with their Yoruba New Testament, and read to her from Rev. xxii. 15. The father of the young man remarked, "How very full and true is the Word of God! God speaks to us by His Word. It was only three days ago we have heard a sermon on the witch of Endor. Must I consult a witch when the All-wise God have as it were apprized me of this temptation? My son will rather die than for me to consult a witch." The young man was cast down when he heard this. He was rather jealous for God's glory, and said, "Should I die, will not the heathens say I am bewitched, and thereby give glory to the devil? My affliction," he said to me, "is a trial to me and my family, whether we shall say, like Job's wife, 'Curse God and die.' If I believe in witches and offer sacrifices, I shall one day die: what then will I say to God? Alas! God will then forsake me. I am in the hands of God. If Satan has the power, let him kill the body; but has he power over the soul? No! my soul will go to God." What an exemplary faith!

[Some interesting accounts of conversations with this man are subsequently given. He died two months afterwards.]

A Christian's Intercession for his Family.

April 14th: Good Friday.—My address in the morning service was from Isa. liii. 5, and in the evening we have prayers. What is of marked interest this day is the fervency with which one of the members who was called upon to pray did supplicate God. He commenced by returning gratitude to God for the kind gift of His Son, who bore away our sins. He next referred to the preciousness of the Word of God which we have received, which exalted us above kings and the wise men of this world, to whom it is foolishness. "Thy Word, O God, how excellent!" he again said. His thoughts at this time were sublime, and he continued, "O Lord, Thy Word taught by Thy servants is very true, and we every day experienced it, but the world knows it not, and even my own family. May I not now supplicate Thy mercy on their behalf?" Saying thus far, he cannot repress tears of grief; his bowels yearned within him for his wayward children, who have all turned again to the world, baffling all his efforts to regain them. The girls and the younger ones he could not place confidence in, as he cannot testify to their religiousness. He sobbed aloud, he wept, and could with difficulty proceed. As if he was forgetful that he was praying in public, he forced out these expressive words aloud: "O Lord, what is my sin that I cannot rejoice over a pious soul of

my family? Why cannot they believe on Thee as I do believe?" For awhile he was choked with weeping, and, gathering all manly courage to repress tears, he said, "God, reward me with one pious child for my comfort; Thou canst do it; let me have the consolation of seeing one of them walk piously, for their conduct reflects badly on me!" Tears cannot let him proceed, and so he ended his prayer. Another young man who prayed after him referred to him, and interceded with God strongly on behalf of his children who have caused him such grief of heart. After the prayers I tried to speak a word or two of comfort to him, and promised to share with him in the petition at the Throne of Grace.

A Persecuted Wife.

June 22nd.—An inquirer came to inform me of the indignities she had to suffer from her husband. The husband is a great *Egun-gun* worshipper, and, hearing that his wife is embracing Christianity, called her into the garden and begged her to renounce her new religion. As the wife gave him no satisfaction, he threatened her should she persist. For a while he seemed indifferent, but was watching for an opportunity. As they were about making the *Egun-gun* festival, he was worshipping the god *Ori* (the head), and, calling together his wives, he gave a portion of the kola-nuts to each. From fear she received hers, and kept it. Her husband, who was watching her, detected this, and told her to bring it back. He then said to her, "Eat it now before me, or it will go hard with you." "No," was the persistent reply; "a Christian must not eat such." "What, a Christian!" Repeated blows went with this exclamation; however, those who were present interfered. "I cannot be pacified until I have put her in fetters," said the husband. The fetters were brought, and again the people interfered. "Well, then, if I must have a Christian for my wife, I must rather die." He was seeking for his knife to murder her, and to commit suicide, and again the people interposed. Meanwhile the timid woman grew so bold that she still held to the truth. "I must not be frightened, I am a Christian." Those who were present advised her to renounce her new religion, seeing to what extreme it will lead. "No," said she, "we are to renounce the devil to serve God, we are not to renounce God to serve the devil." They then said to the husband, "Our advice to you is that you refuse this woman; she can go and marry a Christian." The husband replied, "Well, I have told her to do so, but she said a Christian can never exchange husbands." The woman then replied, "That is adultery which is forbidden in our law. You are my lawful husband, and I am not to leave you." The heated passion is now subsiding, and the

husband finally said, "Well, then, I will allow your going to church provided you take whatever is your portion whenever I make sacrifices; and, secondly, provided you make no noise of your new religion, in order that others do not join you." Another woman present said, "You should go secretly, and make no noise about it." "Our religion," said she, "is like fire which we cannot embosom, hence I cannot follow your advice. I am bound to submit myself as a wife to my husband, and I ask you all present to beg my husband for the church I was going, and the church I will not cease to go in future." The husband ended it by saying, "It is of no use; she has taken the charms those who are converted eat, and like them, before naked sword, she will say the same thing." This woman anticipates a stronger opposition when another festival will take place, and begs for our prayers that she may be sustained. May we not supplicate your prayers on her behalf?

His deceased Parents.

June 26th.—The remains of my dear mother were interred in the Kudeti churchyard, by the grave of her late lamented husband, who died eleven years ago. This was long her wish to be buried by her husband, with whom she came to labour in the Yoruba country. During the time she survived him, she often spoke of meeting with him in heaven, and this thought often made her happy. He who was acquainted with them in their lifetime, and now sees them lying together, will forcibly be reminded of the elegy of King David of the battle of Gilboa, "Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided." We, their children, are greatly indebted to them for their strict discipline and training in the fear of God. May we all meet one day around the Saviour's throne, never to part again!

Death of Old Mele.

July 23rd: Lord's Day.—Preached from 1 Cor. xv. 26. During service a note was put into my hands announcing the death of old Ebenezer Mele; and the pastor requiring the whole congregation to meet at Kudeti in the afternoon for burial. By the time we arrived, the house was filled to overflowing by any but heathens; the women by themselves, as well as the men, and the school-children by the corpse singing while the coffin and the grave were in preparation. The Rev. Mr. Olubi had timely informed the good chief when Mele was getting low, and he kindly promised to forbid any one troubling us, but that Mele should have a Christian burial. The reason is this: he who eats the public money, the public is to have a share of his property when he is dead; hence a man

like Mele, who was once in such an elevated position, regardless of his reduction by poverty, from the Ogbonis and chiefs at the highest, down to the common sword-bearers, are to have a portion of his property; his children may either pawn or sell themselves to meet this. This great burden Rev. Mr. Olubi wisely, and the Are kindly, alleviated his children from. His heathen son, who might object against this, was soon put to his senses, and when alive to the burden and everlasting slavery from which he was rescued, by a pecuniary embarrassment of some necessary expenditure, he came privately to thank Mr. Olubi, and afterwards the good chief. Ebenezer Mele could not have received a more honourable burial, were he even in his pristine glory. To his last hours, his smile of contentment never left him, when a word he could not utter.

A Mohammedan "Bishop."

August 7th.—Monthly prayer-meeting at the Oke Ogunpa station. My way lies through the street of the Lemomu or Mohammedan Bishop of the town. He was squatting on a hide, and a few priests with him, with parchments of the Koran by him. I passed to salute him, and said, "I am hastening on for prayers." "Wait," he said, "and I will read you some of my prayers," at the same time loosing the bundle, searched, and took out a parchment. I turned round and called my boy, and, opening my bag of books, I handed him my Bible, and said that mine is also as near. When opening the bag he vauntingly said, "Two alufs (priests) will oppose each other, and I shall see who will overcome in the contest." He was struck with admiration at the gilt edges of my Bible, and, taking it in his hand, he could not help exclaiming to his friends, "God alone is above them, and knows the secret of their wisdom." But having the presence of mind to find that he was betraying himself, he said to me, "But you have all your glories in this world, and none in the world to come." I then said to him, "The fact that God honoureth us with great blessings here disproves your argument. 'Him that honoureth me,' said He, 'I will honour.' Is God unrighteous to reward us with evil hereafter if we faithfully serve Him here, and reward with good those who are unfaithful?" He was speechless, and, smiling at me, promised to give me a kola-nut if I call on him on my return.

A Sunday-school Teachers' Meeting.

August 20th.—For the benefit of our Sunday-school teachers who are the grown-up youths from school, an afternoon Bible-class was commenced from one to two in the noon. The next two or three quarters of an hour is employed in singing—a privilege and oppor-

tunity they have not during the week-days. These lessons are conducted by myself and Mr. R. S. Oyeboode. I take the English portion, and he the Yoruba, and we sincerely hope it will benefit them. Another delight for us is that the day is thus usefully occupied, and the intervening hours between the morning service and afternoon school be not woefully spent in sleep or chat. After the evening service the young men who had no school-life, with few exceptions, wait for singing till it is dusky, and then each repairs to his home. They all seemed to like the plan, and we hope that, when the novelty is over, they may still show a thirst for knowledge. This will be found by their regular attendance.

The Day of Intercession.

Nov. 30th: St. Andrew's Day.—The Day of Intercession was observed here also. I was deeply impressed with the solemnity of the day. Preached from Nehemiah i. 2—4. The sermon was concluded by the following suggestions as topics for prayer:—

1. That war should cease, which is desolating our country.
2. That the moral tone of our people be improved. This can only be effected by the Word of God; hence—
3. That the Word of God should have free course, and from this town as a centre, that it may go forth not only to Ogbomoso but elsewhere.
4. That those who are helping the work be abundantly blessed in health and store.
5. That we should not only be partakers, but feel ourselves responsible to work for the Lord—
6. At home and abroad.
7. That our stores be blessed to give liberally, to relieve the spiritual wants of our countrymen in the interior.
8. That men may arise out of us to answer the Lord's question, "Who will go for us?"

The Christmas Baptisms.

Dec. 24th.—The Rev. D. Olubi held baptism at Kudeti. The Aremo candidates for that rite under instruction for about six months were fourteen. Of these only one was deferred, as a satisfactory evidence could not be given of him. The second pleaded her case out, and showed such earnestness that it would be wrong to defer her baptism. She is a young woman of the Ado tribe. Two of the baptized are the sisters of David Kukomi, one of the Aremo Church elders; one of them the elder, and the other the last-born of his mother. Until Maria Ajayi, her elder sister, died last year, she was a bitter enemy to Christianity. An old Christian woman living in the compound, to whom D. Kukomi is a benefactor, suffered much the jeers, the scoffs, and the execration of this

old woman, who thought she was supplanting her, but is comforted by her benefactor, who appropriated to himself the words of our Saviour, "Whosoever that doeth the will of my Father which is in heaven, the same is my brother, and sister, and mother." This sister occupied late Ajayi's room, and by God's grace her spirits. The hard heart was broken, and humbly she now fell at Jesus' feet, asking, like the Philippian gaoler, "What must I do to be saved?" She is above seventy, being born about the year 1800, in the reign of King Abiodun, whom Mungo Park knew. She can repeat the Lord's Prayer, the Commandments, and the Belief; but if any hard question is put to her about religion, I am always amused by what she used to say, "I am old, and knows nothing; but one thing I know—my desire is to reach heaven, and this is my object in renouncing idolatry." At another time she said to me, "I want to walk in the good way Ajayi walked, and to reach to heaven where now she is." When I told them all to choose their sponsors, as the minister would wish to know their names, she came to me and said, "You see I am old, and old people are apt to do what is not right, and I do not wish to offend in anything. My brother or nephews could not do for my sponsor, for out of respect for my age, and our relationship, they will wink at faults which they should correct in me. Will you please be my sponsor?" I consented to her request to her great joy. Congratulating her brother on their baptism, his eldest daughter being also baptized, whose story is not less interesting, his short but expressive words were, "God loves me wonderfully, for which I should be thankful." He is truly blessed, possessing himself true piety, benevolence, and humility, which won him the love and esteem of many, to whom he is the means, by God, in bringing to the knowledge of salvation, and who will adorn in the last day his crown of rejoicing. May he be spared long for greater usefulness!

A Christmas Treat.

Dec. 27th.—Went with the Kudeti school-children to enjoy the Christmas treat of a Christian woman in her farm ten miles distant from home, as we did last year. I like this treat, for it gives me an opportunity of sowing the seed of life to those who have not the opportunity of hearing of that sweet name—the name of Jesus—they being slaves in farm. This year the farm-house was extended than usual; new slaves were brought from the last year's expedition, and these look more timid than delighted when they saw us at first; most of the children being in English dress, with two of the students from Lagos, and a carpenter. The old faces saluted us warmly, and the friendly manner we saluted them soon changed their looks.

They fixed upon the children an admiring gaze while singing, and with their dress they looked as if they would say of them as Gregory of old, "These are little angels." A good dinner of pounded yams was soon devoured, and washed down with a calabash of palm wine, of which each had a sip or two. The rest of the time we could spare was spent in singing, after which I called for the headman, and asked him to gather his people together for an address. There were about sixty present in all, some of whom heard for the first time in their life that God has given His Son (whose anniversary we now celebrate) a sacrifice for sin, and that He no more delighteth in our sacrifices. They all listened with rapt attention while I explained to them the Gospel plan of salvation. I taught

them an ejaculatory prayer to God in the name of Jesus, which is more acceptable to God than all the sacrifices taught by their religion. I had them all kneeling, and I offered a short prayer, to which they listened and responded "Amen." May this day's work be truly blessed!

Dec. 31st.—This day ends the year 1876, memorable for the severe blows and marks left on the small community of Ibadan Christians. Of young and old, we have to mourn twenty-three losses by death, tripling the average number of deaths in a year since the annals of the Ibadan Mission. May we be blessed in the coming year by an outpouring of His Spirit in a tenfold increase into His fold, of "such as shall be saved!"

Otta.

Otta is a place situated about half-way between Lagos and Abeokuta. The Rev. James White is still the Native pastor of the congregation, which numbers 86 souls, of whom 40 are communicants. This includes a few at the out-station, Igbesa. The chief events of the year 1876 were the opening of a new church at Otta, and the death of the King of Igbesa. This king had always been friendly, notwithstanding the peculiar hard-heartedness of his subjects, and it will be seen that he died looking to the Saviour.

From Report of Rev. J. White.

The 24th of August (St. Bartholomew's-day) was the day appointed for the opening of the new church. I went and informed the king, and expressed the hope of seeing himself and his people in the house of God on that day. He promised me he would attend. On Monday, the 21st of August, his Majesty caused the agogo (a country-made bell) to be sounded, and a proclamation to be made throughout the town that the new church was to be opened four days hence, and that his people, men and women, should meet him there on that day. At my invitation the Rev. Mr. Phillips, our newly-ordained brother, came over from Ebute Meta to my assistance, accompanied by Mr. Doherty. On the day appointed, before the hour of Divine Service, the church was thronged. It was a sort of holiday, for the people refrained from going to their farms and from other occupations to witness the opening of the new church. A large number of those who found no admittance into the church was obliged to remain outside, crowding the windows and thrusting their heads through for a peep inside. His Majesty did not attend as he promised, but sent one of

his chiefs with his sceptre of beads to represent him. To behold, for the first time at this station, such a concourse of people assembled within and without the house of God was a pleasing and entertaining spectacle, and happily, indeed, did the people know what they were invited for; but, alas! they came with no better motive than to satisfy their curiosity, for a brick church with an iron roof, such as ours, the fame of which had gone all round the country, is a rare sight here. Another inducement for their coming was to revel, as they shamelessly confessed, in the grand entertainment which they fancied must attend the opening of such, to them, a noble and magnificent building; but in this they were sadly disappointed.

Our plan was to have Divine Service and the Communion in the morning, and a prayer-meeting in the afternoon; but this was overruled by the bustle and disturbances of the people. At the usual hour, Mr. Phillips commenced with the Morning Service, after which I delivered, with great difficulty, a short address to the people from the 2nd Psalm. So rude, noisy, and ungovernable were the people, that we felt

obliged, not only to shorten the service, but to put off the Communion for the evening. In vain was our endeavour to obtain an audience—in vain the remonstrance of the elderly portion of the people, who were rather quiet and attentive. As the people would not go away after the service, but lingered in and about the church and mission premises, with the expectation of seeing dishes of food, pots of palm wine, and demijohns of rum coming forth, our Christian party distributed themselves among the crowd, reasoning with them on the impropriety of their conduct, and pointing to Jesus and the Word of God as a far more excellent food than that which they so earnestly longed for. The collection after the service amounted to 5*l.* 8*s.* 2*d.* His Majesty the King of Otta sent us 20,000 cowries (10*s.*) as his offering—a handsome sum for a poor king such as he is. The idolatrous high priest Owoye, the man who is next in dignity to the king, sent us 4000 cowries (2*s.*); and the elders, representing the town, came in a body and presented us with 20,000 cowries (10*s.*) and a pig to entertain strangers, but which we converted into money, and which brought us 10*s.* The total of this amount goes towards diminishing somewhat of our church debt. The total amount expended upon the church is 360*l.* The total amount received from the Right Reverend Bishop Crowther, from Christian friends at Lagos and Abeokuta, in England, and from the Otta congregation, is 286*l.* We have, therefore, been in debt to the amount of 74*l.*, towards the liquidation of which Bishop Crowther, the Otta converts, our Christian friends at Lagos and in England, have contributed 58*l.* 14*s.* 2*d.* The balance of our debt now is 15*l.* 5*s.* 10*d.* We still require, however, the sum of 40*l.* to clear off the remaining debt, and to provide the remaining requisites for the church. I cannot describe my joy and gratitude to Almighty God for graciously enabling us to carry out our wish in the restoration of our old place of worship by a more substantial and permanent building. To Him be all the praise! My joy, however, will be more complete when the spiritual temple of the Lord, the foundation of which may only be said to have been laid, will be brought

to a finished state. This may the Lord grant for His name's sake! Amen.

The royal proclamation has done some good. We have had, since the opening of the church, several visitors of adults and children now and then on Sundays. A native of Otta, who had received Christian baptism at Abeokuta, where he had been a slave, but who, upon his return home, was frightened to give up his profession by his heathen relatives, came forward and joined us. Four individuals who are slaves in this town—two of whom had received Christian baptism, and two inquirers, who had been prohibited from coming to church by their owners—have mustered courage, and are now regular attendants at church. An old man, an Egba, who has been residing in this town for the last twelve years, has been induced to join us by the kindness shown him in the cure of the sore foot of his granddaughter. Another old man, and a native of Otta, is a regular attendant on Sundays.

The persevering efforts of the converts in the restoration of their church have been noticed. I have only to add that their spiritual demeanour, as evidenced in their life, is to me a matter of thankfulness.

The state of things in reference to Igbesa is very much the same as stated before. Our only friend—his Majesty King Oyede, who invited us to that place—departed this life on the 15th of last October. Mr. Cross, our Native teacher at Igbesa, visited his Majesty always during a period of protracted illness, and spoke in high terms of him. On one occasion he invited the little band of Christians at Igbesa to his palace, and requested them to offer up prayers for him. He died, says Mr. Cross, praying to God for the forgiveness of his sins through His Son Jesus Christ. He was deeply lamented by his family, though uncared for by his subjects. One of the greatest honours reserved for the kings and great men of this country is to be buried in a coffin. For the King of Igbesa no provision of this kind had been made. His relations had recourse, therefore, to the doors of the king's palace, which had been gratuitously made and hung up for him by Bishop Crowther.

THE MONTH.

The Mission at Constantinople.

BEFORE the Church Missionary Society withdraws from Constantinople, a brief retrospect of the work carried on there may not be without interest. It will, we think, show that, however great our reluctance to turn our backs upon such a city, the decision of the Committee, in the face of open doors in Africa and India and China, is a right one.

It was natural that the eyes of the founders of the Society, surveying the vast fields of labour lying unoccupied before them, should rest with peculiar interest on the lands of the Bible. Over them all rested the withering blight of Mohammedan rule; while the ancient Eastern Churches themselves were steeped in ignorance and superstition, and displayed towards each other the bitterest antagonism. Was it not one of the most sacred duties of Reformed Christendom to send the pure Gospel to the regions from whence it had first come?

Accordingly, the very first English clergyman and University graduate who offered himself to the Society, the Rev. W. Jowett, 12th Wrangler in 1810, and Fellow of St. John's, was appointed, in 1815, to commence the Mediterranean Mission. The great European War had just been finally concluded by the battle of Waterloo; and the time seemed favourable for Christian enterprise around a sea which had witnessed some of its deadliest conflicts. The Instructions of the Committee to Mr. Jowett, delivered by Josiah Pratt, are full of interest. A great part of his work was to consist of inquiries into the religious state of the Oriental Churches. It was thought they might be roused to self-reformation, and that then, through them, the Gospel might be spread among the Mohammedans. "We are not," said the Committee, "inciting to a fanatical crusade." Mr. Jowett was to visit and to correspond with "the ecclesiastics at the head of the different communions," so that, "through the influence of the Patriarchs of Constantinople, Antioch, and Alexandria, our systems of education might be communicated, and Bible societies established." "It is by bringing back these Churches to the knowledge and love of the sacred Scriptures," says the Society's 20th Report, "that the blessing from on high may be expected to descend on them . . . and as they shall reflect the clear light of the Gospel on the Mohammedans and heathens around, they will doubtless become efficient instruments of rescuing them from delusion and death."

At first, the prospects were most encouraging. Mr. Jowett and other missionaries travelled over Greece, Turkey, Asia Minor, Syria, Egypt, and even to Abyssinia. They were almost everywhere cordially received by the Patriarchs and Bishops, and collected much valuable information; and from a printing-press established at Malta (which was managed for a time by John Kitto, afterwards so well known for his Biblical works), Bibles and tracts in various Oriental languages were issued in large numbers. The Syrian Archbishop of Jerusalem himself visited England, and conferred with the C.M.S. and other societies on the subject of the enlightenment of Oriental Christendom. But the sanguine hopes thus awakened were not to be fulfilled. In 1821, the revolution in Greece began; the wars and political troubles of the next ten years put an end for a time to active work in the Turkish Empire;

and since then the Churches of the East have manifested little desire to be quickened into life by emissaries from the West.

But it was in pursuance of these plans that Constantinople was first occupied by the Society in 1819. The Rev. James Connor landed there on Jan. 25th in that year, after a voyage of sixty-nine days from Malta: an incidental illustration of the slow travelling of those days—St. Paul could hardly have taken longer! Mr. Connor's mission was to the Greek Church, and at first gave every promise of success; but he was obliged to retire in 1821, when the Greek revolt was followed by an outbreak of Mussulman fanaticism, and the Patriarch of Constantinople, who had shown him much friendliness, was barbarously murdered in front of his own church.

In 1831, the missionaries of the American Board settled at Constantinople, but specially with a view to influencing the Armenian Church, and their mission has never been one to the Moslems. In 1843, however, an Armenian and a Greek, who had turned Mohammedans, recanted, and again embraced Christianity; and for this they were both beheaded, despite, in one case, the strong protests of Lord Stratford de Redcliffe (then Sir Stratford Canning). This led to remonstrances from Great Britain and Russia; and after a sharp diplomatic struggle, extending over many weeks, Sir S. Canning obtained, in response to his peremptory demands, the following pledge:—"The Sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of a Christian who is a renegade." But it will be observed that these words were ambiguous. They might be held to apply only to cases like the above-named, where the converts had been born Christians; and as a matter of fact, in 1852-3, two men, Moslems from birth, who became Christians, were executed at Aleppo and Adrianople.

While the Crimean War was still proceeding, the British Government took advantage of the situation to press the matter still more strongly on the Porte. Lord Clarendon, on September 17th, 1855, referred to the "gigantic efforts and enormous sacrifices" then being made in the cause of Turkey, and wrote:—"The Christian Powers are entitled to demand, and Her Majesty's Government do distinctly demand, that no punishment whatever shall attach to the Mohammedan who becomes a Christian, whether originally a Mohammedan or originally a Christian, any more than any punishment attaches to a Christian who embraces Mohammedanism. In all such cases the movements of the human conscience must be free, and the temporal arm must not interfere to coerce the spiritual decision." It was, however, only by the greatest firmness and vigilance (as shown at length in the *C.M. Intelligencer* at the time) that Lord Stratford de Redcliffe obtained the insertion in the famous Hatti-humayûn of Feb. 18th, 1857, of an explicit clause to this effect.

Encouraged by what seemed the establishment of complete religious liberty, the C.M.S., in 1858, re-opened its Mission at Constantinople with the direct purpose of evangelizing the Turks. Dr. Pfander, the able and experienced missionary to the Mussulmans of North India, was commissioned to lead the attack; and he was afterwards joined by Dr. Koelle and Mr. Weakley. The work was begun with all possible caution. There was no street-preaching or book-hawking; only quiet conversation and distribution of tracts as opportunity offered. But very soon the Spirit of God seemed to be at work; inquirers came forward; and the first Turkish convert was baptized on Easter Day 1862. He had been an inquirer at Smyrna, and had been twice arrested by the authorities—treaties notwithstanding—and

liberated through consular interposition; but his baptism passed off quietly, and it was followed during the next two years by several others.

In the summer of 1864, the brightest hopes were entertained. One of the missionaries wrote, "Our work here now is most interesting. We have had a visit from the Bishop of Gibraltar, who confirmed many Turks [not all C.M.S. converts: the S.P.G. also was at work]. Our rooms are crowded with those who are willing to hear the Gospel. Even the Greeks [notice the 'even': they were being provoked to jealousy], and a few Jews, flock in to us to learn the words of life. Three weeks ago I preached six days a week to crowded audiences. Our room was filled one day ten successive times. I spoke for eight hours and a half to eager crowds. We have not countenanced the Greek movement, as we cannot leave the Turkish work to attend to them."

In one day all these hopes were shattered. On July 18th of that very summer, "without the slightest warning or indication that a change had taken place in the views of the authorities," the Turkish police suddenly attacked the premises of the C.M.S., the S.P.G., and the Bible Society, and forcibly closed them, seized the Christian books, and threw the converts and inquirers into prison. Partial redress was afterwards obtained; and a long diplomatic correspondence ensued; but Lord Stratford was not now Ambassador, and the Societies never procured full satisfaction. The converts were released, but the books were not restored. A few months later, the *C. M. Intelligencer* said, "Missionary efforts at Constantinople are now met by a systematized obstruction; the rooms, offices, and chapels of the missionaries are beset with spies, so that no Turk can approach them without being reported to the police. Men suspected of Christian tendencies are sent off by scores into exile, and condemned to work in the galleys."

The blow was successful. The movement was suppressed; and from that day to this there has never been a revival of it. During the whole thirteen years has Dr. Koelle patiently sown the good seed as and where he could; but twice only have fresh baptisms been reported by him: in one case, a Turkish family; in the other, a young Persian; and in both cases temporary arrest followed. The little flock he had has been scattered, and reduced to a mere handful; and although from time to time there have been deeply interesting cases of secret inquirers, some of them in high position, they have never been able to face the peril of confessing Christ before men.

Take some passages at random from the Society's Annual Reports. In 1867: "The circulation of the Scriptures has not been equal to that which existed previous to the recent persecutions, and the attendance at the Sunday services is now small." In 1869: "Rigid restrictions, enforced with vigilant alacrity, still cast a paralyzing influence over the public proclamation of the Gospel in Constantinople." In 1870: "The public preaching of the Gospel to Mohammedans is not possible in any part of the Turkish Empire. Dr. Koelle writes, 'A Mohammedan citizen came several times, but was seized and reprimanded by the police, after which he stayed away.'" In 1873: "The same story is repeated again and again: inquirers come forward, and for a time show signs of attention and interest, when suddenly they are drawn back by some invisible influence and visit the missionary no more." In 1874: "There is a quiet but effective vigilance exercised by persons of authority, and a pressure is almost always brought to bear, sooner or later, on any persons that show inclinations towards Christianity."

Nor did Dr. Koelle, when he came over to the "Mohammedan Conference"

in October, 1875, hold out any hopes of an open door for the Gospel under the present *régime* in Turkey. "Proselytizing efforts," he said on that occasion, "offend both the religious and political susceptibilities of the Mohammedans: a Turkish Mussulman regards them as an insult to his faith, and a Mussulman Turk as an act of hostility against his Government and country. . . . A European missionary could not, as a rule, visit in Mohammedan houses without rousing suspicion and hostility. No church for the public Christian service of Turks would have any chance of being authorized by the Government. No missionary school for Mohammedan youths would be tolerated. . . . The Government absolutely prohibits the printing of books in which our religion is defended against Mohammedanism, or their importation through the custom-house. Even books like Sale's English translation of the Koran are rigidly excluded." Only last year, a box containing copies of a small book on the Death of Christ, written by him in Turkish and printed in England, was seized at the custom-house and the books destroyed.

Such, in brief, is the story of our Mission in Constantinople. And now the Society withdraws. Our Lord's solemn words come into the mind: "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city."

Nevertheless, we may still remember before God the city that bears the name of the first Christian emperor, and the race whose naturally high moral qualities have been ruined by its cruel and fanatical religion. In Samuel's words, "God forbid that we should sin against the Lord in ceasing to pray for them!"

Our North Indian Staff.

NORTH INDIA, which is in so many ways one of the very first, if not actually the first, in importance of all our Missions, has occupied very little space in our pages this year. In January next, its turn will come round again for systematic review; but in the meanwhile a few lines respecting the present staff may not be unwelcome.

The Rev. D. T. Barry, who went out eighteen months ago to take Mr. Barton's place at Madras, had soon to be transferred to Calcutta on the enforced return home of Mr. Welland; and he has been discharging with untiring devotion the multifarious duties of the North Indian Secretariat. Calcutta is much denuded of men. Mr. Clifford is wholly occupied at the Old Church; Mr. A. Stern and Mr. Bomwetsch have retired; and very shortly all the three Cathedral Mission College men, Mr. Dyson, Dr. Baumann, and Mr. Bell, will be in England together. Dr. Hoernle, as we mentioned last month, is going out as Acting Principal of the College, and Mr. Hodgson has been brought down from Agra to help; but where are the men to carry on evangelistic work in the largest city in the world in which the C.M.S. has a mission? In particular, where is the man to go in and out among the English-speaking and highly educated Bengali gentlemen, and plead with them for Christ?

From Krishnagur Mr. Blumhardt has retired, after forty years' labours; and all Mr. Vaughan's energies are now engaged in the arduous task of re-

kindling vigorous life in the long stagnant Native Church there. There also is the younger Blumhardt; and there, too, Mr. Blackett, who went out last year, is diligently preparing for the important work set before him of setting on foot a Bengali Divinity College. Mr. Williams also, one of the Islington men ordained last Christmas, is on the point of sailing to join this Mission.

Of the Santál Mission we have lately spoken more than once.

In the North-West Provinces, a constant source of weakness is the transfer of men from place to place, as one and another is driven home for a while. Mr. Leupolt (the younger), of Benares, has removed to Sekundra, left vacant by Mr. Erhardt's return home; and soon some other brother, after perhaps a couple of years' work at his present station has made him thoroughly interested in it, must go and take Mr. H. Stern's place at Goruckpore. Mr. Droese is still at Bhagulpur, Mr. Fuchs at Benares, Mr. Skelton at Azimgurh, Mr. Davis at Allahabad, Mr. Dauble and Mr. Durrant at Lucknow, Mr. Ellwood at Fyzabad, Mr. Vines and Mr. Lloyd at Agra, Mr. Stuart at Aligurb, the Hoernles, father and son, at Meerut.

In the Central Provinces, Mr. Champion is still alone at Jubbulpore, after sixteen years' entreaties to be relieved of the station work so that he may be free to devote himself wholly to the Gonds. We earnestly trust that the plans he has so patiently waited to carry out may soon be matured. One new missionary, as our readers know, has lately been designated to the GOND Mission, and we hope that another may be available to assist Mr. Champion.

In the Punjab there have been no changes, and the two or three items of news have been communicated to our readers. The two new men appointed to this field are much wanted. Mr. Clark is hard at work upon the Alexandra Girls' School at Umritsur, the funds for which have been to a large extent raised (1000*l.* is still wanted). Mr. Bateman, we regret to say, has been very ill, but we trust his valuable life may yet long be spared for the evangelistic Mission. Mr. Doxey's health has so much suffered, that he was more than once ordered home; but he has most bravely stuck to his post, and is now trying the renovating air of Kashmir.

The Walter Jones Fund.

IN 1873, a warm and liberal friend of the C.M.S. in Lancashire, Mr. W. C. Jones, of Warrington, transferred to the Society certain investments amounting to 20,000*l.*, in memory of a beloved son who had recently been taken from him. The principal of this sum was to remain intact, and the interest to be applied to the support of additional Native agency in India, Africa, Mauritius, and Palestine. In the expansion of some of the Missions in those countries this Fund is bearing an important part. From a special Report just issued by the Society, it appears that during the year ending March 1877, it supported forty-eight Native agents, of whom two were clergymen, two females, and the rest catechists, readers and schoolmasters, at a cost of 1209*l.* Bishop Crowther's Mission on the Niger is indebted to it for two ordained missionaries, two catechists, and five schoolmasters, &c., at Bonny, Brass, and Akassa; East Africa, for seven lay agents of various kinds, and two schoolmistresses; Palestine, for six schoolmasters and catechists at Salt and Akka; North India, for eleven catechists and readers at Burdwan, Benares, Azimgurh, Goruckpore, Lucknow, Fyzabad, and Umritsur; the Telugu Mission,

for twelve agents, mostly called "school evangelists," in the Masulipatam, Ellore, and Bezwarra districts; and Mauritius, for one catechist working under the Rev. F. Schurr.

This is indeed a sensible addition to the living agency at the Society's disposal. Its usefulness may be illustrated by a single example. The Rev. F. W. N. Alexander, of Ellore, who has under him six of the men on the Fund, costing together 45*l.* a year, reports that they are charged with the care of 98 baptized Christians, 102 catechumens, and 98 school-children, in nine villages, and preach in all the villages within easy range of their centres; and that, except one "circle," all the work is new within the past two years. Can there be a more significant proof of the good results of increased effort to provide the Society with more means and more men?

Doors Opened and Closed in Yoruba.

THE Rev. James Johnson, whose appointment to superintend the Society's Missions in the interior of the Yoruba country we announced some time back, left Lagos in February last for his new sphere of labour, and has since visited most of the stations. We are awaiting his Report, which will no doubt be peculiarly interesting. Meanwhile we must refer to the urgent requests of the petty kings and chiefs for Christian teachers. A Native evangelist, Mr. Samuel Doherty, son of the well-known old catechist who was so long a captive in Dahomey, is engaged in travelling from town to town in the country north of Abeokuta; and his journals, which are both voluminous and interesting, teem with evidences of the readiness of the people to hear the Gospel. (Some considerable extracts were given in the *C. M. Gleaner* of August, September, and October last year, and others will appear in that periodical shortly.) "What have you done for me about my request for a Christian teacher?" exclaimed the head-chief of *Awaye*, on Mr. Doherty's third or fourth visit; "did you remember to say it at home to your white man?" At *Aiyetoro*, the chief said, "I hear Iseyin has a teacher, and one is at Oyo with the king; even the restless Ibadans have some; please remember me and mention this at home." Mr. Doherty told him there were other places, Okefo and Igauna, to be served before Aiyetoro: "Tell them," said he again, "to send theirs soon, that I may get mine before long." At *Igauna*, where Mr. Doherty stayed some days, and so won the people's hearts that crowds in tears bid him farewell when he left, the head-chief said, "I shall be glad and thankful to receive a Christian teacher as soon as possible"; and the war-chief, the second in rank, added, "Tell your fathers we have a willing mind to receive a teacher. I am quite ready to provide building materials for a house to worship God in. God has blessed me with a great household and money. I do not have pleasure in dealing with Mohammedans, for they have deceived me: but your sermons have done us good, and I am ready to support your cause." At *Okefo*, Mr. Doherty having expressed a hope that his words might not be forgotten, the chief replied, "No, I remember all; I even remember Mr. Townsend's words" [*twenty years ago*—and proceeded to repeat them. At *Eruwa*, the king actually built a shed for Christian worship, and a teacher was set apart to go thero; but some hindrance prevented his going, and Mr. Moore, on visiting the town, was received with reproaches, and found the shed had been taken possession of by the pigs.

A good many of these places are tributary to the Aseyin, or king of *Iseyin*, a large town four days' journey to the north of Abeokuta. The Aseyin, who is very friendly, has sent men with Mr. Doherty, bearing his royal staff by way of credentials; but the latter, after being thus introduced, produces his Bible, which he declares is "God's staff," and his authority for preaching the Gospel.

Such are the open doors. But as we write, the news comes of their being mostly closed again by the outbreak of war between the Egbas and Ibadans. This is sad intelligence. Inter-tribal wars have already desolated the country, and much interfered with missionary work. Let us pray Him who "maketh wars to cease unto the ends of the earth" to restrain the wrath of man in this instance.

The Medical Mission in Kashmir.

KASHMIR has this year again had an English medical missionary. Last year the work was carried on by the Rev. T. R. Wade, with our medical Native brother, the Rev. John Williams of Tank, to attend to the dispensary. No detailed report was received from them; but many of our friends in this country have since heard something of Kashmir from Mr. Wade's own lips. In January last Dr. E. Downes, having completed his professional course and obtained his diploma, sailed for India to take the place vacated two years ago by Dr. Maxwell. He now writes from Srinagur under date June 10th, describing his work, and earnestly appealing for assistance:—

I much need all your prayers—the work is overpowering altogether. I fear that the missionary element is at present at a minimum. I have not time or strength to do the medical and surgical work as I could wish. It is most desirable that we should have a clerical missionary here eventually, who will make it his special work and duty to study Kashmiri. No other language is of any use here. Hindustani is very imperfectly understood, and looked upon just as a foreign language. We must have a Kashmiri Bible, or, at any rate, part of it, and the people must be won by hearing in their own tongue the wonderful works of God. Until we go to these people speaking Kashmiri, we can never hope to win their affections or sympathies one bit. I hope Mr. Wade may be spared for this work.

But my immediate want is another medical man, who must be prepared to undertake a great deal of surgical work. I am convinced that without such help I cannot long continue the work. It is too much for any one, however strong or fond of his profession and devoted to his Master.

I see out-patients at present three times a week, and last time about 220

came. I had a number of small operations to perform. I began at about seven o'clock, and did not leave off till nearly four o'clock in the afternoon. The other three days I operate, and I suppose I am not exaggerating if I say that there is hardly a surgeon in London who, with all the appliances and assistances he has there, has done more operations or more important ones than have been done in the last week, with only a hut and feeble appliances and untrustworthy assistants. Now this state of affairs cannot go on. The strain on the nerves and brain is very excessive.

I think that we ought to continue the hospital, and even increase its efficiency, for the following reasons:—First, there is great suffering, and no relief is afforded, except what we give; and it is, in my humble opinion, quite in accordance with the mind of Christ that we should relieve the suffering of the poor and oppressed. Will He not be pleased? Will He not give His blessing, and will He not come, as He did on earth, and be especially with His servants, when they stretch out their hands to heal the sick, and give themselves up in His name to the most sacred and solemn of all works, viz., to stand between His suffering creatures

on the one hand, and disease, pain, and death on the other? I am sure He will come and bring a blessing with Him. Secondly, I believe that the healing art is in this place at any rate the best, if not the only, pioneer of the Gospel. If

you preach in the streets, you only cause a disturbance in Kashmir, but you may preach and say what you like outside our hospital to a crowd for hours together, and you will be listened to with reverence and attention.

The Maories of Wanganui and Taupo.

At the close of last year, the Rev. T. S. Grace, jun., son of our New Zealand missionary of that name, who has colonial work in the Middle Island, was kindly permitted by the Bishop of Nelson to cross over to the Northern Island, and visit the district around Lake Taupo, in which his father formerly laboured, and is now hoping again to find a footing. He proceeded up the Wanganui river, visiting the Natives of that district also *en route*. His Report is as follows :—

The country through which I travelled may be divided into four tribal districts—Whanganui, Taupo North and South, and Tuhua.

Starting from the town of Whanganui, I reached Raketapawma, on the Muri-motu plain, at the end of three days' very rough travelling. This is an important settlement, and beautifully situated on a small plateau. The view it commands of the snow-capped Ruapehu and burning Tongariro is magnificent. The Natives, who are related to the Whanganui tribes, are well disposed, and spoke affectionately of the late Basil Taylor, although they had only seen him when visiting Whanganui. Three children were brought to me here for baptism, also a young couple to be married. I held morning and evening prayers, and, upon inquiry, ascertained that occasionally a Native lay reader visited the place, but that no ordained missionary, Native or European, had been there prior to myself.

My next stage was one of fifty miles across the plains and desert of Rangipo to Poutu, a once large and populous settlement on the Roto-Aira lake, but now notable only for its picturesqueness, and as being the residence of Major Topia, one of the Maori chiefs presented with a silver-mounted sword by the Queen for loyalty and gallantry during the war. I was welcomed here, and hospitably entertained for a night, although the inhabitants of the place have embraced Tariaoism, which is the latest development of the Hauhau superstition, and resembles, in some points, the worship

of Lama, and in others Mohammedanism. Its adherents worship a Trinity—Ihowa (Jehovah), Tawhiao (the Maori king), and Te Atua (the God). They supplicate and return thanksgivings to each of these in the above order. No books are allowed to be used. The chants are composed, and then orally taught. The prayers also are extemporized by the men, women, or children, according as the spirit moves each one. The service, which is held twice on each week-day, and four times on Sunday, is conducted sitting down, and in the following order:—Opening chant by the priest; a supplication to each of the deities by any one, with a short canticle at the conclusion of each prayer, answering somewhat to our "Gloria Patri"; next two or three chants led off by the best chanter; then follow the thanksgivings to each of the deities, which are concluded in the same manner as the supplications; a chant and sometimes two close the proceedings. The language of some of the prayers, especially of those offered by the women, is most striking and beautiful. Tariao weeks consist of six days, and the Sundays date from the 6th of September, 1875, the day on which the Maori king's dearest child died. The sixth of each month must be a Sunday; to avoid confusion, therefore, every month in the year is made to consist of thirty days. The tenth, twentieth, and thirtieth of every month are also observed as holy-days. The superstition, which took its rise at Te Kuiti, the king's residence, and is identified with the Kingites, was

introduced into Taupo by the king's prime minister, Rewi, in March, 1876. It has taken a firm hold of some of the Taupo tribes, and they say they mean to give it a fair trial. The area it extends over is small. Pontu is its outpost to the south-east. I held morning and evening prayers at this place upon sufferance, but was not allowed to baptize any children.

At Tokanu my arrival was anticipated. I had not entered the village before the shout, "Ko te tamaiti pea a te Kerchi" (lit. "the child perhaps of the Grace"), and "Nau mai! nau mai!" ("welcome! welcome!") passed rapidly from mouth to mouth. I was agreeably surprised by this reception, since the place is a stronghold of Tariaoisim, and as the people had been made aware the object of my visit would be to counteract the influence of their new faith. They feared this, as I afterwards discovered, and the hearty welcome which greeted me here and at all the Tariao villages I visited in Taupo was "for old acquaintance sake"—"a son of the Lake" ("tamaiti o te moana"), so long as not an open enemy must be welcomed regardless of his creed. This is the custom, and it proved beneficial to my visit, in that it gave me a ready entrance in to the people, and a claim upon their attention; but trying on the other hand, in many instances, in that I was made painfully aware they would receive me gladly as a person, but not, for the present at least, as a minister of the Gospel. Being an important place, I made it head-quarters for several days, and visited as far round to the west as I could. Everywhere I went among the Tariaos I was treated with respect, and listened to attentively whenever I had anything to say. A few details of a gathering at Tokanu will illustrate the manner in which I was usually heard. The morning after my arrival I made it generally known I should deliver an address in the evening. The report had not been long noised about when one of the leading men in the place offered me his large house (which is nothing more than a large room) to hold my meeting in. I thanked him, adding, "And now can you get the people to fill it?" "Yes, I think so," he replied, "if you postpone your address until after the Tariao service." "Oh no," I answered, "that will never do; I must begin at the time

appointed." The hour arrived, and I walked across to the house. It was packed with people. All the Tariaos in Tokanu seemed to be there—men, women, and children. I opened with a few prayers from our liturgy, not forgetting to use the special prayer for Maori chiefs; and, after reading a portion of the Scripture, addressed them from the text, "Beware of false prophets." The behaviour of my audience astonished me. I was listened to with breathless attention throughout. Intruders, such as dogs, little pigs, and cats, into the midst of a Maori congregation is not an uncommon thing, and very often they are made an excuse for drawing off the attention. On this occasion, however, the creatures thus intruding disturbed the speaker only. The Tariao bell also rang during my address, and I expected a general stampede; but not an individual moved until I had finished, and then there was a rush for the house, where the priest, with a few faithful devotees, had already got through the greater part of the service. Next day I laid before a few of the influential men in the place the primary object of my visit, viz. my father's return to begin a school and work among them. They said little, but the feeling seemed to be they did not object to his returning, but feared the school meant taking away their land. I paid several visits to the old station; it is now completely destroyed.

Leaving the Tariao neighbourhood for a while, I proceeded northward to Tapuaharuru and the settlements on the first bend of the Waikato. The Natives here are Queenites, and, though much demoralized, are wishing for a better state of things; indeed, so much is this the desire of some of them that at Odnunui a beginning was made about six months ago by appointing one of their own number a lay reader. Since then morning and evening prayers and the Sunday services have been kept up in that pah. In this district full numbers assembled to any services I was able to hold, and children were brought to baptism. The proposal regarding the erection of a missionary school on the shores of the lake was cordially responded to, and my father invited to return at once.

I spent twelve or fourteen days in these parts, and, finding it impracticable to get from here to Tuhua and the head

of the Whanganui, which is all King country, I returned to Tokanu to attempt the journey from that end of the lake. The Pukawa Natives had anticipated my move, and, at a meeting held to consider it, had decided I should be allowed to go, since "my errand was one of peace" ("he haere i runga i te rangimarie") and I was harmless as regards the land. Accordingly, they gave me a passport and an influential young chief as my guide. We were met with black looks at almost every village, until my document was produced, or my errand explained. The great objection on the part of the landowners here to Europeans passing this way is lest they should prospect for gold, for the country is reported to be extremely auriferous. In this part of my route I was received with greater suspicion and coldness than anywhere else.

The Natives on the lower Whanganui, though far from what they ought to be, are a decided improvement upon any I visited in the interior. This difference is due undeniably, I think, to the fact that during the years of falling away these have had a missionary continually at their backs, while their brother-country-

men have not. The frequent complaint of those poor people in Taupo, when I charged them with foolishness for embracing false faiths, was that we had left them without a religion and ministers; and since they must have these, they tried what was next set before them. While I lamented their weakness, I could not but also feel a sense of shame that there should have been the slightest ground for such an imputation. On the part of the river I traversed there are five or six Native lay readers, good men as far as I could judge, and doing steady though unostentatious work. The two Government schools on the river, which are under very satisfactory mastership, are also productive of much good influence; the children and any of their friends who care to attend receive religious instruction on the Sunday regularly. This is due to a special effort on the part of the masters of these schools—it is not generally the rule. Another blessing the Natives here enjoy is the interest taken in them by the resident magistrate, R. Woon, Esq., who, during his many years' service among the Maoris, has always studied their spiritual as well as their temporal welfare.

Deaths of Mr. F. N. Maltby and Dr. J. Smith.

AGAIN have we to mourn the loss of valuable labourers in the missionary cause. One of the most highly esteemed members of the C.M.S. Committee, Mr. F. N. Maltby, formerly British Resident at the Court of Travancore, has been taken from us; and a terrible blow has fallen on our Nyanza expedition by the death of Dr. John Smith. We can only this month just mention these serious losses. Indeed we as yet (writing in the middle of September) only know of the latter by a telegram from Aden, which is as follows:—"Dr. John Smith dead. Daisy Nyanza. Mpwapwa road completed." The second item doubtless means that the little steam-launch *Daisy* has been launched on the Lake; and the third tells of the success of Mr. Mackay's useful enterprise.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

TOPICS FOR PRAYER.

For the Mohammedan population of Constantinople and Smyrna, from which places the Society is withdrawing, that many may yet be turned from the religion of the false prophet to acknowledge and worship Christ the True Prophet, Priest, and King. (Pp. 610-12, 629.)

For an outpouring of the Holy Spirit's quickening grace upon the Native Protestant Christians of Palestine. (Pp. 613-19.)

Special.—On Oct. 8th.—That God will pour out upon His people a spirit of self-denying liberality, that the increased means so urgently required by the Society may be speedily and permanently provided.

Contribution List.

In the following list of receipts from Aug. 11th to Sept. 10th, 1877, are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Berkshire: Wantage.....	8	14	0
Buckinghamshire: Twyford.....	3	3	0
Wendover.....	8	5	0
Cheshire: Acton.....	7	0	0
Congleton: St. James'.....	7	0	0
Cornwall: Liskeard.....	28	7	0
Millbrook.....	4	13	10
Isles of Scilly.....	6	7	3
Cumberland: Keswick: St. John's.....	50	14	0
Milburn.....	1	14	0
Silloth: Parish Church.....	11	0	0
Devonshire:			
Devon and Exeter (including 8l. 10s. for Deficiency).....	106	10	0
Colebrooke.....	3	15	0
Northam.....	35	13	1
Essex: Grays District:			
North and South Ockendon.....	11	17	6
Gloucestershire: North Cerney.....	1	3	6
Littledean.....	20	2	0
Saul.....	3	10	8
Hampshire:			
Isle of Wight: Gatten: St. Paul's.....	15	0	0
Ryde: St. John's.....	12	10	0
Totland Bay: Christ Church.....	11	17	2
Whippingham.....	12	9	2
Channel Islands: Guernsey.....	60	0	0
Jersey.....	80	0	0
Hertfordshire: Eytton.....	2	6	4
Hertfordshire: East Hertfordshire.....	450	0	0
Kent: Beckenham: Christ Church.....	1	1	0
Deptford: St. John's.....	60	0	0
Farnborough.....	5	14	7
Folkestone.....	15	11	11
Lancashire: Penwortham.....	2	3	6
Lincolnshire: Barton-upon-Humber.....	38	8	2
Middlesex: Bowes.....	5	17	0
Muswell Hill: St. James'.....	11	0	0
Pimlico: St. Michael's.....	52	13	11
Westminster: Christ Church.....	1	1	0
Monmouthshire: Pillgwenlly.....	10	6	6
Northamptonshire: Raunds.....	7	2	
Northumberland: Scremerston.....	1	5	0
Shropshire: Middleton Scriven.....	5	2	6
Somersetshire: Bath and Vicinity.....	300	0	0
Clevedon (for Deficiency).....	70	0	0
Coleford.....	3	4	8
Stawley.....	2	9	8
Stoke Pero.....	1	1	0
Wiveliscombe.....	4	15	3
Staffordshire:			
Burton-on-Trent: Parish Church.....	17	14	0
Newton Solney.....	5	0	4
Maer.....	5	6	2
Bolleton.....	9	11	0
Surrey: Brixton: St. Matthew's.....	51	0	4
East Brixton: St. Jude's.....	100	0	0
Feldayn-in-Shere (including 11l. 3s. 10d. for Nyansa Mission).....	14	6	0
Godstone.....	16	3	1
Kew.....	2	3	1
Nutfield.....	3	3	0
Richmond.....	32	9	6
Southwark: St. Jude's.....	9	19	5
Tulse Hill: Holy Trinity.....	23	2	0
Sussex: Petworth.....	20	0	0
Westmoreland: Ambleside.....	61	17	0
Wiltshire: Branshaw.....	11	0	0
Fosbury.....	6	6	0
Steeple Ashton.....	8	16	4
Winkfield (for proposed College at Bombay).....	7	13	6

Worcestershire: Far Forest.....	2	3	6
Fladbury.....	4	17	0
Wolverley (W. Hancock, Esq., ben.)... ..	50	0	0
Yorkshire: Bilton.....	41	16	10
Cleveland.....	30	0	0
Hackness, &c.....	14	3	4
Hull, &c.....	421	4	11
Kirkby-in-Malhamdale.....	31	1	6
Langcliffe.....	7	18	6
Leeming (Proceeds of Sale of Work at Newton House, by Mrs. Russell).....	33	0	0
Masham.....	19	11	9
Rathmel.....	3	0	4
Thornton-in-Lonsdale.....	17	0	0
Whitby.....	170	0	0

ASSOCIATIONS IN WALES.

Cardiganshire: Cardigan.....	6	4	6
Kilgerran.....	1	4	4
Carmarvonshire: Llandudno.....	1	0	6
Llanrwst.....	10	3	2
Penmaenmaur.....	11	2	3
Denbighshire: Llanfairlathaiarn.....	3	11	10
Wrexham.....	33	13	4
Pembrokeshire: Fishguard.....	6	2	0
Llawhaden.....	2	11	0

BENEFACTIONS.

"A Friend to the Cause".....	5	0	0
Anonymous.....	20	0	0
Anonymous, Darlington.....	38	12	6
"A Thanksgiving Offering".....	5	0	0
"Bertie".....	10	0	0
"Bombayite" (for Bombay).....	5	0	0
II. Cor. viii. 9.....	60	0	0
C. R.....	10	0	0
Dewe, Miss, Aldworth Rise, Reading.....	40	0	0
E. B.....	10	0	0
Ellerby, Miss Elizabeth, 4, Abbey Terrace, Whitby.....	5	0	0
Hebert, Rev. Septimus, Thorpe, Norwich.....	10	10	0
Hughes, Thomas, Esq., Wallfield, Reigate.....	10	0	0
"In Memoriam R. P.".....	5	0	0
King, Capt. H., R.N., Chithurst, Petersfield.....	5	0	0
Maxwell, Theodore, Esq., M.D., Thurlow Lodge, Golden Manor, Hanwell.....	10	0	0
M. U. S.....	10	0	0
Robinson, William, Esq., Darleydale, Upper Norwood.....	53	10	0
Saurin, Lady Mary, Lloyd House, Bishop's Down.....	5	0	0
S. B.....	15	0	0
Scott, Miss, Colney Hall.....	10	0	0
Scott, Miss Alice, Norwich.....	5	0	0
West, Miss, Marden House, Red Hill.....	10	0	0
W. F.....	10	0	0
W. F. L.....	10	0	0
Wright, Miss.....	5	0	0

COLLECTIONS.

Denmark Hill: St. Matthew's (Boys' School), by Mr. W. J. Taylor.....	1	0	1
Fevre, Jno., jun., Esq., Queen Street, Whittlesea (Children's Miss. Box).....	10	0	
Middlesbrough: St. Hilda's Schools, by Mr. G. Medcraft.....	2	0	0
Milton: Weston-super-Mare Sunday-school, by Mr. Hiscok.....	1	1	0
Oxfordshire: Deidington: Mrs. Hoernle's Sunday-school, by Rev. J. F. D. Hoernle.....	2	14	4
Southwark: St. Saviour's Sunday-school, by C. J. Smithem, Esq.....	1	17	0

Walworth: St. Peter's Sunday-schools, by Mr. John Gant	18 6
Webster, Mrs. W., Abbots Field House, Bold (contents of Miss. Box)	1 15 0

LEGACIES.

Cholmeley, late Miss Selina, of Clifton, Bristol: Exor., James Cholmeley Rus- sell, Esq., by Messrs. Frere and Co.	100 0 0
Dixon, late Rev. Alex., of Higham Fer- rers, Northamptonshire: Exor. and Extrix., Henry Dixon, Esq., and Mrs. Elizabeth Jane Dixon (2000 <i>l.</i> less duty), by T. W. Nelson, Esq.	1900 0 0
Fox, late Mr. John, of Kingsdown: Exors., Messrs. Wm. Adair Bruce and Peter Pincin	10 10 0
Gaisford, late Joseph, Esq., of Seen- d, Wiltshire: Exors., Messrs. Edmund and Wm. Henry Pocock, by Messrs. Rodway and Mann	5 0 0
Halpen, late Frederick Horatio, Esq., of Oxton Road, Birkenhead: Exor. and Extrix., Henry John Ward, Esq., and Mrs. Eliza Sarah Halpen, by R. A. Payne, Esq.	45 0 0
Scott, late Miss Mary, of Belsay Gate, Soulby: Exors., Jno. Harrison, Esq., and Rev. George Scott	100 0 0
Stewart Endowment Fund, by George Brochie, Esq.	62 8 5
Thomas, late Miss Margaret, of Somerset Street, Bristol: Exor. and Extrix., H. A. Salmon, Esq., and Misses Sarah and Emily Thomas (80 <i>l.</i> plus interest, 2 <i>l.</i> 16 <i>s.</i> 7 <i>d.</i> , less duty, 5 <i>l.</i> 5 <i>s.</i> 8 <i>d.</i>), by Messrs. C. and E. Salmon	47 10 11
Wostenholm, late Geo., Esq., of Sheffield: Exor. and Extrix., C. H. Scott, Esq., and Mrs. E. M. Wostenholm, by Messrs. B. Wake and Co.	100 0 0

FOREIGN CONTRIBUTIONS.

West Indies: Bahamas, Nassau: Christ Church (for East Africa)	4 0 0
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EAST AFRICA FUND.

E. B.	5 0 0
S. H.	5 0 0
Williams, Robt., jun., Esq.	5 0 0

REV. W. CLARK'S CHURCHES IN CEYLON.

Crabb, R. H., Esq., Baddow Place, Chelmsford	50 0 0
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JERUSALEM DIOCESAN SCHOOL FUND.

S. B.	5 0 0
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NIGER STEAMER FUND.

E. B.	5 0 0
Holland, Rev. C., Rectory, Petworth, Sussex	5 0 0
Nolloth, Admiral, The Albany, Piccadilly Sundries, by D. T. Woodward, Esq.	50 3 0
Ditto, by Mrs. H. D. Trotter	61 0 0

PERSIA MISSION FUND.

Cocker, Miss, 34, Bath Street, Southport	10 0 0
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PUNJAB GIRLS' SCHOOL.

E. B.	5 0 0
Lawrence, Mrs., Marrow, Guildford	10 0 0

TAUPO INDUSTRIAL SCHOOL.

Sundries collected by Mrs. Whalley, by Rev. F. Wainwright	34 16 0
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DEFICIENCY FUND.

"A Thankoffering"	10 0 0
Birchall, Mrs., Whiteholme, Slaidburn, Clitheroe	50 0 0
Boyer, Rev. Richard, Sandown	2 2 0
Clevedon, Somersetshire	70 0 0
Deedes, Major George, Hillhurst, Hythe ..	5 0 0
Fleet, Mrs., by Miss Neale	1 0 0
Gabb, Lt.-ut. Colonel F. S., Blackthorn James, Mrs. H., 4, Royal Crescent, Chel- tenham	25 0 0
Lancaster, &c., Association (Misses Threl- fall)	10 0
Marston, Miss, Bragbury, Stevenage, Herts	25 0 0
Masterman, Miss, 1, Lake View Villas, Kewwick	2 2 0
Neale, Miss	25 0 0
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Pelham, Lady Henrietta, 22, Chester Square, S.W.	20 0 0
Robinson, Mrs. Disney, Frogmore, Tor- quay	100 0 0
Stokes, Miss, Graisle House, Wolver- hampton	100 0 0
Weston, C. F., Esq.	25 0 0
White, Miss Anna, 72, Montpelier Road, Brighton	5 0 0
Wilson, Miss, by Miss Neale	5 0 0
Wilson, Miss, Mashall, near Baldale, Yorkshire	10 0 0

The Secretaries thankfully acknowledge the receipt of a Parcel of Work for East Africa from Mrs. Robert Williams.

NOTICE RESPECTING PARCELS OF WORK, &c., FOR THE MISSIONS.—It is particularly requested that all friends forwarding Parcels of Work, Books, or other articles to the Missionaries of the Society through the C.M. House, will send to the Lay Secretary a detailed list (*in duplicate*) of the contents of such parcels, with the *intrinsic value of each article distinctly shown*.

This is necessary in order to allow of the goods being cleared without difficulty through the Customs offices abroad, and to ensure the Society against loss by the declared value being placed at too high a rate by the Society's agents at the port of clearing.

All goods received for the N. W. America Mission have been sent out; no further shipment can be made this year.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

MR. MACKAY'S JOURNAL IN EAST AFRICA.



WE have received from Mr. Mackay his complete journal, from November 8th, the day that he was sent back from Ugogo invalided to the coast, to May 2nd, at which date he was actively engaged in constructing the road from Saadani to Mpwapwa; and a further letter, dated Aug. 9th, communicating the welcome intelligence that this road has now been completed. A summary of his doings during the earlier part of this period has already been presented in his letters printed in the *Intelligencer* for June; but some portions of the journal afford an interesting picture of life in East Africa, and we therefore give some extracts, together with the latest despatch.

Mr. Mackay reached Bagamoyo from the interior on December 1st. On the 14th he proceeded to Mombasa, as related in his letter already printed. On the 23rd he started to walk southwards from Mombasa to Pangani, *en route* back to Zanzibar, passing *Gasi*, *Moembe*, *M'sako*, *Pongue*, at which latter place we begin our extracts:—

Dec. 28th, 1876.—Soon after leaving Pongue, had to cross a deep river. There are hippopotami in it, as in all the rivers hereabout. The whole way to Vanga, which I reached about 5 p.m., was most trying—mangrove swamps without end, and long reaches of sand, which seemed to be covered by spring tides. I never saw so many mangrove trees before. Hard toiling all day under a hot sun among these is by no means easy work. I breakfasted about noon in a village half way. The chief was not there, but his son, who represented him, said he did not think any of his people would go with me. I met the chief himself on the way, as the prince was escorting me on the road. I hope still to get men there.

Vanga is situated amongst a dense grove of cocoa-nut trees, richly laden with fruit. The entrance is fortified by a stone wall, with redoubts and loopholes. I was at once taken to see the Sultan—an old man—who sat among a conclave of his subjects—Arabs, Hindus, &c. A chair (English) was produced for me to sit on—probably the only one in the town. The king sent immediately

for a number of tafu, or cocoa-nuts, the drink of which was most refreshing after so tedious a journey. A house was prepared for my reception, the floor being covered with new matting, and a kitanda, or bed, was sent to me. The prime minister showed me to the house, and showed himself particularly communicative. The same good man sent me a pot full of delicious coffee, and in an hour's time, after I had dined, a huge basin of boiled rice and a bowl of curried beef. Of course I partook of a little, sending my salaams to the big man and thanks. My boys enjoyed the dinner immensely. I have not yet, of course, let out my object in being here till I see my whereabouts, there being many roguish Mohammedans in the place, and among them one must be wise as a serpent; the first step of wisdom is not to be over-hurried.

29th.—Early in the morning my house began to be inundated with visitors. This continued all forenoon, though more than once, when the chief men were gone, I had the room cleared of all intruders. After breakfast I sent for the little blear-eyed chief who had pre-

sented me with dinner the night before. I gave him my tobacco-pouch—a self-closing india-rubber one, and a great object of curiosity here, as well as in all places on this side of Mombasa. I told him I wanted porters, and he undertook to supply me with, at any rate, fifty men. Afterwards I visited his seat of Parliament (a thatched roof!), when he said there were plenty of men to be had, and he only waited for me to come for them. As he was a big man, I offered him a dollar a head for a hundred if he liked to get them. This I thought necessary, as there are Banyans, Hindus, Arabs, &c., at court, and they know that one dollar per man is customary down the coast. I intend making Muoa tonight; distance about three hours' march.

To the south of Vanga I had an hour's wading through water and mud, sometimes up to the waist. On reaching the river I found it flooded, the torrent being produced by recent rains among the mountains to the west. It was not more than thirty feet broad, but was exceedingly dangerous to cross, as the current was about seven knots per hour, and the depth nearly six feet. How to get across was now the question, there being neither boat nor bridge. Some men who were working among their crops at the other side, seeing our perplexity, and at the same time taking advantage of our necessity, offered to help us across with the loads for 16 peis (equal to 6*d.*). That seems a small enough sum; still, it was much greater than I could afford to give, as I had little over one rupee in my pocket. So I sent my cook back to the town to ask the chief for an axe and rope, by the aid of one or both of which I knew I could contrive to get ourselves and goods to the other side. After an hour and a half he returned, but without either one or other of the articles I desired. He said the chief had sent off two men, soldiers (?) to conduct us to a point far up the stream, where we could cross with safety. But as this would necessitate our going back a long way, and occasion the loss of an hour or two, I resolved to make a desperate effort to cross where we were. It was already five o'clock, and there was little time to lose. I succeeded in getting one of the men opposite—a tall fellow—to lend his assistance for 10 peis. I was pretty

well wetted already, so a complete soaking could not do me much more damage. I threw off my coat and plunged in, grasping the man's hand, and reached the other bank in safety. The things were got over piecemeal, and also my boys, and, after a little more wading, we found ourselves once more on dry ground. A rapid walk of three hours brought us to a village, where I succeeded in engaging about ten pagaazi or more, and in passing the night comfortably. The chief's name is Boko, and his village is called Chiuriro, or Kiuriro.

30th.—An hour's walk brought us to Muoa, a tolerably large town, at the head of a good bay of the sea. Here I held, as usual, a palaver with the Sultan's Waaleh, who said there were plenty of men to be had in his village, and undertook to engage as many as he could find against my return in three weeks. I expect he will find some twenty or thirty men.

Sunday, 31st.—For the last time I enter a date in 1876. A new year it has indeed been to me. Just this time last year I was in negotiations with our Society about going to Central Africa, and I am not there yet, though I have been and am still on the road to it. By this time, according to our calculations, our foremost party should be near the south end of Nyanza. But in Africa the most unlooked for circumstances occur and prevent progress. I remember well how incredulous every one looked when I started from Southampton on April 27th last to hear me say that it would be a twelvemonth before we should be settled in Uganda. Nine months are already gone, and it will take not less than three more to reach our destination. To the Englishman accustomed to make a run equal to that from Bagamoyo to Kagahye, or 700 miles, in twelve hours, it does look absurd to require three or four months to perform the journey. Yet so it is. Pagaazi march only at the average rate over all of five miles per day. But the rest of the day is not spent in idleness. With my caravan of 250 persons, I seldom had a spare moment from 4 a.m. till I turned into sleep at 8 p.m. First wakening up all hands; then the journey, with its halts and impediments; then forming camps. Breakfast about mid-day. Afterwards

the tedious and worrying work of paying out cloth for rations; then administering medicines, taking sights, settling disputes, and holding palavers with the people of the place till dinner at dusk. After dinner, a pipe and to bed. Such is the general run of events every day on the march. New work it is from taxing one's brains with steam-engines and machinery, links and valves, and all possible practical applications of the

principles of statics and dynamics which regulate the works of God and man. But I feel this is only for a time, and I look eagerly forward to my being quietly settled down in Uganda to my heart's work—training up a young race of savages to know that which we call knowledge, the possession of which is wisdom, and the beginning of it the fear of God and belief of the glorious truth that there is a Redeemer of men.

The same day, December 31st, Mr. Mackay passed the villages of *Muanza* and *Magnani*, and arrived at *M'Kundi*, where he passed the last night of the year:—

Jan. 1st, 1877.—The good chief this morning made me a present of a large kibaba of new milk, which I enjoyed immensely, being the first I have tasted since Mombas. His house was neater and cleaner than any I have found on the whole road, and he himself is a Mohammedan, but with none of the self-importance of the usual type of members of the True Faith. He changed a rupee for me, as my coppers were done, and I allowed him 14 pels on the transaction. Further, he accompanied us for a couple of miles on the road to Amboni. An arm of the sea near his village required a little wading above the knees, and the way is generally hereabout much rougher than that north of this. To avoid the frequently-flooded low ground, the path goes over the ups and downs of the higher ground, which makes marching troublesome.

Breakfast at a village on the way. Very many cattle. In front of another village close by I observed two neat graves with an attempt at tombstones, but, of course, no inscriptions. The tombstones were in the shape of a cross (Grecian).

I held a palaver here about wapa-gaazi. The chief men retired to hold a "shauri" before they would tell me the name of the place, but the old chief previously promised to collect men. The result of the "shauri" was that the name of this important village was not to be promulgated! I said it was of not the slightest consequence to me, as I had already got about 200 men in towns with names, and I wanted only a few more, which I could easily find in Tanga. They then were anxious to tell me their city was called Suponi, but I gave them to understand that their information

was valueless. After a long day's tramping through dense forest and open country, we sought eagerly for a shamba at which to pass the night. Just as it was getting dark, and we had almost despaired of finding a house, the joyful cry of some children at a distance to the left directed us to the spot. We found a couple of low houses, with tolerably pleasant people; but, for the first time on this journey, I had to sleep outside. It rained only a little, and my waterproof sheet protected me perfectly. Early next morning we descended to the plain, where a neat shamba, called Amboni, is situated close to a large river.

2nd.—Thus began the first work of the new year. On duty is more pleasant than off it on such a day. By 8.30 a.m. we were in Tanga. I went at once to pay my respects to the Waaleh, a venerable-looking old Arab. I told him I wanted a dhow to take me to Bagamoyo, and thence to Zanzibar. He engaged one for me at once, which was then starting for Tangata, but which would be back that evening. After much palaver about pagaazi, he undertook to find me a number of men. He then directed me to the house of a respectable Hindu merchant, who prepared a room for me.

I have now become quite indifferent as to the sort of house I get. I have slept in all sorts of places—a cow-byre, a sheep-cote, a straw hut not larger than a dog-kennel, a hen-house, and often in no house at all. So anything suits me, provided I get a spot tolerably clear of ants and mosquitoes. As a rule, I prefer sleeping off the ground to lying on it, but it is not everywhere that I can get a kitanda or bedstead.

Some hitch arose with the dhow engaged by the Wali of Tanga, and Mr. Mackay had to get another, in which he crossed to Zanzibar:—

Jan. 3rd.—Went on board a dhow with my boys, having laid in a stock of mahogo (cassava) to eat with my bacon, also a couple of bottles of fresh water. This is necessary, for it is one thing to get on board such a vessel, and another to find oneself safely at the end of the voyage, without having been days instead of hours on the way, in which time one can have a trial of the natural forces called hunger and thirst. As usual with dhows, we cast anchor at nightfall. I contrived to sleep, jammed in between matama bags and the thatch which forms the deck above. A loathsome smell of train-oil, with which the vessel is smeared internally (probably to keep the ants away), not a little disturbed my slumbers. Large cockroaches crawled about me as thickly as niggers do in the towns I have passed through.

4th.—At 9 a.m. we cast anchor at Pangani. I did not wish to enter the bay, but to cast anchor outside, as one hour would transact all my business, and we could easily reach Zanzibar that day, but the captain was determined not to leave Pangani till next morning.

Tanga lies low, and is a filthy place, full of Banyans and other grasping Hindu merchants. All day I lay reading in the dhow, which lay aground on a beach that produced a most fearful stench. In the evening the tide rose, and I got the vessel pushed out into the bay, ready for a start early next morning.

5th.—A beautiful day, and a strong nor'-wester sent us scudding over a good high sea to Zanzibar, working entirely by landmarks—the use of the compass being unknown to them. It is astonishing how accurately these dhow captains steer for a point of land not in sight. Were they better fitted internally, dhows would make respectable ships. Their lines are not bad, for they can make at

times very rapid passages, especially when running before the wind, though much is due to the immense sail they carry. The workmanship of the wood is of the rudest possible description. Most extra fittings are simply lashed clumsily by disreputable pieces of coconut fibre. Arrived at Zanzibar at 3.30 p.m.

6th.—Engaged a dhow to take me to Sadani and Bagamoyo, with the intention to come back at latest on Monday evening. Very heavy sea on. Contrary to my orders, the captain would run the dhow on the beach, the consequence being that she could not be got off next morning nor evening either. My servants disappeared in Zanzibar, consequently I had to go over to the other side without cook or food, and without my mattress or blankets. I managed, however, very well to lie in the bottom of the old hulk. I had no interpreter, but chattered away wonderfully well in Suaheli with Bwana Heri and his subjects. Bought a score of good Nyamweisi donkeys here at twelve dollars a head for the large ones, and nine for the smaller.

8th.—Being delayed so long at Sadani by the bad management of the dhow captain, I ordered him on Monday morning to return direct to Zanzibar, as the English mail came in on Sunday. Gathering together all the Suaheli I had, and working myself into a great fury, I gave the captain a great blowing-up for his carelessness and want of attention to my orders, the consequence being my being unable to reach Bagamoyo, and therefore I should keep several dollars off his charge! This I actually did when I came to pay him in Zanzibar.

Found my budget of letters and papers in Zanzibar. Good news from home, thank God.

On Jan. 15th, Mr. Mackay proceeded across again to the mainland, to reconnoitre the new route into the interior, traversed first by Mr. Roger Price, of the London Missionary Society. We give one extract from this part of the journal:—

Sunday, Jan. 21st.—At Mkuru I determined to spend the day in rest, except an evening walk of a little over an hour to the next village, Nikanze. Thence I

hope to reach Sadani by Monday evening. If it were not for a garrulous, greedy old chief, who is unwell of cold, and to whom I have administered

various doses to keep him quiet, I spent a profitable and peaceful Sunday. My boys relish the rest from toil no less than I do myself, but, unhappy men, they want the joy, the luxury of a day of sacred things. Their pleasures are all carnal, and in no way elevated above those of the brute beasts. I am learning Suaheli, but slowly. I wish I knew enough to be able to give them only a glimmering of the great truths of eternity, and especially of the Truth itself. But the time will come.

There are twelve of us in all, including my donkey and my dog. They—I mean my nine men—are all well armed, some with Sniders, some with Hudson Bay guns, and others with short cavalry muskets. As for the donkey, the dog, and myself, we are all armed too. The donkey has his obstinacy for defence and his heels for offence. The dog makes his heels serve him in the defensive, on the principle that—

“He who fights and runs away,
Will live to fight another day.”

His teeth are no bad weapons of offence,

This was on the return journey. The next day Mr. Mackay again reached the coast. His troubles with the dhows, in trying to get across to Zanzibar, were more annoying even than before. The following extract is also painfully interesting, for its glimpse of the still flourishing slave traffic:—

Jan. 22nd.—At noon we were in Sadani. I ordered a salute to be fired to Bwana Heri, who turned out with most of the Hindus, &c., to welcome me. All were astonished at the distance I had made in the time. After much “shauri” holding with grasping Hindus, I failed to get any of the three dhows on the beach to take me to Bagamoyo. At sunset, I found one of the dhows preparing to go to Zanzibar next morning. I got my few things on board and my men, and ordered the captain to put well out into deep water when the tide rose (about 7.30 p.m.).

23rd.—The dhow I found this morning stuck on a sandbank a little way from where I left her last night. Bwana Heri came down to the water with me, and then we waited from 6 to 8 a.m., but the vessel could not be got off. About two miles down the coast we caught sight of another dhow in a small creek. Off we set to try my luck with

but it is generally enough for the Natives here that he barks at them.

As for myself, I have only one weapon wherewith to attack and ward off attacks, viz., a large black umbrella. I have lost the white cover of it. Poor umbrella! it has just broken with attacking the donkey's obstinacy, still it is whole enough yet to defend me from the fearful force of the hot sun.

This road is scarce in water at this time of year, and what is to be had is generally far from pure. That I could not get as much as to wash my face all the way from Sadani till I reached the Rukigura river, about seventy-five miles on the road to Mpwapwa, certainly is not over pleasant. What one gets to drink even in the villages is generally a very muddy mixture taken out of a hole in the ground, and being nothing more nor less than a remnant of the rainy time. The streams which Mr. Price found in numbers are all now quite dried up. Mkuru, Semagombe, and Kwedigama have tolerably pure drinking water. At Ndumi, it is nearly as solid as liquor.

it. But, alas! it was aground too, and the tide now receding left me no alternative but to spend another weary day in this miserable place. Thus is one most hindered when one's time is most precious. In East Africa, if one has not a large supply of patience to meet every conceivable and inconceivable worry, I believe one would die of fever in a day or two; but, resigned to my fate, I set to work writing letters, and will so far gain by this day as to be less hurried at mail-time.

In the evening I got myself and all hands on board this last dhow. The tide rose at 8 p.m., and we were afloat, but a strong wind right ahead prevented our getting out of the narrow creek. Every effort was made, but in vain, and I was therefore obliged to go to sleep in the open boat till next tide.

24th.—I determined not to wait now more than one other tide. Towards 9 a.m. the water was at its height,

but, being calm, it did not rise high enough to float us. In my chagrin one hope was yet left. Far up the creek lay another and smaller dhow, which I saw was afloat. We hailed the vessel, which soon came alongside. I offered the captain five dollars to go at once with me to Zanzibar, but he declined for some unintelligible reason.

It was near my usual time for breakfast when not marching, but I could not wait just now to have anything cooked. I issued the order for all hands to get ashore at once with their guns and loads. On reaching the beach, we struck right west through a mangrove thicket till we came on the footpath from Sadani to Windi, when I set out south at a quick pace, hoping to reach the Wami river in an hour's time.

When at Sadani, on my start for Kamreri, two of my men brought me the news that they had found a gang of twenty-five slaves in the bush just outside the town. They were under charge of two Arabs, and were going towards Uvinji to the north of Sadani, when, of course, an attempt would be made to ship them to Pemba. I seized my gun (a Snider), loaded it, and, slipping a few extra cartridges into my pocket, rushed down stairs. My men were below, and quickly had their guns loaded. I called Bwana Heri, and told him to come with me. Suddenly I remembered my Instructions, which are "absolute, and strictly to be observed on every occasion," to the effect that "all interference, by force, on my part, with the slave trade is on no account, and in no circumstances whatever, to be resorted to." Of course, I did not tell any one then that I was so hindered, but allowed Bwana Heri and a batch of Hindus, who had gathered around, to persuade me not to risk an encounter with the Arabs. Heri would, however, neither go himself nor send any of his men to rescue the slaves, though he is a chief under the Sultan of Zanzibar, who has issued distinct orders to have slavery put down in all his dominions.

Dr. Kirk, I knew, was from home, and also the Vice-Consul. Accordingly, I wrote at once to Captain Sullivan, of her Majesty's ship *London* at Zanzibar, informing him of the slaves. I sent the letter across by the dhow in which I came to Sadani.

At Gama we passed several houses,

the courts of which I scrutinized carefully, when I noticed, by the scared appearance of two men sitting at the end of a house, that they dreaded my finding something. All at once we rounded the corner of another house, and there, under the projecting thatch in front, we found ourselves right face to face with three most ruffian-looking Arabs, and about thirty slaves collared one to another by an iron chain. "Evil doers are evil dreaders," they say in Scotland, and the proverb proved true here. No sooner did the Arabs see a white face than they seized their guns, and each fastened on his belt, which carries a formidable dirk. One of them had a double-barrelled breachloader unloaded; but quick as lightning he opened a small wooden box beside him, and, slipping a couple of cartridges into his gun, came out to speak to me. The occasion was one on which I would gladly have ordered the villains to undo the chains and set the captives free. But there was my order not to touch them: and well perhaps it was that it was so, for, though my men were all well-armed, I knew them to be cowards, as negroes generally are, and any opposition by these dastardly slave-hunters would cause my men to run, and leave me to the tender mercies of men to whom the word "mercy" is unknown. I talked with the fellows just as if they were leaders of an ordinary caravan. To all my questions, they of course answered a parcel of lies. They had come from the interior, they said, and were going south to Kilwa, while the truth was they were coming from Kilwa, and were leading the slaves north to some convenient port.

I was rather tired, and had that day very sore feet from walking, but I determined to make Windi at once to inform the Waaleh of the gang. Soon after sunset I got there, and went direct to see his highness. I told him that I should let the Consul know I had seen the slaves so near his town, and that, unless he sent his soldiers after them, the English Consul would come over and deal with him. But it was all of no use; he winked at the matter, and the slaves were free to go on with their trade.

We may think in England that the small squadron we have on the East Coast of Africa has put an end to the slave-trade, but it is a great mistake.

The *London's* boats are continually capturing slave dhows with large numbers on board, and how many living cargoes escape their hands, none can tell. And here on the mainland, right opposite Zanzibar itself, in one week's

time, I found two separate slave caravans within a few miles of the coast. From Uvinji they are, I believe, continually being shipped. Gasi is a slave port, and at Malindi, to the north of Mombas, there is still an open slave market.

At this time Mr. Mackay was busily occupied in preparing to start a caravan for the interior with supplies for Lieut. Smith's party, and had to be constantly journeying backwards and forwards in dhows between Zanzibar, Bagamoyo (where the packages left behind by the expedition last summer were lying), and Saadani (whence the start was to be made). The difficulties with the dhows continue to be very amusing, at least from the safe stand-point of a reader in England:—

Jan. 30th.—For hours I tramped to and fro among the vile streets and strand of Zanzibar, hunting up dhow owners. At last a dhow was got by Mr. Smith. I knew well, however, that it would not leave till to-morrow, so I resolved to set off in the little dhow of yesterday. I got eight boxes of guns aboard, and \$700 in cash; I got all my eleven men and also the crew on board, weighed anchor at noon, and hoisted sail. It was blowing fresh from the N.E., and we had just started on a N.W. tack, when suddenly the tiller broke away and we were minus the power of steering. Had we not instantly thrown the anchor out and lowered sail, we should have run right into the *Highland Lassie* in another second. I got a rope and a spar, and, lashing these to the rudder, we went to sea. In the evening we cast anchor off Kokotvin at the north end of the island.

31st.—My next calamity was to find the rudder itself had broken, in the night, the ropes which served as hinges to fasten it to the stern. Two boys got overboard, and succeeded with a struggle in fastening the rudder on again with two new ropes. The wind had been blowing hard all night, and was still strong from the N.E. The captain was afraid to cross the channel to the African coast, as the sea was high. After making the attempt for an hour, we put back into Kokotvin much against my will. I hope, now that we are on the beach, we can have the rudder put into proper order before going to sea again. To-day must be another delay of twenty-four hours on the road. There will be no getting out of this place till to-morrow morning; if even then, I shall be more than astonished.

Seven or eight dhows are lying here, unable to get north against the high wind and sea. At low water I went ashore with Susi to find the captain to get the rudder put right. We found his shamba, but his wife said he was not in, and had gone far into the island. Next I sought for the captain of another dhow lying here, which was bound for Tanga; but he was nowhere. Had I found him, I could have had my men put him on board his vessel and got off; but I was not to be so fortunate. In the evening, when the tide rose, I had the anchor weighed, and, hoisting sail, I took the vessel away from the beach right out into deep sea. Much to the amusement of all of us, two boys of the dhow's crew, when they saw me hoist sail, took fright lest I should run away with them, and swam ashore.

Feb. 1st.—I was up early and made up my mind to put to sea with the vessel, whether the captain should come or not. The wind was still high, but, being under lee of the island, I could not know how the sea was till I got well outside. The captain did not come, his crew were all ashore, and three of my own men who had gone to find him the previous evening. Had they found him, or had he come aboard, I believe my own men would have half killed him, they were so furious at our being detained so long. At 7 a.m. I weighed anchor and hoisted sail. I know nothing at all about sailing or how to manage, especially such a huge unwieldy sail as a dhow has, but I was determined to get at least back to Zanzibar, for which the wind was fair. There was a terrible sea on when we got out beyond the island, and I knew it would not be prudent to risk beating against the wind with only my own men for sailors; so

I made for Zanzibar, which we reached after a very rapid passage of four hours.

My troubles for the day were not yet over. I set at once about looking for a dhow bound for Bagamoyo; I found one which was to sail at 1 p.m.; I got my men on board and my few things. I ordered Smith to engage a large dhow for me to go to Pangani on Monday, by which time the mail should be in; while I meantime would go to Bagamoyo to hurry Mohammed with the stuff off to Sadani, as, if left to take his own time, he would be long enough about it. At one o'clock I got on board. The vessel was full of dried shark and fruit, which made a stench only conceivable by one who has been in an oriental fish bazaar. There were many passengers—Arabs, Hindus, negroes—but the captain was not yet aboard. I sent one of my men

ashore to tell him that if he did not come off at once, I should take all my men and goods to another dhow. He came, and got the sail ready. He then said he wished to go ashore for something; but I would not allow him. I then went below, as the crew were making all ready for a start. Soon after, the captain was seen getting hold of a small canoe, in which he paddled with all his might ashore; I saw there would be no starting that day. I hailed a boat and went ashore, when all the Arabs, Hindus, and negro passengers followed suit and left the vessel too. I got aboard the *Highland Lassie*, where I generally put up here. Had dinner with the captain, and made up for the day's worry by falling fast asleep by 7 p.m. It is better to sleep than to take fever, and I believe that, if I could not do the former, I should certainly do the latter.

After more than a month's further hard work, the caravan was dispatched on March 9th, under the care of an Englishman recommended by Dr. Kirk; and two days afterwards, Mr. Mackay was struck down by fever. No further entry occurs in the journal till April 11th:—

April 11th.—I have had two or three severe attacks of remittent fever, from which, at the latter date, I am only recovering. Nothing could exceed the kindness of my friend Mr. Brown (of Smith, Mackenzie, and Co.) in keeping and nursing me. Dr. Robb, Civil Surgeon, has been unremitting in his attention to a remarkable degree. Thus for more than a month my time has been a

blank; but it is good to be laid aside for a while—chastisement is good. It is not easy to look on it so. Extremely wet; three inches rain in course of day. By Captain Mohammed bin Hamis's influence with the Sultan, the latter has lent me a very good Cape horse to go into the interior with. It seems a very good animal, and I hope will be very useful to me.

Mr. Mackay then set about his important undertaking of constructing a road from Saadani to Mpwapwa. The work was actually begun on April 25th. Of the progress he had made up to May 27th, his letter of that date gives a highly satisfactory account:—

I have now cut a clear way for wagons for a good fifty miles from Sadani. Cutting has been unusually heavy on this reach—which is the only dense jungly part on this side of Mpwapwa, hence the small progress I have made. Ahead, the trees are larger, but the forest more open, and I hope to prepare about a hundred miles during the month of June. One awkward nullah, twenty-three miles from Sadani, took me seven days to bridge over, and that of course has been a considerable additional cause of delay.

My working gang, exclusive of donkey-

men, women who carry loads, and other supernumeraries, consists of forty men. American axes, not to speak of spades and picks, are entirely new tools to them, and the intelligence of Zanzibar labourers is not of the brightest kind. With such raw hands, the making of a timber bridge of only two spans takes longer than, in England, one would suppose necessary, for the poor fellows never saw a cart-bridge before; but they are improving in intelligence as we go on; and I hope, before I am done with them, they will have learnt enough to make them useful in work of the kind

again. The other nullahs I have been able to cross by sloping down the banks, and, in some cases, by making a detour. That is, of course, far from being so satisfactory as bridging, and will, in the dry season, be an inconvenience at best, and in the wet, no passage at all; but I have so little time to spend on these just now, that I must let a makeshift do till we have more time for improvement. These nullahs have at present only a foot or two of water in them, but I find from flood-marks that, after a few days of heavy rain, a spate sweeps down 12 feet deep and 50 feet broad, or more. Bridging is therefore a serious matter when nullahs are frequent, but it must be done in time, to prevent delays and make travelling comfortable.

For the sake of speed, I should have liked to increase our working gang to 100 hands, but at this time of the year food is very scarce, and in most villages not to be had at all. I therefore feared I should have more to do than I could singly manage, to superintend the work and provide food also for so many. To save time, I move my camp as seldom as possible, making double marches to a fresh centre, from which I then work in the rear and in front.

Our material consists of 18 large American axes; 6 English hatchets; 18 Indian small axes; 20 Snider sword bayonets; 18 ground picks; 18 spade shovels; 2 cross-cut saws. Besides these, I have a few carpenters' tools; 6 hammers; one large fore-hammer for pile-driving; one donkey-load of long nails; one load of cocoa-nut rope; one small grindstone, and other sundries.

Susi told me the other day that Livingstone, when he went up the Ruwuma valley to Lake Nyanza, took with him fifty axes, but omitted to take a grindstone. After a few days the axes got blunt and broken, and were sold by the men or lost. The little grindstone (from England) I have mounted on a wooden frame, and when it is at work on spare evenings, it is the object of great wonder on the part of the natives of the villages.

In the dense jungles I have had, the swords proved of immense value; indeed, without them I believe we could not have got through at all, as the branches are so intertwined overhead that cutting a tree by the roots seldom means bringing it down. But now, through the

worst thickets, there is a broadway sufficient for the largest waggons to pass each other at any point.

Of course, I am doing much more in the way of cutting and levelling than if I were going up with our own waggons, and therefore wished merely to scratch through, letting the next comer shift for himself. A clear gap is now perceptible in the forest, and every place particularly rutted by rains is smoothed down. More I do not think necessary at present, or for some time to come. As far as I have done, I do not think it will be necessary for the L.M.S. to lift axe or spade to get easily along even in the very worst places, and I hope to prepare the way ahead in a similar manner. The long grass—just now at its longest—still remains a serious obstacle along the whole line. To remove it would take me more than as long again as merely cutting the trees and brushes, &c., but it would really be worth while doing so, as the bullock-teams could then be reduced by one half.

The Sultan of Zanzibar kindly lent me a fine horse to use in the interior, but I enjoyed its valuable aid only a short time, for ten days ago it took suddenly ill internally, and in a few hours died. I have no idea of the cause. The chief of Sadani has since sent me his donkey, and that saves me a long walk at the end of the day.

Beyond Mwapwa, the greatest difficulties will have to be encountered. The hongas of Ugogo is a serious but a secondary matter. The scarcity of water and food for the oxen, especially in the long Marenga Mkali and Mgunda Mkali deserts, will be no trifle. To the north of Ugogo the country is worse than Ugogo itself, besides being occupied by hostile tribes. Immediately to the south of Ugogo the great plateau stops, and the country—*Urori*, as it is called—presents, as I have learnt by diligent inquiry, a succession of hills and rivers, which latter are, I expect, the head waters of the great Lufiji river. There is an old caravan route to Unyanyembe through *Urori*, but it was long ago closed by the late chief—another Mirambo—who was determined to put a stop to the slaving depredations of the ever-detestable Arabs. But the present chief of *Urori*, I learn, is willing to open the way again to caravans, not slavers, and I am told of an Arab who

has passed that way now the last time he has gone to Ujiji. The people are not like the Wagogo—are quiet, and *ask no hongo*; food is plentiful, and also water. The Ugogo plains are covered with thorny jungles, which are next to impossible to cut, as the naked men get so severely wounded, and it is a question whether, in the future, we shall not prefer to take our road through hilly Urori instead of over the desert waterless plain of Ugogo.

The last mail (Aug. 23rd, from Zanzibar) has brought us the following letter from Mr. Mackay, reporting the completion of the road as far as Mpwapwa:—

Mpwapwa, Aug. 9, 1877.

Yesterday evening, as the sun went down, I arrived here exactly one hundred days after leaving Sadani, and now I have to report that the road from Sadani to Mpwapwa is finished. By a road of course I mean simply a wagon-track; but, such as it is, there need be no difficulty whatever in teams passing right along all the way. I followed Price's road to Mpwan's village, *Mvomewu*. From there I struck S.W. over a perfectly level country to Farahani, near Rehenneko. Thence, following the Mkondokoa valley, I came to the Gombo lake (*Gombo* means lake or pool; *Mata-mombo* has the same meaning). From there, along a level plateau, gradually but imperceptibly rising, the road leads right to this place.

The road is level throughout. I have crossed not a mountain, or even a hill, except at Gombo Lake, where, after leading a level road round the hill by the stream, I think it best, nevertheless, to abandon that, and to take a short cut over a pass 300 feet above the lake, as I am afraid of tsetse among the reeds at the foot on the south side, the place being full of rhinoceros. I found no tsetse, however. By blasting a little, the road can be carried dead level round the hill, and clear of the reeds. With that exception I have continued to make a very fair level way all along. In the Mkondokoa valley, which is so con-

I shall push on the work of clearance as rapidly as possible. I start at daylight and return tired enough at dark. Unfortunately the places which give the most trouble, and where I must stay longest, are the rivers and nullahs, which are the most unhealthy; and it is hard work, often fighting against premonitory symptoms of fever in these places. But I know I have your prayers and best wishes for my guidance in all things, and I rest satisfied.

tracted, I had to shelve a way out of the hard and rocky hill-side for miles. A whole month I was on a short reach, but now it is done, and Mr. Roger Price will get swimmingly along. I have twice sent men back to act as guides to bring him along from stage to stage. I believe he is now on the road.

Here I have a day or two's work in a thorny jungle at the foot of the Mpwapwa hill, but that is soon over.

The total length of the road is about 250 miles, or some thirty to forty more than either of the direct routes. The absence of hills, however, fully compensates for a little extra length. By way of experiment I bought an ox in the Mkondokoa valley, and have had it a month with no sign of tsetse bite, though it has daily been feeding by the river-side. My dog and donkeys are also as well as possible. Still, I believe there are a very few tsetse to be found at two points on the road, especially in the wet season, though now very rare.

This line is, out of sight, a better means of access to the central table-land than the northern route. The much-talked-of problem of placing waggons there has thus been comparatively easily solved. But I have had 100 days of really hard toil. With going to and fro to reconnoitre, inspect and order, I believe I have walked the whole distance at least half a dozen times over, besides occasional help from a donkey.

P.S.—Oct. 22nd.—Just as we were going to press, another mail came in from East Africa, bringing a further interesting letter from Mr. Mackay, dated Zanzibar, Sept. 19th. He had returned thither from Mpwapwa to make the final preparations for his journey to the Lake, and had been joined by the two artisans sent out to reinforce the Mis-

sion, Messrs. Sneath and Tytherleigh. He intended utilizing his new road by conveying the supplies, &c., in rough bullock-carts, and was busily engaged in breaking in the oxen, and teaching natives to drive them.

The latest news from the Lake will be found on another page.

In Memoriam—Major-General Edward Lake, R.E., C.S.I.

(Continued from p. 601).



HE war over, Lake once more returned to the peaceful duties of the administrator. "It was a work," writes the friend from whom we quoted just now, "which, if less congenial in some respects, was nevertheless one on which he equally bestowed all the energies of his ardent and generous nature. To rule over a district—giving justice to the people—righting the oppressed—restraining the oppressor—improving the face of the country—digging wells—planting trees—bringing roads through the desolate places—such was the field to which, for the next twenty years, he devoted himself." "And how," the same friend one day asked of a high and "legitimate" judge of the Civil service, who had been on circuit, "how is Lake getting on in his judicial duties?" "Of all the officers," was his reply, "most of them of my own service, and educated only as Civil servants, his is the most satisfactory work, always full and exhaustive in evidence, always true and logical in conclusion. This, I think, was high praise, and I know," he adds, "that I then felt glad, and proud too, to hear it." "And again," the same friend continues, "only the other day, so long after, I met an officer who commands the regiment of Goorkhas at Kangra, and had but just returned to England, and who spoke to me of Lake. He had known him as a young man. 'They have not forgotten him,' he said, 'there in Kangra; he is still loved and revered, almost as one of their holy men. Tell him so if you see him. I think it may please him, this memory in the heart of a people. Say, too, that Doorga (one of the chief men) bade me carry to him in England his grateful feeling and salaams.' And I told him as he was lying there on his sofa, so thin and nearly faded out. A bright smile lighted up his eye and affectionate mouth. I said, 'The good men do lives after them,' and he very faintly whispered in his liberal love, 'Yes, do good to all—all men.' Was it not a fragrant life, sweet to its last hour?"

After some two years spent at Batala, where he had charge of the northern portion of the country between the rivers Beas and Ravee, and did his duty, as Lord Lawrence has testified, to the satisfaction of all his superiors, he went home for a short time on furlough in 1852-53, and travelled through Russia, Norway, Sweden, and Prussia, and, in 1854, returned once more to his former post in the Trans-Sutlej provinces as Deputy-Commissioner of Kangra, where his name is still affectionately cherished in many a native household. It was about this time that the great change took place which gave a new

tone and colour to his whole life, and caused him thenceforth to assume a new character in the eyes of all around him. Up to this time he had been the brave soldier, the high-minded gentleman, the faithful friend; but his heart was still a stranger to that Divine love which not only refines and ennobles the character as nothing else ever can, but expands and elevates the heart with the truest philanthropy, and makes it beat in sympathy with that of God Himself. He at once began to seek the spiritual no less than the temporal good of all around him; his purse was ever open to the calls of charity, and the missionary found in him the ever-ready helper and true friend.

His friend Reynell Taylor, who came under his leadership early in 1857, by taking up the district which Lake had just quitted on being appointed to the higher office of Commissioner of the whole Trans-Sutlej division, was delighted to find, on joining him, that this great change of heart and hopes had already taken place, and speaks of having found him "a rejoicing hearty believer, with his well-searched Bible ever at hand, and delighting to speak of its contents to all who were similarly interested in it. Here, again," his friend adds, "his earnest, diligent character showed itself, for, having once learnt the value of the Bible, he spared no time or pains in acquiring a full and practical knowledge of it, and thus, in power and usefulness, he quickly went ahead of those who had been longer among the ranks of professing believers than himself."

The mutiny of 1857 found Lake at Jalundhur, and during those months of trial and anxiety which preceded the fall of Delhi, his services proved of the greatest value. "In those troublous days," writes his old friend and chief, Sir Robert Montgomery, at that time Judicial Commissioner of Lahore, "though labouring under illness, Lake, with his calmness and thoughtfulness and resource, was a tower of strength to us, ever ready to act, and thoroughly reliable. There was a feeling among us all that, where he was, there was no danger to be apprehended."

When the news of the mutiny at Meerut and Delhi first reached him in May, he was on his way up to the hills, accompanied by a cousin and his wife. Without a moment's pause he turned his horse's head to the hot and dusty plains, and remained on at Jalundhur till the fall of Delhi in September, though in a state of health that would have fully justified his taking leave on medical certificate.

One of his first steps was to secure the fort of Kangra, in concert with his friend Reynell Taylor, by the placing within it of a body of Sikh troops at an early hour in the morning, and disarming the suspected Sepoy garrison; and had the same plan been followed, as he strongly advised, in the case of the Sepoy regiments at Jalundhur, some valuable lives would have been spared, and Delhi might have fallen some weeks sooner. There was, however, unfortunately, no General Cotton at Jalundhur, as there had been at Lahore, and the general in command hesitated and wavered till it was too late. At last, after many months of painful anxiety, the welcome tidings arrived that Delhi had

fallen, and Lake was one of the first, with his friend Reynell Taylor, who happened to be with him when the joyful news was received, to render thanks publicly to Him who had given victory to our armies, and so graciously answered prayer.

During the whole of these months, as has been already mentioned, he was very far from well, but the willing spirit sustained the failing body till the crisis was over, and then, with shattered frame, he once more sought repose in England. An old friend and brother officer accompanied him on the voyage home, and records how, "true friend and earnest as he was, he never lost an occasion of speaking, when the moment seemed opportune, of a better country and a higher life, and of hopes beyond all earthly ambition—for was not this the desire of his heart and the strong yearning for another's happiness?" He was then very weak and ill, and his friends in India scarcely thought that he would ever return, but the air of his native country, and rest, and able advice, soon restored him to comparative health. Towards the end of his stay he married, and "I had the happiness," the same friend continues, "of again accompanying him on our return to India and the Punjab, and of learning to esteem his wife as I esteemed him, counting both as chief among my friends. And have I not proved," he adds, "this constant friendship in him—in her? I too have been sick, and in their house nursed and cared for as a brother—tenderly, lovingly, through many months. Yet how many more can testify to these same acts of kindness!—how many in sorrow, in sickness, in much need, orphans, and desolate widows! I never saw a greater, wider charity, full of gracious compassion, comprehending the most lowly; bearing, as I think, the very breath and spirit of a loving Christ."

True, indeed, as many still living can testify, whose happiness it was to be at any time inmates of that happy household. His position as chief Civil officer, and the recognized head of society in a large military cantonment like Jalundhur, and a hill sanatorium like Dhurumsala, gave him great opportunities for usefulness and influence, and he made the most of them. No one whom the writer has ever met seemed to him to realize more fully the privileges, as well as the responsibilities, of stewardship. His natural gifts, his happy home, his official position, his money—he looked upon all as God's good gifts to him to be laid out to His glory. His house at Dhurumsala, the largest in the station, was always full to overflowing with guests from one end of the hot season to the other—by far the greater number of whom were those who could never in any way return his kindness. The thought always uppermost with him seemed to be—not "who are most congenial, and most likely to give us pleasure by their society," but "who are most in need of a change, and to whom can we do most good?" The best of the house, more especially in his bachelor days, was always given to his friends, the smallest and least pleasant rooms being kept for himself. During the mutiny year, while he was spending the hot season down in the plains at Jalundhur, and when his health was such that he required far more attention and comfort than he would ever

allow himself, the greater number of his servants were engaged in entertaining the numerous guests he had sent up to his house at Dhurumsala. Not unfrequently he would give up his own room and occupy a small tent in the compound, that he might accommodate another guest. Not a few who thus came within the influence of that happy Christian home had afterwards reason to bless God for the change it had brought about in all their views and feelings about divine things; the effect of such a life was indeed almost irresistible. Scandal and frivolity and profligacy, such as too often stain the otherwise delightful charms of an Indian hill-station, found no room to show themselves while Edward Lake was at Dhurumsala, and even the most thoughtless and indifferent were, for the time, hushed into an outward respect for religion, though it may have produced no abiding influence upon their after lives. One afternoon in the week, an hour was set apart for a Bible-reading at his house, to which nearly every one in the station came; on another evening he would go down to the barracks for convalescent soldiers, and address them in plain, earnest words on the things of a higher life. His native servants he made a point of assembling together regularly every Sunday afternoon, that he might instruct them out of God's Word. There was for some time no resident chaplain in the station, so Lake exerted himself to secure the services of a temporary pastor by inviting missionaries up from the plains for a few weeks at a time, and offering them hospitality; and if no one else could he found to read the prayers and preach a sermon, he would do it himself. The Church Mission at Kangra, the American Mission at Jalundhur, under the native clergyman, Mr. Goluknath, and his excellent wife, and the Moravian Mission at Kailung, amid the Himalayan snows—all partook of his liberal bounty; and when the Punjab Missionary Conference was held at Lahore in the winter of 1862, he not only manifested the deepest interest in all the arrangements, but also himself took an active part in it by reading a paper, and giving an address at the public meeting which closed its proceedings.

Such was the tenor of his happy and useful life in India, when, in 1867, shortly after his appointment to the Financial Commissionership of the Punjab*—a post only second to that of the Lieutenant-Governorship of the province—first the death of his child, and then the serious illness of his wife, cast a dark shadow over his outward life, and obliged him to quit India, as it proved for ever. His own health, moreover, which had never been strong, showed signs of again giving way, and he felt that he was scarcely equal any longer to the constant strain and worry of an Indian official's life. So in 1867 he came home, and did not return, though offered, shortly after, by Lord Lawrence the much-coveted appointment of Resident of Hyderabad.

The climate of England, however, soon restored him sufficiently to make him wish once more for active work, and in the winter of 1868 he

* In the previous year he had received the Companionship of the Star of India.

became Hon. Secretary to the East London Mission Relief Fund, of which his friend Lord Lawrence was chairman. He was also in constant request to advocate the cause of Missions at public meetings, and at length, in 1869, he accepted an invitation from the Committee of the C.M.S. to become their Hon. Lay Secretary.

In that capacity he laboured for the next seven years with the same laborious painstaking conscientiousness that had distinguished him through life. Whether it was the writing of an important despatch to the missionaries in the field, or the preparation of an article for one of the publications, or the advocacy of some measure in the Committee-room, whatever he undertook he did with all his might; and while always, as of old, putting himself in the background, he was ever ready to render most valuable help and counsel on any subject that might be on the tapis.

For more than three years—viz. from April 1871 to June 1874—he was the sole editor of the *Church Missionary Record*, and a glance at its pages during that period will show at once how painstaking and thorough was the care he bestowed on it. The *Intelligencer* has also several times been enriched by his contributions, usually on subjects with which his Indian experience had made him specially familiar. His deeply interesting biographical sketches of Sir Donald Macleod, contributed to the *Sunday at Home*, and afterwards published in a separate form by the Religious Tract Society, and of Henry Carre Tucker in our own pages of last year, are monuments alike of his loving appreciation of true worth in others, and of his earnest anxiety that the lessons taught by such valuable lives should not be lost to the Church.

He was very happy in his London life, quite as much so, though in a different way, as he had been in India. His house in Kensington was always a rendezvous for old Punjāb friends, and for every one engaged in Christian work, whether at home or abroad, though his special sympathies were naturally mainly given to the latter.

At length, in the spring of 1876, his chest, which had never been strong, betrayed symptoms of organic disease, and the doctors he consulted peremptorily insisted on his leaving London at once. It was a great disappointment to him, especially as his attention had been for some time given to the subject of Missions to the Mohammedans; and under his auspices a Conference had been held of missionaries labouring in this particular field in different parts of the world, which had brought together much valuable information, and he was laid aside from work just as the plans and suggestions of the Conference were beginning to take practical effect. He submitted, however, with his usual cheerfulness, to what he felt to be the will of God, and consoled himself with the thought that he might still be able to render the Society service during his enforced leisure by carrying through the press a new edition of the Society's Atlas, which had been entrusted to his editorship. And so he worked on even to the close, till the pen at last literally dropped from his hand, and he had to dictate from his dying bed a last letter of farewell to his friends at Salisbury Square, telling them that the work he had hoped to complete must now pass into other hands. It is dated

June 2nd, and is signed by himself—the last time he ever took pen in hand.

MY DEAR FRIENDS,—The doctor has just been to see me, and he thinks my end is probably drawing very near. The disease of the lung has assumed a serious character, and it may be a matter of weeks or days only before I am called hence. My strength has failed very rapidly during the last few days. It has been a great matter for thankfulness to God that I have been spared *all* suffering during my illness, and of His great mercy I am kept in *perfect peace*. Of course it is impossible for me to complete the *C.M. Atlas*; and I am sending the papers to Mr. Stock's care till you decide upon the person to finish the work. Eighteen papers are ready for press, nine require revision, and some ten or eleven have still to be written.

Praying that God's blessing may rest upon yourselves each individually, and upon the Committee and on the work, believe me, with much Christian love,

Yours affectionately,

EDWARD LAKE.

The end was indeed drawing near. He had come, towards the end of April, from Bournemouth, where he had passed the winter, and where he seemed at first to have somewhat rallied, to Clifton, but it soon became evident that the disease was too far advanced for any remedies that human skill or affection could devise; and before he had been many days in his new abode he became so weak that he had to be carried up and down stairs. On the 29th May he nearly fainted in getting up, and on expressing his wonder at his being so weak, his wife took the opportunity for which she had been long wishing to tell him his real condition, and that he was fast nearing home. He looked surprised, for, with the usual hopefulness of consumptive patients, he had still hoped eventually to recover. So far, however, from the near prospect of death causing him any alarm, he from that moment seemed only full of the thought of the joy that awaited him, and his conversation with all who saw him after that time was of the coming change. To a loved relative who came down to see him on the 31st of May, he spoke of his sins as having been *very great*, especially as a young man, before he knew anything of Christ, "and now," he added, "since I have tried to live for Him, what sins—what coldness of love and formality of service! and oh!" he added, "how one *loathes* the praises of men when one feels how sinful every action has been! But this is all my plea: 'This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners.' Christ died for the ungodly, and 'He is made unto us wisdom and righteousness, and sanctification and redemption.'" To another friend he said, "I have had such peace all through my illness, and no suffering, but I long now to go home."

On Saturday, June 2nd, he joined in the Holy Communion for the last time with a little band of relatives and dear friends. It was a solemn, happy time, and the radiant look and rapt devotion of the dying man deeply impressed all present. When Mr. Hay Chapman, who officiated, came in and asked him how he was, he clasped his hand, and, brightly

smiling, said, "Getting lower and lower, yet higher and higher in Christ." When the doctor came, he asked him how long he thought he would live; and when the doctor evaded the question he said, "It will be the best news you can give me if you can say it is near, for I am willing and longing to go."

On the following Wednesday evening, June 6th, it became evident that he was fast sinking. As his wife repeated several texts and hymns to him which seemed to ease the weary restlessness, he presently said, "This means death, doesn't it?" She replied that it was, and that Jesus was soon coming for him, and asked, "Won't you be glad, and won't it be happy when we are all there together?" "Oh!" he replied, "what a glorious change from this existence!" and then, a little after, "Come quickly!" A little later he beckoned to his niece, and said, "It is getting colder and colder; I think we had all better make haste and get home as fast as we can." Then, looking at all who were standing round, he said solemnly, "Are they *all* hastening homewards?" The breathing now began to grow gradually gentler and gentler, and, just as morning began to dawn, the watchers round the bed saw the most wonderful ecstatic smile of recognition and entire satisfaction stealing over his face; and as he smiled his lips faintly pronounced the name—"Jesus!"—and he passed away from earth to heaven—death swallowed up in victory—absent from the body, present with the Lord.

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There is little need to add more, yet many who loved him will be glad to know how highly he was appreciated by others also.

Lord Lawrence writes of him:—"Had Lake's health stood the wear and tear of the continuous hard work inseparable from Civil employment in India, where that work is performed in a truly conscientious manner, he would probably have risen to a very high position under the Government of India. He might, indeed, have become the Lieutenant-Governor of the Punjab, and I would have rejoiced to have seen him in that post. Lake was one of not so numerous a class as is sometimes supposed, who may be said to be almost equally well fitted for military employment, and for civil or political work. With a slight and delicate frame, such was his zeal and spirit and aptitude for business of all kinds, that he could turn his mind to whatever was the work of the hour, and do it with remarkable efficiency. His mind controlled his body; and, in spite of physical delicacy, he was equal to anything he might have to do. He was one of the soldier-civilians of the North of India who was an honour to his Government, and a tower of strength to the administration to which he belonged. He was beloved and esteemed by all with whom he came in contact; and whether those over whom he had control were soldiers or in civil life, he was equally beloved. The wild soldiers of the Khan of Bhawalpore rejoiced to be controlled by him, and thought little of their Native leaders when Lake was present to direct them; and the thousands upon thousands of the civil population under British rule felt themselves equally happy under his administration. Whether Mohammedans or Hindoos, Sikhs or Pathans, 'Lake Sahib'

was the man who identified himself with the feelings of all the Native population with whom he came in contact. Among his own countrymen he was much respected and highly esteemed as a good soldier, a good civilian, and, above all, as a sincere Christian. I myself had a great esteem and affection for Lake, whom I always looked upon among my most valued friends."

Sir Robert Montgomery writes:—

"It was my very great privilege to have been associated with Edward Lake for many years in public life. The Government had in him an eminent public servant of the highest type. Great earnestness and zeal were conspicuous traits of his character. He had the deepest sympathy and love for the Natives of India, to whose welfare, both temporal and eternal, he was devoted. He possessed abilities far beyond the average run of men. While still comparatively a young man, he rose to the highest and most confidential post under the Government of the Punjab; and to me it is a happy retrospect that I was in some means the instrument of his attaining it. Had failing health not driven him to England, I believe he would have risen to be the head of the Government.

"He formed one of that glorious trio who, united in life in the bonds of love and friendship, are now in death united in their spirits, rejoicing in their Saviour's love. The names of Herbert Edwardes, Donald McLeod, and Edward Lake, will ever be remembered as examples of the highest type of public servants and devoted friends."

Major-General George Hutchinson, R.E., C.B., late Inspector-General of Police in the Punjab, writes:—

"My personal acquaintance with Lake commenced about the year 1860, in the Punjab. I had opportunities of knowing the opinions of many leading and influential Natives, and of the people generally. All were unanimous in their esteem for 'Lake Sahib,' and many evidently felt for him a strong personal attachment.

"His name is still affectionately remembered in many districts and by many persons. Natives high and low felt that he was not only an upright conscientious man who would do what was right, but one who sympathized with them, and earnestly longed for their improvement in every way. They honoured, too, the earnest, consistent, open, and yet unassuming profession of his religion, and felt in it the strongest security for the just toleration of their own. Native Christians knew that no man more fully and constantly sympathized with their trials and difficulties, or contributed more freely of his substance to the cause of Christ, or remembered them more earnestly in his prayers; but they knew also that, in the distribution of the patronage attached to the high positions he held, no lack of qualifications would be permitted in the Christian candidate merely because he was a Christian.

"By the missionaries of all Protestant denominations he was held in great esteem, and by those with whom he was more immediately connected his advice was always sought and highly valued. They felt he

loved to work with them and for them. I saw the great love felt for him by the late lamented Sir Donald McLeod. In their sympathy and kind consideration for the welfare of the Natives, both were absolutely of one mind; and in all the great measures of the Government Sir Donald felt he was his thoroughly reliable counsellor and support.

"The three points in General Lake's character which struck me most were zeal, charity, and humility.

"He always manifested thorough earnestness in all he did, whether secular or religious, and in all his views; combined, however, with great toleration and charity in his judgment of the views of others, and great humility in supporting his own. In later years these points seemed to shine out, if possible, more brightly than ever, so as to illustrate the texts:—*Ecc. ix. 11*—'Whatsoever thy hand findeth to do, do it with thy might.' *Lev. xiv. 18*—'Thou shalt love thy neighbour as thyself.' *Psal. cxv. 1*—'Not unto us, O Lord, not unto us, but unto Thy name give the glory.'

"History records all his valuable military service in the early wars of the Punjâb, and others will doubtless testify to the many good services he has rendered to the cause of his country, and of that Lord he so faithfully followed. I can only add that I feel it was a privilege to know him, and it is a very great loss to lose him."

Colonel Edward Paske, who served under him for some years, and was related to him by marriage, writes:—

"I first met him in India in 1850, when he was Deputy-Commissioner at Batala. I spent a few days with him there, and was much struck by his earnest devotion to his work. From morning till night he gave all his time to his work, never flagging or thinking of his own health or convenience, but only of the interests of the Government he served, and of the people committed to his charge. So it was throughout his career. All his time and energies were devoted to the work he had to do: no thought of self. And all this devotion to duty was performed in a simple, unostentatious spirit, without any thought of the rewards of Government or the applause of men. All his work was *thorough*; he would take as much pains in writing a minute, in the inspection or visitor's book of a school in a remote village, as he would do in writing the most important despatch to the Government.

"He was fond of drawing young officers around him, and instilling into their minds a sense of duty and love for their work. By his example and his precepts, and the extraordinary pains he took in teaching, I believe he was instrumental in training some of those who have turned out excellent officers in the Punjâb. I never met with any one more desirous of instilling a right sense of duty into the minds of those serving under him. So kind, considerate, and earnest was he, that he at once won the confidence and respect—indeed more—the affection of all. I have heard many officers, while expressing their admiration of his character, acknowledge how much they had profited from his example and teaching, and how much they owed to him.

"In a singular degree Edward Lake won the respect, confidence, and

good-will of the Natives of India, and years after he had left the country his name was still a household word in the villages of the districts in which he had served. Up to the time of my leaving India, in the autumn of 1875, the Native officials and others were always ready to talk of 'Lake Sahib,' of his goodness, of his success as an administrator, and of the confidence that one and all placed in him. I feel sure that no officer ever left a more revered and honoured name among the natives of India than he did. Shortly before I left India, a native of rank, and holding high office under Government, showed me, with a good deal of pride, a letter he had received from him, in which were these words:—'The God I worship, and in whose Son, Jesus Christ, I believe.' Pointing to those words in the letter, this native gentleman remarked, 'Yes, he did try to serve his God and to do his duty to man. How much we miss him !' When I was bidding farewell to the natives of my own district, the last words of many were to be remembered to 'Lake Sahib.'"

General Reynell Taylor, after describing his Indian career, adds,—
"I very deeply and truly valued his friendship, considering him a thoroughly honest, earnest man. There were no inconsistencies, no self-seeking, nor eagerness for the breath of human praise; no latent censorious feeling; on the contrary, a great reluctance to condemn others, while one felt certain that the internal discipline, prayerfully applied to all the evil in his own heart—if there was any—would be rigid and unsparing. He was born to gain hearts by his sweet, kind manner and his pleasant humour, and I am sure that for many a long year he had studiously used these talents in his loved Master's service. God rest him! We shall not easily replace him, or look upon his like again."

It will be a fitting conclusion to these testimonies if we submit the following remarks from the Rev. H. Wright, Hon. Secretary to the C.M.S., upon the esteem in which General Lake's services were held by his colleagues in the Secretariat and by the Committee in Salisbury Square:—

You know as well as I how dearly he loved the C.M.S., and its work and its missionaries, before he became officially connected with Salisbury Square. He loved it because the principles on which it was founded were those on which he himself rested his hopes for time and eternity; he loved its work because the object was that on which his own heart was set—the advancement of his Redeemer's kingdom; he loved its missionaries, for he had seen and known them in the field, and found them devoted to his Master and theirs.

I need hardly say that it was not as a sinecure he accepted and filled the office of an Hon. Sec. of the C.M.S.

He brought to it and spent upon it the full force of those high qualifications which had brought him to the front in India at one of the most eventful periods of England's rule there, and gained him the confidence and esteem of those in power; and he stands forth a noble evidence among many (thank God) of those who have felt it an honour to devote the experience gained in

high places of trust under their earthly sovereign to the service of their Heavenly Lord in the council-chamber of the C.M.S.

No one could be associated, as I was, with General Lake without being impressed with his broad statesmanlike views, his indefatigable industry, his tender consideration for the feelings of others, and, over all, his humble spirit towards God.

One thing which often struck me was the extreme facility, which any Secretary might covet, with which important despatches were drawn up by him, resolutions framed, and articles written; and yet so much care and pains were taken by him in mastering details, that he could be relied upon more than most men for correctness in the statement of facts.

Two other features in his character which occur to me to mention, and often drew my heart towards him in loving admiration, were the true catholicity of his spirit, and his chivalrous defence of absent friends. But I have already exceeded a "few lines." Many in India, as well as in England, felt they had one true friend less on earth when they heard of his call to the presence of his Master.

For myself I shall always thank God that during my first years at Salisbury Square I was associated with one so able, so humble, so large-hearted as Edward Lake, and that I should have been privileged to know so intimately one of those Christian heroes of whom India, and N. India especially, has nurtured so noble a band. May the Lord raise up many such!

J. B.

BISHOP BURDON'S VISITATION TOUR IN FUH-KIEN, APRIL, 1876.

BY THE REV. J. E. WOLFE.

(Continued from p. 593.)

Lo-Nguong.



E took our departure from "Small Cloud" village about twelve o'clock, amidst the friendly farewells and "maing maing kiangs" of the Christians, and descended the romantic and shaded pathway down into the fertile valley of Lo-Nguong. We arrived at this latter city early in the afternoon. Here we were welcomed by the Rev. Tang and the Rev. Ting, both of whom had been ordained at Fuh-Chow on the previous Sunday. The accommodation at this place was quite luxurious compared with what we had to put up with since we left home, and we enjoyed the rest and quiet which it afforded in anticipation of the coming Sabbath in no small degree. After rest and a little refreshment, the Bishop was anxious to have a glimpse of the city, and we took a walk upon the city wall, from which a

good view of the city and the surrounding country can be obtained.

The city of Lo-Nguong is delightfully situated at the head of a long, narrow valley, which expands as it reaches towards a picturesque arm of the sea, which approaches the city within a few miles. On the west side, opposite to each other, and on either side of the entrance into the valley, rise two enormous pyramid-shaped mountains, which stand like guardian deities over the city, and seem to frown upon the intruder as they cast their dark shadows down into the narrow pass below. The Natives look with superstitious awe upon these two mountains, and believe that the welfare of their city is, in some mysterious way, influenced by them; and viewed from the city of an evening in the setting sun, with their huge, dark, giant forms soaring conspicuously above every other object, they are well calcu-

lated to inspire the beholder with a mysterious feeling of awe. On the north and south the city is hemmed in by high mountains, while, on the east side, the valley widens and winds conspicuously towards the sea, the whole presenting a most charming, varied, and romantic appearance. Truly it is only man, and the work of man, that mars the scene! Human skill has done nothing to beautify the city of Lo-Nguong. Filth and squalor everywhere offend the stranger's eye, and most disagreeably affect the organs of smell. The broken-down and wretched-looking houses on every side betoken great discomfort and poverty, and this impression is not removed on a closer acquaintance with the social habits of the people. Beneath an external show of decency, which too often deceives the superficial observer, there lurk the grossest immoralities, and it may with truth be said of them, "It is a shame to speak of those things which are done by them in secret." St. Paul's description of the heathen in his day, in Romans i. 24—28, applies with equal force to the Chinese of these parts.

The C.M.S. chapel is situated near the south gate, inside the city, and can be seen from any of the surrounding hills. It continually needs repairs, and will soon probably have to be taken down and rebuilt. The Romanists have recently finished a magnificent church outside the north gate of the city, and have well stocked it with pictures and images of male and female saints. It looks more like a heathen temple than a Christian church. I regret that the people of this city, like the cities of Fuh-Chow and Lieng-Kong, have yet shown very little interest in the religion of Christ. They seem very friendly, and offer no opposition, but they are quite indifferent to spiritual things, and appear altogether absorbed in worldly pursuits. The congregation here is principally made up of members from the surrounding villages. The little school is attended by a few heathen children from the city, and this is the extent of the interest shown by the city people in the religion of Jesus. The Rev. Ting, who now has charge of this place, is directing his energies more towards purely city work, hoping thereby, under the blessing of God, to bring some of the urban population to a knowledge of Christ. He has already been

successful in interesting two or three graduates, one of whom is a regular attendant at the Sunday and other services. I invite most earnest prayer on behalf of the city of Lo-Nguong and its very interesting and most able Christian pastor.

This evening several of the Christians assembled for the ordinary Saturday evening prayer-meeting, which is held all over our out-stations at the same hour as near as possible, to pray for a blessing upon the Fuh-Chow Mission in particular, and upon the whole world in general. The petitions for this object by the converts were very earnest, and many of them very touching in their beautiful simplicity. One's heart feels afire at such a prayer-meeting. I believe some of the most beautiful prayers I have ever listened to I heard from these Chinese Christians. I look forward with great hope to the future of the Church in this land of Sinim.

Sunday morning shone out beautifully over the city. The surrounding hills seemed to rejoice as they welcomed the glorious beams of the rising sun. It was a magnificent morning. Everything seemed happy. But, alas! we knew that beneath the sombre roofs on every side of us was many a broken heart and many a troubled spirit, to whom this natural light could bring no comfort, and in whom the general rejoicing of nature struck no responsive chord. And the Christian, under such circumstances, and with such thoughts, could not help longing and praying for the speedy rising of that better Sun, the beams of which can light up the human soul with joy, and which alone can heal the broken heart and give lasting peace to the weary spirit. I could not help but rejoice this morning at the thought that our work at Lo-Nguong was an attempt, at least, to bring about this glorious result, and that we were engaged in applying the very means which God Himself has ordained to be the instrument of enlightening the nations and of comforting the distressed.

About eight o'clock the Christians began to assemble, and about 10.30 most of them had arrived. Many of them had been walking since daylight to be in time for the service, having brought their food with them for the day. Amongst those who came were the members of the Lang-Kau Church. As each

arrived, he approached a small table in the public hall and entered his name, and laid down his weekly contribution to the church funds. This is a practice in all our out-stations, but many of the members prefer to make yearly contributions: we, however, discourage this feeling as much as possible, for reasons which I need not now explain. At eleven o'clock the Bishop entered the church, which was well filled, the congregation standing up to receive him. After the hymn, which, if destitute of tune and harmony in the singing, was certainly not wanting in heartiness and vigour, the Rev. Tang proceeded with the service, the Rev. Ting, the pastor, reading the lessons. After the morning service, the Bishop delivered the usual address, interpreted by myself to the assembled converts, and confirmed fifty-six candidates, among whom were several women. After the sermon, which was preached by me, between ninety and one hundred of the Native Christians knelt around the table of the Lord and commemorated, with the Bishop and the Native clergy and myself, the death and undying love of our ascended Saviour. The two Native deacons assisted in the administration of the Holy Communion. The converts manifested the most reverent demeanour. The entire service was full of spirit, and was conducted, according to the apostolic injunction, "decently and in order." The presence of the Bishop, with two Native clergy, taking part in the service of the Church in the city of Lo-Nguong, was to me a source of intense joy and pardonable exultation. When I look back on that Sabbath morning, ten years ago, when I first visited this city in company with one of these same deacons, then a catechist, full of discomfort and discouragement as it was, and contrast it with this glorious morning, I can only exclaim, "What hath God wrought!" Surely "the Lord hath done great things for us, whereof we are glad." Many of the Christians who were present this morning have had to pass through much trial and severe persecution during those years; others who were once with us, but not present to-day, succumbed to the storm and walk no more with us; while others, again, after enduring patiently, have been called up higher, to wear, as we believe, the victor's crown. Surely this is an object worth labouring

for, and worth enduring for its sake the misrepresentations of false friends or open foes.

After their dinner, many of the Christians were compelled to begin their journey homewards. Still a fair number remained for the afternoon service, after which the doors were thrown open to the heathen, and appropriate addresses delivered to them by the Native clergy, and by the students who accompanied us. The rest and sleep of night were truly welcome and refreshing.

A-chia.

After breakfasting the following morning, we took leave of Lo-Nguong, and proceeded on our journey to the village of A-chia. We were accompanied by the Rev. Ting, whose general pastoral superintendence extends to the congregation of Christians at this place, and indeed throughout the entire district of Lo-Nguong. The morning proved very hot and sultry, and made travelling over the narrow, rugged mountain-road very laborious. The sensation produced by the wild and romantic scenery, however, more than compensated for the unpleasantness of the heat and the sultry atmosphere. The view as we ascend from the valley of Lo-Nguong on the west is simply magnificent. Peak after peak towering wildly in the air, and forming at their bases long narrow valleys, running away in all directions and winding themselves into grand natural labyrinths, is a sight, the beauty of which cannot easily be forgotten. The whole country between Lo-Nguong and A-chia presents the same general features of towering hills and circuitous valleys. These latter are most tastefully cultivated, and well studded with evergreen trees. The mountain-sides are profusely stocked with living timber and shrubs of various kinds. The bamboo grows plentifully in this region, and frequently covers whole mountains from bases to summits with its beautiful and delicate foliage. The tea-shrub also is extensively cultivated, and large quantities of green teas are sent to the market every year from this district. But the people are very poor, and dark, and miserable. Man and his habitations, it is melancholy to observe, are the only eyesore which mars the scene, and stand out like a dark blot on this grand and beautiful painting of nature. The villages

all along the road are both unsightly and filthy, and one feels a sense of relief as soon as they are left behind in the distance.

The village of A-chia is situated in a most picturesque vale, surrounded by mountains, which are mostly covered by the delicate bamboo. Though small, it is the centre of a large number of little hamlets and villages which enliven the valleys running among the mountains in all directions. We arrived here about 4 p.m. The most prominent object, and the first which arrests the attention on approaching the place, is the neat little church on the hill-side, close to the village. It can be seen by every traveller who passes this way. It is the subject of conversation for miles around, and has already become an object of affection to these mountaineers, and even to those of them who, as yet, take no interest in the glorious truths to which it is a witness. We were welcomed by the catechist and a few of the Christians who had assembled. The head man, the military graduate, soon made his appearance and greeted the Bishop. He has at length, after years of struggling, decided to make a public profession of his faith in Christ by baptism, and accordingly asked the Bishop to baptize him on the morrow. After a good wash and some refreshment, the Bishop and myself took an evening stroll among the bamboo-clad mountains. The evening was delightfully cool, and the solitude of our walk amid the bamboo groves was only broken by the loud murmuring of the mountain-stream, as it rushed rather violently along its course in the deep gorge beneath us. It was quite dark when we returned to the little parsonage. We thoroughly enjoyed our walk, and were quite ready to partake of the dinner which our cook had provided for us.

Early the following morning the Christians and inquirers assembled; about nine o'clock the church was fairly filled. A good many of the heathen had come to witness the services, as it was known that the Bishop would open the church. After the examination of candidates for baptism, the Bishop entered the little building, and the services at once commenced. Assisted by the Rev. Ting, I read the Baptismal Service, and the Bishop baptized fourteen adults into the Church, among whom was Sia,

the graduate, who took the Christian name of Seng Ek ("One Faith"). After this the Bishop confirmed twenty, and declared the little church open for the service of Almighty God. After this the Lord's Supper was administered, and thirty of the converts partook with us of the sacred feast. There were over 100 Christians present, including children and candidates for baptism. They had come in from the surrounding villages—about twenty from Sang-Kaik-Iong; as many more from Long-Tung; other little villages supplied their quota. The little church will seat over 300. It was built in anticipation of the time when the whole of A-chia will have become Christian.

It was to me a deeply interesting occasion. Looking back nine years ago to the day when I first visited this place, and comparing it with the present, I could not help feeling a deep sense of thankfulness and gratitude to God for what He, and He alone, has accomplished. Then the precious name of Jesus was unknown in this region. Apparently an impenetrable darkness, spiritual and moral, like a thick cloud, hung over these lovely hills and dales, but to-day this dark cloud seemed lifted for a moment, and from among these very hills and valleys thronged to the house of God a joyous band of Christians, men and women, singing praises to Jehovah, while hundreds of others, though unwilling to give up their sins and idolatries, have been made acquainted with the light and the life of Christ, and many of them, I would fain hope, are not far from the kingdom of heaven. The early history of this little mission is not altogether unknown to the Committee, and it will interest them to hear that the first of its converts is now a candidate for ordination, and is in every way, as far as man can see, qualified for so responsible a calling. He has proved himself faithful as a catechist, and is one whom God has honoured in no small degree in this mission-field.

The little village of Sang-Kaik-Iong, about two or three miles distant from A-chia to the west, has a little congregation of its own, which has hitherto been incorporated with A-chia, but has not yet had a resident catechist. It is situated in one of those lovely sequestered nooks among the mountains,

and is absolutely enclosed in masses of living green. Fine tall trees, and myriads of the delicate bamboos, cover the hill-sides by which it is surrounded. This little village has supplied us with one of our best catechists, its first convert, who, on his conversion, had to endure severe persecution for Christ's sake. There are now over thirty Christians at Sang-Kaik-Iong. The A-chia catechist visits them frequently, and holds service there every Sunday evening. The adult male members come to A-chia for the Sunday morning service. The women and children and the old people cannot walk so far. The Christians have now petitioned for a resident catechist, and a little help to erect for themselves a small church in their own village. The place which is at present used as a church is an upper room in the house of one of the members. This house is over 500 years old—a perfect curiosity in its way. It is literally bending down with old age, and the "upper room" where the Christians worship is by no means a secure meeting-place. On some occasions when I visit the place, we have, from motives of self-preservation, to retire to the ancestral hall of the village to carry on our services. I never go to sleep in this ancient dwelling without feeling the possibility of my being buried beneath its ruins before morning. It is therefore desirable in every way to build a little church in the village, and I hope that some kind friends of the Fuh-Chow Mission who may read this will be disposed to send us the necessary help. The Christians have already given the site, and have laid by a small sum for the building. About 20*l.* or 30*l.*, added to what they themselves are able to give, will provide them with a neat place of worship. The Bishop had not time to visit this little station, but most of the adult members of its congregation met him at A-chia.

Oh-Iong.

After the services at A-chia, we started for the mission-station of Oh-Iong, about fifteen miles distant across the mountains. On the way we called in at the village of Iong-Tung, and said a few words of encouragement and comfort to the persecuted brethren at this place. The glad tidings were first brought here by one of the A-chia Christians who belonged to this village. For many

years his exhortations to his neighbours were disregarded, and frequently excited violent opposition against him; but last year, and before he died, he had the satisfaction of seeing several of them interested in the truth, and willing to be taught of Jesus. Soon after his death, the most violent of his opposers, who was also the head-man, and the master of ceremonies in the periodical idolatrous processions, attended the A-chia church, and soon after gave up his reception-hall as a place of worship to the Christians. This excited the idolaters to frenzy, and on his steady refusal to take any part in the idolatrous processions at the beginning of this year, or subscribe a single cash to the support of idolatry, they broke his house, destroyed his plantation of tea-oil trees, and expelled him and his family from the village. For weeks he was not allowed to return. I regret to say that the local magistrate supported his persecutors in their illegal and violent conduct. It was all confusion, therefore, when the Bishop and I visited it to-day, and most of the inquirers had been drawn away from us. I am glad to be able to say now (November) that they have all returned, that I have succeeded in renting a large house as a place of worship, that there are seventy regular attendants at the services, amongst whom are the very men who broke down the Christian's house, destroyed his plantations, and expelled him from the village. I have sent them a catechist to teach them and lead them in the right way. It was impossible for them all to attend regularly the A-chia church, five miles distant, over a rough and mountainous pathway; and it was equally impossible for the A-chia catechist to attend to their spiritual wants without neglecting other equally important charges. May the Good Shepherd Himself watch over these little scattered flocks, and supply all their spiritual needs!

After the friendly cup of tea, out of the habitually filthy tea-cups, we took our departure from the village of Iong-Tung. The scenery, as usual in this part of the country, is very grand and mountainous. It is impossible to describe the wild grandeur of nature which is presented to the beholder on arriving at the summit of this mountain. Black, wild peaks tower irregularly in

every direction, with deep, yawning ravines running hither and thither on every side, often gradually expanding into valleys and basin-shaped dells, alive with human activity.

It was quite dark before we reached our destination for the night, and we had considerable difficulty in finding out the way. There were a few of the Christians from the neighbouring villages to meet us at the chapel, and who had come in for the confirmation. We felt very tired and hungry, but we had to wait a long time before we could get any refreshments. There was absolutely nothing except tea to be procured in the village, and our coolies had not yet arrived with our beds and provisions, and, after waiting a long time, we began to feel there was little chance of their appearance to-night. The Christians, however, had taken torches, and went off in search of them. They found them away a long distance on the road, having given up all hope of reaching Oh-Long before morning. To our great comfort and relief, they brought them in safely about eleven o'clock.

After breakfast the next morning, there were a few baptisms, after which the Bishop delivered the usual address, and confirmed thirteen candidates, and fourteen partook of the Holy Communion. The Rev. Ting, who still accompanied us, took part in the Baptismal and Communion Services. The Christians here showed a good deal of heartiness. Oh-Long is the name of a very extensive district, but this place being the largest, and the centre of a very large group of scattered villages, receives the name of the entire district. Its local name is Tong-Pung. It is a most appropriate situation, in consequence of its central position, for a mission station. The village itself is tolerably large, but the people are very poor and wretched. Opium has done its terrible work of demoralization here, and has reduced hundreds of families to ruin and destruction. Female infanticide prevails here to a large extent, and the immorality of the people generally is very great. Opium-smokers are, as a rule, destitute of all moral feeling; and here they are not ashamed to live by the prostitution of their wives. It is not publicly known, but they must have opium, and to satisfy this diabolical craving they are prepared to sacrifice

everything—their selves, their property, their wives, their children—to temporal and eternal ruin.

It is sad beyond expression to contemplate this melancholy spectacle of a people's shame and degradation, and to feel that our own England is mainly, if not altogether, responsible for this state of things. This is no clap-trap observation, but the stern reality of facts staring us in the face in every town and village and hamlet, often closing our lips for very shame, and in withering, scornful language reproaching us with the blood and damnation of millions of souls. God knows how often and often is our message of peace and salvation contemptuously thrown back in our face with the scornful remark, "You destroy us with your opium, and now you insult us with your offer of peace and salvation." How often and often are our efforts as missionaries rendered abortive amongst this people by the knowledge that we belong to the country which forces the opium traffic upon China! Whether right or wrong, this feeling with regard to England is universal, especially among the Mandarins and gentry and literati; and I am convinced, after fifteen years' experience of close intimacy with the Chinese, that a great deal of the hatred and opposition to foreigners by these classes arise from this very natural feeling. The ignorant people all over the country, the masses, know little or nothing as to the origin of this opium difficulty, hence the friendliness and often cordiality with which they receive us, except when they are excited against us by the officials and gentry. Every Christian and every lover of his country must but long and agonize and pray and labour for the time when England will no longer stain her hands or blacken her fair fame with this miserable opium traffic. People at home are now boiling over with indignation and wrath at the barbarous cruelty of the Turks in Bulgaria—and justly so—but the terrible misery inflicted upon the Chinese by the opium traffic is just as real, only not so apparent, and more refined. The Turks, by their barbarities in Bulgaria, have slain their thousands, but England, by her opium every year, destroys in China her tens of thousands for time and for eternity—a terrible indictment against my country, but it is a true indictment. It is not made by an enemy,

but by one who devotedly loves his country, and prays and desires most truly that England may wash herself of this stain, and may ever remain greatest among the nations.

But to return. We occupied this place as an out-station three years ago, soon after my return from England, but we had the greatest difficulty in holding our ground. We were expelled on three different occasions; the Native catechist was severely beaten on two occasions; the first converts were threatened with death; their houses on more than one occasion were partially destroyed. The gentry, who headed this persistent opposition, employed the vagabonds of the place against us, and who are always willing, for a few miserable cash, to engage in any act of violence or murder. But, by God's help, we have held on our way, and have now gained a favourable footing. Violent opposition has all but disappeared, and the Christian adherents number about forty. The first convert, Chung-te, at this place first heard the truth from one of the Lo-Nguong members who lodged a few nights in his house. The truth seemed to have taken deep root in his heart. He immediately taught his wife and children; he told the glad tidings to others; he succeeded in interesting a few, and for more than a year walked every Sunday morning to the Lo-Nguong church, a distance of about twenty English miles. I had long had my eyes and my desires towards this place as an out-station, but the convert, Chung-te, by his earnest importunities that I would open a chapel here, was the immediate cause of its being occupied. Poor Chung-te has since been called upon to suffer much for the sake of Jesus, and, in the midst of it all, he was further called upon to give up a dear wife and child, who were taken from him by the hand of death. This affliction, coming at the time it did, was to Chung-te a bitter trial and a sore temptation. His persecutors saw in it the vengeance of the gods which he had forsaken; but his own faith in God triumphed, and he could point with exultation to the incident of his little daughter reading to her mother at her own request, just before she died, our Church hymns, among which one was "For ever with the Lord. Amen." After her death his persecutors, among whom were many of his deceased wife's

friends, determined that the usual heathenish ceremonies should be performed over the body. Chung-te, however, resisted manfully and successfully, but not without receiving some severe bodily injuries himself, and his house partially pulled down over his head. He is now a voluntary exhorter in the Oh-long Mission, and steward of the Native Church Fund in that place. Other instances of triumphant faith over persecution could be related in connexion with this little Church, and many of those who were confirmed by the Bishop to-day have passed through much severe persecution on account of the faith.

Ning-Taik.

After the Confirmation Service we started for the city of Ning-Taik, twelve miles distant to the north, over the mountains. We arrived at this place before dark, and were welcomed by many of the Christians, who had come in from the country to meet the Bishop. Ning-Taik is situated in a beautiful valley, and surrounded by a massive wall, the eastern side of which is washed by the tides as they flow in from the sea. It is nine years ago since I first visited this city; and as I stood then upon the top of Swan mountain, and looked down upon the city, I prayed that God would open the hearts of its inhabitants to receive the message of peace and reconciliation which I had come to bring them. The city itself has proved a hard field, but not a few of the surrounding villagers have been brought to believe in Jesus.

The Christians from Ni-Tu and Chek-Tu, two stations in this district, came here to meet the Bishop for confirmation, so there was a very good congregation assembled in the evening. Several candidates for baptism were carefully examined by myself, and accepted and admitted into the Church. The Baptismal Service was conducted by the Rev. Ting and myself. The Confirmation Service then commenced, and fifty-nine of the Christians were presented to the Bishop and confirmed by him. The Bishop's address was listened to with attention, and the fact of their late catechist, Ting, being among them, and taking part in the services as an ordained minister, rendered the occasion deeply interesting to us all, but especially to this congregation which had loved and respected him

so much when he laboured amongst them here in 1873-5. Fifty-four of the converts partook of the Lord's Supper, which was administered after the Confirmation Service. The number of Christians in connexion with the Ning-Taik city church is fifty-two.

The two important stations of Ni-Tu and Chek-Tu—the one fourteen miles due east, the other thirteen miles north-west from the city—have been the scenes of violent persecution and persistent opposition on the part of the leading gentry. The Mandarins, as usual, take the side of the latter, and do all they can to trample out Christianity. The Bishop was unable to visit either of these stations, but he confirmed several of the converts from both these places. I regret to say that, since the Bishop's visit to Ning-Taik, the persecutions at these places have been raging most furiously; and one of the converts whom he confirmed on that occasion, and who joined with us around the table of the Lord on that interesting evening, has been cruelly murdered by the hands of one of the leading gentry at Ni-Tu. The village of Ni-Tu is situated on an arm of the sea, and is the centre of a large population. The people are very poor and ignorant. At one time considerable interest seemed awakened here, and many attended regularly at the various services; but persecution has drawn the majority of them away. Only nine or ten remain faithful. Among these latter was the dear brother who has been honoured, as we believe, with the martyr's crown. At Chek-Tu the same violent persecutions have been carried on. Our chapel has been forcibly taken from us, and idolatrous services conducted in it. One of the Christians has been nearly beaten to death, and confined to his bed for weeks in consequence, and probably injured for life. Another had the roof taken off his house because he would not give up his faith in Christ; and in the face of all this there are people found to declare that there are no sincere Christians in China! Ni-Tu and Chek-Tu, however, by the help of God, must not be abandoned; and this very month (November) I have occupied another large village in the neighbourhood of Chek-Tu. It is encouraging to see the willingness of our catechists to go to these posts of danger.

Our new commodious chapel within

the walls of Ning-Taik is a great help to us, and a source of considerable influence. During the year the catechist's wife, who was one of the girls trained in Mrs. Wolfe's boarding-school, and who is a most intelligent Christian woman, has had five women under training with the view to their future usefulness either as Bible-women or as true helpmates to their husbands. At present the district is much disturbed in consequence of the persecutions, and is in a very unfavourable condition for prosecuting missionary work. The city of Ning-Taik, like most of the cities in this province, has shown very little interest in the Gospel of Christ. It is chiefly inhabited by gentry and well-to-do families, and some very large Native schools are in full operation in this place. There is very little trade, though the surrounding country produces large quantities of tea. It is manufactured on or near the plantations, and from thence conveyed direct to the Fuh-Chow market, without stopping at Ning-Taik, or immediately affecting its markets. Indeed, the gentry and literati of this place would scorn the idea of holding any intercourse with the foreigner. They stand proudly aloof and pity the poor ignorant people who embrace Christianity; thus is realized again the experience of St. Paul that "Christ crucified" is, in the estimation of the wise of this world, "foolishness," and that "Not many wise men after the flesh, not many mighty, not many noble are called"—now, as of old, God hath chosen the poor and ignorant and foolish things of the world, "and base things of the world, and things that are despised."

Still there are several of this class in this city who have studied Christianity and have spoken well of it. The gentleman who sold us our present house is an instance of this. He said to me, "I know, sir, these doctrines you come here to preach are good. I know, also, they are hated, but it is because people will remain ignorant of them. I will gladly sell you my house as a chapel in which to preach Christianity." He sold us his house—and very cheaply too—but soon he repented of this rash act. As soon as it was publicly known that he had done so, the gentry and literati created a terrible excitement. Their leaders met for three successive nights

and days in an adjacent temple, deliberating on their course of action to prevent our having the house. They threatened to pull down the house of this gentleman, and expel him from the class of gentry. He challenged them to produce a single sentence from any of the books of the "Religion of Jesus" which teaches or sanctions immorality or anything bad. The literary mob became furious, and our poor friend was compelled to flee for his life. Though I had purchased the chapel and paid for it, and had it legally transferred to the mission before it became known to the gentry, still, through their opposition, we were kept out of possession more than twelve months, and ultimately got it only through the interference of her Majesty's Consul. Since then many of the gentry have visited the chapel, and we may indulge the hope that they will begin to make themselves better acquainted with Christianity, and pray that, by God's grace, many of them may be brought to accept it.

Sioh-Chuo.

Early the following morning (Friday) we started for the village of Sioh-Chuo, distant about fourteen miles west of Ning-Taik. Sioh-Chuo ("Stone House," or "the Village of the Stone Family") is situated on the highlands between Ning-Taik and Ku-Cheng, and is one of the villages which go by the name of "Sa-Hiong" ("western villages"). The ascent from the valley of Ning-Taik to the Sa-Hiong highlands is one of the most magnificent views in nature. I know nothing to equal it. During the season of the spring rains, when Nature begins to put forth her new life and put on her new verdant attire, and when the many cataracts and smaller waterfalls are foaming wildly down the steepest mountains, the prospect is indescribably grand. The narrow mountain-road from the valley to the highlands is a series of granite stairs, forming a gradual ascent of over three English miles. This stairway-road winds along the right side of the deep ravine, above which the mountains rise thousands of feet. They are equally high on the right of the pathway, and so form a sort of tremendous natural wall

on both sides, with a deep yawning ravine thousands of feet below, through which, in the rainy season, the torrent rushes with impetuous fury. The sides of the mountain are well studded with enormous trees, and covered plentifully with brushwood. Large quantities of black and green teas are produced on the highlands of Sa-Hiong. The many villages at their bases add life and human bustle and activity to the scene.

We arrived at Sioh-Chuo early in the evening. Many of the Christians met us at a short distance outside, and received the Bishop with tokens of respect. The whole village turned out, and lined the street through which we passed to the chapel. I examined carefully several candidates for baptism, and accepted seven, among whom was the last of a large family of fifteen. Now the entire family is baptized, and one of them has, as we hope and believe, entered the Church above. Four of them who had been inveterate opium-smokers, and who had by this pernicious indulgence reduced the whole family to poverty, have been rescued from this terrible vice, and, by the grace of God, have been made members of His Church. We have succeeded in rescuing a great many from this fearful habit. Our plan is a very simple one, and, if faithfully carried out, generally proves successful. We tell the poor victim plainly that nothing but the power and grace of Jesus can enable him, successfully and permanently, to break off the habit. We then gradually reduce the amount of his daily consumption; at the same time we get him to attend regularly the various services on Sundays and week-days, and continually pray with him and for him. At the end of five or six weeks, if the man is really anxious to be delivered, he gives up smoking altogether; then we give him the ordinary opium medicine pill for another week or fortnight. He is then exhorted to pray most earnestly and constantly to Jesus for help to keep him from the evil. Very few who have been cured in this way have left us altogether. The great majority have remained, and many of them have been, and still are, among the best and brightest of our Christians.

PLACES I HAVE VISITED IN JAPAN.

BY THE REV. C. F. WARREN.

XI.

THE DAIBUTSU AT KAMAKURA.



KAMAKURA is a small village a few miles distant from Yokohama. Insignificant as it may appear to the visitor, it is a place of no little interest in the history of Japan, since it was here that the renowned Yoritomo, the first man who ever received the title of Sei-i-tai-shogun ("barbarian-subjugating great general"), lived, and this he made the centre, from which he virtually ruled the empire. This great warrior, who lived in the twelfth century, is buried on the hill-side, having, like every hero of the battle-field whose name is enshrined on the pages of past history, finally been conquered by man's last great enemy, death.

The city which for several generations stood here has passed away, but several monuments of interest remain. The temple of Hachiman, where many relics of the past are still preserved, is worthy of a visit. The sacred island of Ye-no-shima in the neighbourhood, where Benzaiten, the goddess of wealth, is enshrined in a cave, more than 200 yards deep, has many points of interest. Not far from the temple of Hachiman, and on the way towards Yenoshima, stands the large figure of Buddha, commonly called *Daibutsu*, the great *butsu* or Buddha. Like its fellow at Nara, it was formerly enshrined in a large building, but this having been destroyed, the figure now stands under the open heaven. Both this and the larger bronze figure at Nara were of course cast in pieces, and then cemented together with a kind of solder. Of the two figures, that at the To-dai-ji in Nara is the larger, but, being shorn of some of its beauty by being confined within a building, is to the ordinary observer less conspicuous as a work of art.

The Kamakura figure is fifty feet high. The length of the face is eight feet six inches, that of the ear six feet six inches, and that of the nose is three feet nine-and-a-half inches. The width of the nostril is two feet three inches, and of the mouth three feet three inches. An enormous weight of metal must have been used in producing it. The figure at Nara is said to weigh 450 tons, and that at Kamakura cannot weigh much less. Of course the figure is hollow. It can be entered by a door at the side. The interior forms a spacious room, to which light is admitted by an aperture in the back of the figure's head. I visited this place in the spring of 1876 on my way overland from Yokohama to Osaka.

Could we look upon this and similar figures as works of art, entirely disassociated from the superstition and idolatry connected with them, we might admire the skill and taste of the designer and moulder of the vast image. But, alas! it is, like Nebuchadnezzar's great image in the plain of Dura, set up for worship, and many are the worshippers who visit this place and bow before it.

The Christian missionary, whilst he may be saddened by the idolatry he is compelled to witness in connexion with such images, may draw from their very existence some little comfort. They represent a religion which once had no home in this country. Fifteen hundred years ago, no Buddhist deity was known or worshipped here. Buddhism came and won for itself a place in the national faith, and the influence it has had may be seen to some extent in the venerable monuments that remain. Why, the missionary may ask, should not Christianity spread and triumph in like manner? But it is not a question of comparison or speculation, or probabilities. Thanks be to God, the progress of His truth is no matter of uncertainty. It is divinely purposed, surely promised, and, in God's own good time, will become an accomplished fact. Whether Christianity is to become the national religion of Japan, or leave to future ages such material monuments of its influence and power in the land, can only be known to us in the future as the Divine purposes unfold; but that a living temple of living, believing souls, to be God's habitation and to be an eternal monument of His grace and mercy, when all the material monuments of the world have passed away, shall be built, we cannot doubt. Already the materials for this temple are being gathered, and God will in due time complete it. By human means, yet by Divine power will it be done, for it is written, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

XII.

FUTAMI, NEAR YAMADA, ISÈ.

IN a land where gods many and lords many are worshipped, the missionary has constantly to set forth the unity of the Godhead. There is scarcely a man, whom I meet for the first time, to whom I do not repeat the words quoted by our Lord from the Book of Deuteronomy, "The Lord our God is one Lord"—paraphrasing it somewhat as follows:—"The self-existent eternal Lord, the Creator and Preserver of all things, to whom we owe our existence, and all the blessings we enjoy, and who has shown His great love further in sending a Saviour to deliver us from the consequences of sin, is one Lord, and besides Him there is no other object men ought to worship." Again and again have my statements been understood to refer to the goddess of the sun, Tensho-kodaijin as she is called, and I have found it necessary to explain that the one supreme God is not the sun goddess, but the great Creator of the sun, moon, stars, and all things.

The Mikados are said to have descended from the sun goddess, the first historical person in the line being Jimmu Tenno, 667 B.C., who founded the dynasty. The goddess is everywhere widely worshipped. In every house where the *Kamidana* ("the god's shelf") is found, Tensho-ko-dai-jin has a place. The great shrine—the most sacred Shinto shrine in all Japan—is near the town of Yamada in the province of Isè, not far from the coast, almost due east of Osaka. All Japanese are

supposed to make the journey to Isè once or more times during life, and one seldom meets a man who has not been at some time. Thousands of people therefore visit the place every year, and the roads leading to it are often thronged by pilgrims.

The two shrines are not the only places where superstition is found in connexion with the Isè pilgrimage. One that is much frequented is Futami, where the rising sun is worshipped. This place may be approached under the rocks to the left, if the wind and tide admit, otherwise the hill which rises immediately behind it, and makes it a secluded spot, has to be climbed, and a descent made to it. As I had never heard of the existence of these rocks, and the worship performed there, before my visit in the spring of 1876, I felt much interest in examining the place. The rocks are lovely indeed, especially if seen under a clear sky, but the sight of the worship is saddening. On the left are one or two small shrines, but the principal point of interest is at the spot where there is a small *torii*, with one altar of wood behind it. Near it is a building which has the appearance of a shop; the stock in trade is, however, limited. It is merely a stall where things necessary for offerings may be bought. There are a few of the large *shimè*—a kind of straw rope; they can be purchased at a fixed rate. On the stall there are some very small earthenware figures of frogs, about an inch in length, which can be bought for two cash, rather less than half a farthing. Many of the people purchase and offer these little figures believing that they will be preserved from skin eruptions, which are very common in this country. Pictures of the place are also on sale. Many of the people purchase these and take them to their homes.

We now pass on to the *torii*. There a poor man is prostrate before the morning sun, which rises over the blue waters in the distance, the renowned Mount Fuji being just by the left of it. Fujisan is visible when the sky is clear, but it was not my good fortune to see it. Here we are on a spot which for ages has been dedicated to the worship of the sun. The rocks, could they speak, would tell of multitudes of worshippers, of countless offerings made, and prayers offered year by year. Alas! that here, where the almighty power of the great Creator is manifest, the creature should be honoured in His stead. "In His hands are the deep places of the earth, and the strength of the hills is His also. The sea is His, and He made it, and His hands formed the dry land." The worshippers at Futami have yet to learn of His creating power and providential goodness and redeeming love, and to respond to the invitation, "O come let us worship and fall down, and kneel before the Lord our Maker!" Will not our readers count it a privilege to make every effort that the revelation of God in nature and grace may be communicated to them—that with willing minds and believing hearts they may be able to respond, "We will go into the house of the Lord. We will fall low on our knees, and worship at His footstool"?

RECORDS OF THE MISSIONS.

NIGER MISSION.



OUR revered friend Bishop Crowther's recent visit to this country has awakened in many quarters a fresh interest in the Niger Mission, and no doubt his next Reports will be read with eagerness. But they will probably not be to hand for three or four months, and meanwhile the turn of this Mission has come round for review. The Bishop's Report for 1876, however, has not yet appeared in print, and we therefore proceed now to use it as a guide in our survey of the stations, giving such extracts from it as will prove generally interesting.

The visitation of the mission stations in the autumn of last year, which provided material for this Report, was made by the Bishop in company with Mr. J. H. Ashcroft, the Society's excellent industrial agent for West Africa. On this journey, several weak points in the Mission were made manifest; and it is in consequence of the experience thus gained, and at the earnest request of the Bishop, that the Committee, in consultation with him and Mr. Ashcroft, have lately matured plans for the more regular and thorough supervision of the work. Two measures in particular will, we trust, be especially valuable in promoting both its consolidation and its extension: (1) the providing of a steamer to ply up and down the river, and between its mouth and Lagos; (2) the sub-division of the Mission into two districts, under the general superintendence of two experienced Native missionaries, the Rev. Dandeson C. Crowther taking the Delta, and the Rev. Henry Johnson, transferred from Lagos, the Upper Niger. Mr. Johnson has gone up the river with the Bishop this autumn; and the steamer, which, as we have before stated, is being built at Renfrew, is to proceed to Africa early in the ensuing year. The Bishop and his clergy and teachers have had difficulties of every kind to contend with ever since the Niger Mission was begun twenty years ago; but the Lord's blessing has been granted notwithstanding, and the fields now are manifestly white unto the harvest.

The Bishop's last statistical return will be found at page 679. He also sends the following account of Contributions for Religious Purposes spent in the Missions:—

<i>Bonny</i> .—By Supercargoes, to build a Schoolmaster's House and a School-room, in connexion with St. Clement's Church, opposite the Shipping.	£120	0	0	
<i>Brass</i> .—By Supercargoes and Converts, to improve and paint the Church	60	0	0	
By Two Christian Chiefs for an English Oak Pulpit and a Reading Desk		35	0	0
<i>New Calabar</i> .—By Chiefs, towards the support of Boarders at the Boarding School, in Goods and Produce, the value of .		132	0	0
<i>Onitsha</i> .—By Congregation, Sunday Collections to improve and decorate the Church		17	0	0
Total	£364	0	0	

The staff of Native ordained ministers in the Mission is thus distributed:—the Rev. D. C. Crowther is at *Bonny*; the Rev. Thomas Johnson at *Brass*;

the Rev. W. E. Carew at *New Calabar*. The other station on the coast, *Akassa*, is in charge of a catechist. Ascending the river, we find, at *Osamare*, the Rev. J. Düring; at *Onitsha* and its out-stations, the Revs. W. Romaine, John Buck, and Solomon S. Perry; at *Asaba*, the Rev. Edward Phillips; at *Lokoja*, a catechist, pending the return of the Rev. T. Cole John, who was in England for some time, engaged upon the translation of the Scriptures into the Hausa language; and at Kipo Hill, near *Eggan*, the Rev. C. Paul. The Native lay catechists and schoolmasters are fourteen in number.

Bonny.

The Reports from this Station are almost wholly occupied with the persecution of the converts, accounts of which have been given in the Society's periodicals from time to time. The Rev. F. W. Smart has retired from the Niger Mission, and the Rev. Dandeson Coates Crowther is therefore in charge of both churches, viz., St. Clement's for the European and African traders and supercargoes, and St. Stephen's for the Bonny converts. The school, conducted by Mr. J. Boyle, progresses satisfactorily.

We give one extract respecting the persecuted converts:—

The masters of our converts thought that the greatest punishment they could inflict was to get them far away from Bonny out of the influence of the Church; thus, having no service to attend, the religion must die a natural death; hence it became a practice for every master to pick out the believers, and send them to the fair to trade and others to the plantations. What result does this punishment produce? There is an open place cleared in the bush near the markets, existing at this present time, in which, during the last twelve months, prayer-

meetings are held on Sundays. The converts meet there, and invite their Ibo friends to hear the glad tidings of the Gospel read and explained by a school-boy of ours, who has now grown up, was baptized, and is among those sent to the markets. The converts, it is said, take it by turns to pray, and to set forth the Gospel, so far as they can do so from the knowledge they have obtained from our preaching. About thirty persons continually assemble on Sunday in this open place.

New Calabar.

This is a new station, first occupied in March, 1874. The king and chiefs readily promised 200*l.* towards the cost of building a school, mission-house, &c.; but they were not so ready to fulfil their promise. The Bishop gives a rather amusing account of his expostulation with him at his visit in October, 1876, and the result:—

I drew their attention to the boarding-house in which the children live and the examination took place, clean and nicely painted, superior to most of their houses in the town, though yet unfinished, there being no ceiling of the attic to break off the heat from the iron roofing, for the reason that the king had not fulfilled his promise to pay in their share of 200*l.*, which was agreed upon two years ago, towards the expenses of the buildings, having paid only 93*l.* since that time. Besides his unwilling-

ness to pay the balance, he had told Mr. Carew that he had been told that "it was the Queen who provided me with money to build such stations; therefore they had very little to do in it." I took the opportunity of the presence of the chiefs, and that of the young European merchant, to challenge the king to prove his assertion that the Queen had given me a penny to build mission stations with in the rivers, and that he was at liberty there and then to ask the European merchant

present, or any other in the river, to write a letter of inquiry for him to the British Consul at Fernando Po, to ascertain the truth of his information. The king was taken aback; he did not expect this exposure before his chiefs, who, I was told, had contributed their share of palm-oil, and paid it to the king to pay the 200*l.* towards building expenses; but it appeared the king had been making use of the oil to carry on his own private business, and shunned to pay it to me for the object for which it was given. As it might be expected, he denied having said the Queen had supplied me with money, but apologized for the long delay on account of unforeseen domestic expenses, and promised soon to pay the balance in. I then told them how I got the money to build mission stations with, not from the Queen, but from Christian friends, who wish their good, and were ready to help by meeting them half way, if they would try to help themselves by paying the other half. After a pause, they asked permission to step out of the school-room for consultation, which was granted. In the meantime the children were exercised in singing and answering questions. In about half an hour the king and chiefs returned to tell me the result of their consultations.

They were sorry for the delay in paying their share of 200*l.* in full, and assured me the balance would be paid. They had one favour to ask of me, namely, to reduce the amount charged for the boarding of their children, which was 10*l.* a year, with 2*l.* school fee, making in all 12*l.* per annum, to half that

amount, namely, 6*l.* a year in all; that by my granting this they would be encouraged to send more children than the present number. This certainly was a reasonable way of doing business, which was open and straightforward, although concession to their wishes would be greatly against the mission, considering that the provisions the children are supported with—chiefly rice and biscuits—must come from England. According to the rule laid down, I consented to meet them half way by reducing the expenses to 6*l.* per annum. They unanimously returned thanks for this concession.

After this they were invited into the mission-house to partake of a meal prepared for them, to which Prince George Amachree had contributed a goat some time before as a present to me, to which they did justice with merry hearts, after a long fast of some six hours. About 5 p.m. they took to their canoes, and paddled homeward well satisfied.

Mr. Carew has already received in all, for boarding and school fees, the amount of eleven casks of palm-oil, which, at trade rate in the river, is at 12*l.* a cask, the value of 132*l.*; the value of two casks being paid in dry goods; the remaining nine, in palm-oil, have been consigned to Messrs. James Irvine and Co., to be sold, and the proceeds laid out in provisions for the use of the boarding-school. Occasional visits have been made to the adjacent and villages opposite the station for friendly and religious conversation. This is a day of small things, which must not be despised.

There are now forty-two children in the schools, of whom thirty-six are boarders. The king and chiefs attended the Bishop's examination of the scholars, and appeared interested in what they saw and heard.

Brass.

As far as the outward evidence of numbers may be taken as a guide, this is the most prosperous station on the Niger, more than half the whole number of Native Christians and catechumens belonging to it—394 out of 716. There has been a great increase in the last two or three years, several of the chiefs having professed belief in Christianity; and the new adherents have not undergone the sifting process of persecution, as at Bonny. There was, however, considerable persecution in the earlier stages of the work. We give the Bishop's interesting Report on Brass at length:—

This is our next station towards the Nun, the highway to the Niger. The

late hostilities against the navigation of the river by trading steamers have

x x 2

been very strongly suspected to have had its origin from this place; but as neither the European merchants nor the Native chiefs acknowledged any connexion with the matter, directly or indirectly, the charge on a mere suspicion could not hold; but the visit of the Commodore to Brass River to inquire into the case from Ockiya, the king, did disturb them to a certain degree.

But in the face of all these the mission work progressed; the congregation increased. Some decided cases of conviction of the folly of idolatrous worship occurred. It was mentioned, some time ago, that King Ockiya had broken through the law of the gods, which forbade the inhabitants of Brass River to grow yams in their own soil, and to cut the stems of certain creepers, or climbers, or large trees, on pain or punishment of paying a heavy fine of some casks of palm-oil for the offence committed to the gods. This breach of the god's laws must be committed if any attempt is made to clear the jungles for plantations; but the king has summoned up his courage, and broke through these laws since last year. He both ordered the jungles to be cleared; the running climbers were of course cut down, and yams planted, the result of which was the production of splendid yams, fifteen of which he sent to the Rev. Thomas Johnson as the produce of his industry. King Ockiya next wanted a religious shed for prayer erected near him at the capital, Nembe, where he and the church-goers may assemble for the early morning prayer before going to business. He ordered each church-goer to contribute a long bush stick and a bamboo pole for rafters, and twenty bamboo mats for covering the roof. The masters of some of these church-going slaves were indignant at their obeying the king's order to the injury of their juju worship, and pressed hard upon them, when six of them escaped to Bonny in a small canoe through the New Calabar creeks, and came to the mission-house at Bonny. After mature consultation between King George Pepple and myself, they were sent back to King Ockiya, who was requested to plead their cause and reconcile their masters to them, which was done.

During my absence up the Niger, a bolder and more decided step was taken by the king. He made up his mind, and

delivered up three of his large idols to his daughter to be taken to Rev. Thomas Johnson, that he had given them up as objects of worship; his charms and other objects of confidence he threw into the river, as he was ashamed to show them as objects of his hitherto trust and confidence. The daughter of the king, who was bearer of the forsaken images, was some years ago a boarder at the mission station under the late Mrs. Johnson, who was indeed a humble and unassuming wife of a Native minister. Chief Oruwari, who had given up his idols last year, had also cleared his house of the long-forsaken charms by bringing them in a box to Rev. Thomas Johnson. These objects of their worship are really a heap of confusion. This is the effect of the operations of God's Holy Spirit in the hearts and consciences of the king and chiefs and people in Brass Mission.

A subscription list was opened a short time ago, both among the gentlemen supercargoes in the river and the converts, to obtain means to paint the recently-enlarged church, when the sum of 60*l.* was liberally raised for the purpose. Apart from this, one of the converted chiefs, Samuel Sambo, thought their church would not be properly furnished without a decent English pulpit; being told that a moderate price of one would be about 30*l.*, without any hesitation he counted 30*l.* in gold sovereigns, and delivered them to Mr. Johnson for an English pulpit. Another chief, Fred Pepple, thought if Sambo would pay for a preaching pulpit, he also would pay for a reading one (desk) to the amount of 10*l.* if required. Mr. Ashcroft and myself having carefully examined the patterns of pulpits and reading-desks in Messrs. J. Wippell and Co.'s catalogue of articles of church furniture, selected suitable ones, orders for which will go by this steamer.

The statistics will show particulars of the state of the congregation in this mission, which is the largest in the whole Niger Mission, and has taken the lead for imitation by their neighbours.

I am glad to say this station has been favoured with a schoolmaster, Mr. F. A. Elliott, from the Grammar School, Freetown, Sierra Leone. May the Lord keep him consistent in his Christian character and conduct, and bless his labour with abundant success!

Akassa.

This station, at the mouth of the Nun, the main channel of the Niger, has proved so unfruitful that the Bishop last year had finally arranged to abandon it. A very interesting circumstance prevented his doing so, to which he thus refers:—

This station was near being given up last year, especially as the services of Mr. P. J. Williams were to be transferred to Lokoja in the upper stations, there being no suitable person to be employed as Scripture-reader near at hand to replace him. Before I could finally decide what to do, I received a letter from a party of young persons at Exeter begging me not to give up Akassa yet, because they had gathered from one of the Church Missionary Society's publications that I would be obliged to do so; that I should bear patience with the people longer, that place being a special object of their prayer. This letter was signed by upwards of twenty persons, and one came to my hand at Akassa, when I was considering what arrangements I could best make.

The receipt of this letter I considered an indication from God what steps to take, which decided me at once to act upon the plan I was conceiving, to appoint James Broom Walker Apre, the first Akassa boy received into school at this place, and the only one who has remained with us to this time, as assistant schoolmaster and reader, and his uncle,

Abraham Angawari, as keeper of the station, till I could get an experienced reader or catechist from Lagos or Sierra Leone, to be stationed at Akassa. Mr. Williams's translations of passages of Scripture, prayers, and catechisms, through the assistance of Apre, were delivered to him to be used at service-time among his country people whenever he could get them together.

The kind letter of the young Christian friends at Exeter was placed in Apre's hand to take a copy of, and to reply to by himself what arrangements had been made to keep up Akassa still as a mission station, in answer to their prayer, by the God of missions. James Apre was settled by being married to a young ransomed woman of his own choosing, because his countrymen would not give him any of their daughters to wife, unless he relapse to their superstitious practices, which he would not do. May the Lord make use of this young teacher to open the eyes of the blind, superstitious, and indifferent Akassas to see the error of their ways, and turn to the Lord their God! Rev. Thomas Johnson of Brass has the superintendence of this place.

Osamaré.

This is the first station above the Delta. The Native missionary, Mr. Düring, is assisted by a reader and a schoolmaster, the latter lately come from Sierra Leone. The work is only as yet in its first stage, but two men have thrown away their idols and charms this year. The Bishop spent a Sunday here, and preached to a congregation of ninety-two people. Akako, one of the two head chiefs, and Odogu the war-chief, attend the public services regularly with some of their households.

Onitsha.

It was here that the first commencement of the Niger Mission was made in 1857. Latterly the work has been much hindered by the opposition of some of the traders, and by sad dissensions among the mission agents; and last year a still heavier blow was successfully aimed at it by the enemy of souls, the senior Native pastor being ensnared into grievous sin. Bishop Crowther, on his visit, carefully investigated the serious charges against him and though

they were evidently exaggerated, and the worst things alleged were not proved, there was sufficient to compel the Bishop to suspend the pastor's ministrations for a time. This discipline was deeply felt by the congregation; and we earnestly trust that it may have been made instrumental in bringing all to a keener sense of sin, and a more entire dependence on the grace of God. Let us not judge them hardly, in their remote position, amid many temptations. Let him that thinketh he standeth take heed lest he fall.

An attempt has been made to occupy a new station, *Alenso*, midway between Osamare and Onitsha; but the chiefs have not received the Bishop with favour.

Asaba.

This is another new station. "Things," writes the Bishop, "are getting settled; a few persons are timidly coming forward to hear the Word of God on the Lord's Day, but fear of domestic persecution, and of being laughed at, keep them back from an open profession of Christianity." Some youths have shown no little persistence in attending school, despite the opposition of their parents. They have been put to industrial work, and "with the labour of other men, have produced 1500 lbs. of clean cotton from seeded lot, which has been pressed into ten bales, and sent to Manchester."

Mr. Phillips, the Native missionary, has been invited to a town lying to the west of Asaba, in the direction of Benin. By extension of this kind, the Yoruba and Niger Missions will, we doubt not, in course of time join hands.

Lokoja.

This important station is at the confluence of the Quorra and the Tahadda, and is a meeting-place of different tribes and languages. Bishop Crowther writes:—

Since the Rev. T. C. John's absence, this station has been under the management of the Rev. C. Paul, between which and the new station at Kipo Hill his attention has been divided. The mission-house here has been completely renewed, and covered with galvanized iron roofing-sheets for proof against fire. The church, of grass roof, has also been completed and well provided with seats, so there is now ample room for more than 300 persons, if we can succeed to compel them in, that it may be filled.

From Mr. Paul's Report, the Mohammedans do avail themselves of the opportunity to walk in to hear the Gospel, which is preached both in Hausa and Nupe, both languages being well understood at Lokoja. From the statistics it

appears five persons have been added to the list of candidates for baptism during the year, numbering in both places of worship, at Trinity Church and Bunu Chapel, forty-two names on the list of candidates for baptism. Christianity has to combat here between Mohammedanism and heathenism, and that, under a Mohammedan rule, which makes free access to adopt the Christian religion delicate, to avoid persecution from bigoted, ignorant professors of Islamism. But for all these, the preaching of the Gospel is not hindered, for which God be praised.

The Bunu chapel, in charge of Mr. James Thomas, the Scripture-reader, which has also undergone enlargement, continues to be well attended.

Nearly opposite Lokoja, on the east side of the river, is *Gbebe*, one of the first stations occupied on the Niger in 1859, and memorable as the place where the first converts of the Mission were baptized, two years later. In 1866, owing to civil war, the station was abandoned, and the mission premises destroyed. The two hostile chiefs, brothers, who have long been contending

for supremacy, have at length become reconciled, and have invited the Bishop to return and re-occupy Gbebe, which he has promised to do on certain conditions.

Kipo Hill (Egan).

This is another new station, opened on the cordial invitation of Umoru, the Mohammedan king of Bida (see *Intelligencer*, July 1874). The Bishop thus reports on it:—

The Rev. C. Paul has removed to this place with his family, that he may be able to superintend the work of establishing the station under his immediate eye. The buildings required are—the mission-house, the schoolmaster's house, and a school chapel—all to be of bricks, made and burnt on the spot, being an improvement on sun-burnt bricks used by the Natives. Mr. Ashcroft gave such instructions, how to temper the clay and construct the furnaces better, which cannot fail to improve our brick-making. A well-mixed clay is used for mortar, as no shells or limestone are to be found in the country.

King Umoru was highly delighted to

hear that Mr. Paul had arrived, with his wife and family, to take his abode at Kipo Hill station. Many persons at Egan, particularly Rogan the chief, are making a gradual move to shift over close to us at Kipo Hill. This was commenced by making large plantations of corn, yams, and beans, and by their slaves making groups of huts for their abode, which, in course of time, will become permanent towns and villages.

Thus this hitherto deserted part of the country, through wars, kidnapping, and oppression, though the most salubrious part of Egan district, will in time become a very important place in this part of the country.

The following is the Bishop's statistical return for 1876:—

Stations	Native Clergymen.		Baptisms during the Year.		Native Communicants.	Native Christians.	Native Seminaries and Schools.			Average Congregations.
	Lay Teachers	Others.	Children.	Adults.			Boys.	Girls.	Total.	
Bonny: * St. Stephen's . . }	1	1	...	...	...	...	Irregular.			{ 100
" St. Clement's . . }	1	1	...	...	...	...
New Calabar	1	1	...	...	...	...	40	6	46	50
Brass: St. Barnabas . . .	1	1	14	16	73	394	3	15	18	300
Akassa . . . . .	...	1	...	...	5	10	...	...	...	25
Osamare	1	2	1	1	2	30	6	1	7	65
Onitsha: Christ Church . .	2	2	3	32	46	47	33	12	45	180
" Iyawa Out-Station . .	1	...	...	...	11	14	...	...	14	35
Asaba	1	1	...	...	...	...	3	...	3	46
Lokoja: Trinity Church . .	1	3	...	...	47	60	...	...	39	59
" Bunu Chapel . . .	...	1	...	...	22	51	...	...	...	40
Kipo Hill Station† . . .	1	1	...	...	...	...	...	...	...	...
Total	10	14	18	49	206	606	...	...	172	969

* For the last eighteen months persecution prevailed, the congregation scattered, but are rallying.

† Recently occupied.

NEW ZEALAND MISSION.



THREE years have elapsed since (in Dec. 1874) the New Zealand Mission was reviewed in the *C. M. Record*. There can be no question that during this period the general revival in the Native Church has continued, in some parts in a very marked degree; and if only the labourers were more numerous, the prospects of Maori Christianity would be extremely hopeful. But several of the missionaries whose names appear in the Society's Annual Report have been forty and fifty years in the field, and are quite beyond active work. Not more than one or two of the colonial clergy who minister to the white population are acquainted with the Maori language. And although the number of Native ministers has sensibly increased of late years, they are chiefly labouring among the settled congregations in the northern and eastern corners of the island. In the central districts there is not a single resident missionary, European or Native. The condition of the Maoris in a part of them will be gathered from Mr. Grace junior's letter in our last number, and from an interesting journal just received from his father, which we shall insert in the course of this review. It is clear that the "Kingite" Natives are open to reason, and that judicious treatment may yet win them back to the Church; and this is confirmed by an invitation which they have lately sent to one of the Society's Native clergy, the Rev. Heta Tarawhiti, to come and reside amongst them.

It appears to us that at the present juncture something of the nature of a Special Evangelistic Mission, like the parochial missions which have been so much blessed in England, might be productive of much good. If (say) two English and two Maori missionaries were sent on a preaching expedition together for three months among the tribes at present unreached, they would, as far as we can see, meet with a cordial reception, and a lasting revival might, by God's blessing, be the result. The people are not more ignorant of Christianity than the neglected classes in our large towns; and all that we have heard of them goes to show that vigorous and sympathetic preaching, accompanied perhaps by lively singing as at Mr. Moody's services, is just what they want. They evidently still labour under a sense of wrong done them by the white man; and, after all deductions, there is sufficient ground for their resentment to render it very desirable that fresh efforts should now be made to win them back by the manifestation of Christian sympathy.

Another step which we earnestly hope to see taken shortly is the appointment of a Maori Bishop for the Native Church. He could of course not be a diocesan Bishop, as the European settlers are too numerous in all parts of the island; but he might be a kind of Suffragan to the three Bishops of Auckland, Waiapu, and Wellington, with a certain independent jurisdiction over the Native Christians. Nothing, we are persuaded, would do more to establish the existing Maori Church, and to bring back to it the tribes that still hold aloof.

The vacancy in the see of Waiapu, made by the resignation last year of the venerable Bishop Williams, had not, up to the date of our last letters, been filled up, but the Synod would probably proceed to the election on Sept. 24th. We trust they may have been guided to a right choice.

The distribution of our missionary staff will be found under the three

divisions. Two names, however, and those the most important, are not included under them. The Rev. R. Burrows continues his valuable services as Secretary of the whole Mission, a post involving most laborious duties in the management of the Society's landed property in the island, and the utilization of the funds arising from it in the best possible way for the good of the Native Church. And the Rev. E. C. Stuart, formerly our Calcutta Secretary, has now definitively settled in New Zealand, where his long missionary experience is, we trust, destined to be of the greatest value to the Mission. His special work at present is at St. Stephen's College, Auckland, which is now filled with Maori students, and which—in view of the future supply of faithful Native pastors—is of paramount importance. Mr. Burrows likewise has a large share in the conduct of the college; and valuable assistance is also rendered by Archdeacon Maunsell.

We are not able to give any complete statistics, but what returns we have are given below in their proper places.

I. NORTHERN DIVISION.

This Division corresponds roughly with the Diocese of Auckland. The missionaries are the Ven. Archdeacon Edward B. Clarke, who resides at Waimate, Bay of Islands; the Rev. Joseph Matthews and Mr. Puckey, at Kaitaia; the Rev. F. T. Baker in the Kaipara district; the Rev. B. Y. Ashwell, in the Waikato district; and the Rev. T. S. Grace, who hopes soon to settle again at Taupo. Mr. Matthews, however, is almost, and Mr. Puckey quite, beyond work now; while Mr. Ashwell's age and increasing weakness prevent his doing very much. The following table gives the names and stations of the Native clergy in the Archdeaconry of Waimate, with the statistical returns for 1876:—

	Native Teachers.	Communicants.	Christians.	Baptisms.	
				Infants.	Adults.
<i>Waimate and Ohaeawae</i> —Rev. Hare Peka Tana	16	227	1550	119	20
<i>Kaikohe and Mangakahia</i> —Rev. Matiu Kapa	13	122	607	22	4
<i>Paihia</i> —Rev. Matiu Taupaki (<i>priest</i>)	10	140	823	36	2
<i>Hokianga and Waimamaku</i> —Rev. Piripi Patiki (<i>priest</i>)	6	35	250	20	...
<i>Whangarei</i> —Rev. Alexander Whareumu	18	110	821	41	10
<i>Kaitaia</i> —Rev. Meinata Te Hara	7	88	266	25	...
<i>Oruru</i> (Mangonui)—Rev. Renata Tangata (<i>priest</i>)	7	90	379	12	...
<i>Ahipara</i> —Rev. Reihana Kamiti	4	116	340	16	2
<i>Parengarenga</i> (North Cape)—Rev. Rupene Paerata (<i>priest</i>)					
Total	81	928	5036	291	38

The lamented death of Matiu Taupaki is referred to on another page.

The following interesting note is appended by Archdeacon Clarke to the foregoing statistical statement:—

Total Contributions for Church purposes in 1876: 836*l.* 5*s.* 0*½d.*, and three head of cattle not yet sold, worth probably 15*l.*

Waimamaku is the place where "the Rev. Piripi Patiki's new church," described by Mr. Stuart in our July number, is situated. Meinata Te Hara is to be transferred from Kaitaia to take charge of it.

Besides the above-mentioned Native clergy in the Waimate Archdeaconry, we have five others in the Northern District, viz. the Rev. Wiremu Pomare, at Mahurangi; the Rev. Wiremu Turipona, at Hauraki; the Rev. Heta Tarawhiti, at Taupiri; the Rev. Hohua Moanoroa, at Waikato Head; and the Rev. Eruera Hurutara Te Ngara, at Waitara, near Taranaki. Pomare and Turipona are superintended by Mr. Burrows; Tarawhiti, by Mr. Ashwell; Moanoroa, by Archdeacon R. Maunsell; and Te Ngara, by Archdeacon Govett. From none of these places have we statistical returns, except some figures from Mr. Ashwell, given below.

Of these fourteen Native clergymen (now thirteen), three, viz., Te Hara, Wharemu, and Te Ngara, are paid entirely from the Society's funds, i.e., the produce of the Society's lands in the island. In the other cases, the stipend is partly (generally half) provided, either by the Native congregation direct, or from endowments raised by them.

Waimate District.

We give extracts from the Annual Letters of Archdeacon Clarke and Mr. Matthews; the Reports of six of the Native pastors*; and a very interesting letter from Mr. Stuart, describing a visit he paid the district at the beginning of the present year.

From Report of Archdeacon Clarke.

Waimate, Dec. 15th, 1876.

The year now closing has been marked more by steady progress than by any special action. Our work has become comparatively settled, and with the same daily and weekly routine which characterizes a parochial charge at home. That the good work is going on is apparent to all who come into contact with the Natives. Strangers attending our services are struck with the devoutness and heartiness of the congregations. Old settlers, who make no profession of religion, often contrast the present condition of the people with what it was eight or ten years ago. Retailers of intoxicating drinks complain that they do not sell a fifth part of the spirits which they once did. In every one of our congregations we can point out one or more who were once notorious for their bad lives, who never

appeared at church, but who now are regular in their attendance, and in their daily conduct give reason to hope that the change is not only external. Many backsliders have been arrested, who are by grace seeking to be restored.

One neat little wooden church, capable of seating 140 people, has been lately erected by the Natives at Waimamaku, on the west coast, at a cost of 245*l.* Having completed that, the people are now busily collecting funds with which to build a residence for the pastor whom we hope soon to send to them. The Kaikohe and Mangakahia people have completed the endowment for the support of their pastor, and are now preparing timber for a house. We propose that the Rev. Matiu Kapa, who was placed there temporarily a year ago, shall have the permanent charge of the district, with his head-

* Matiu Taupaki's Report appears in "The Month," in our present number. Hare Peka's will appear in the *Gleaner*.

quarters at Kaikohe. He was originally intended for Waimamaku, but so won the hearts of those amongst whom he laboured that they would not hear of his leaving them, and offered to do anything to retain him. The Waimamaku people naturally complained of the others for *forcibly detaining* their minister, as they expressed it, and so it was settled that the Rev. Meinata te Hara, now at Kaitaia, should take the post at first intended for M. Kapa. As the latter is young and inexperienced, we think it better that he should remain under my more immediate supervision.

Two of our old and well-tried teachers have gone to their rest—Henari Tipi and Piripo Rangiatāhūa. They were both elderly men, and among the first-fruits of the mission in New Zealand. Having known them from my childhood, I can testify to the consistency of their lives. During the terrible relapse which commenced immediately after Heke's war in 1846, and continued to within the last six or seven years, they remained true to their profession. When I took charge of this district eight years ago, they were two out of the six or seven who regularly attended the services, and when, in after years,

that congregation increased to from seventy to 100 persons, they were very seldom absent from their places. I frequently visited them in their last illnesses, when they reminded one of old soldiers worn out in service, and calmly waiting to be called. Christ was all in all to them. We mourn the loss of these old fathers who, by word and deed, exercised a salutary effect on the younger men.

We are greatly encouraged by the increased number of young people who attend at the table of the Lord. They are carefully watched over by their pastors, and thus assisted on their heavenward way.

With regard to all the eight Native clergymen under my superintendence, I can only reiterate what I have often said before. They are working most zealously, and all bear testimony to their usefulness.

We are glad to welcome the Rev. E. C. Stuart back again, and rejoice in the prospect of having him associated with us in the work. To you who know him so well, I need not say what an acquisition he will be to us in whatever capacity he may labour. In this case India's loss will be New Zealand's gain.

From Report of Rev. J. Matthews.

There are seven Government schools in our district, each of which is doing well, and the pupils making laudable progress. Four of these are Native schools, and the eighth school will soon commence at Ahipara, the dwelling for the master being nearly finished. In two of the Native schools the psalms for morning service are read in English every day with prayers, and a third school is only waiting for English Prayer-books. The Native teachers have, as usual, performed Divine Service in their respective villages according to their several abilities, and we are much indebted to them for this help, so freely rendered. The teachers' weekly meetings through the year have been well attended, and the full interest in them sustained. A marked blessing has rested upon this department of our work. It is to be noted that, when a teacher is called away by the Great Master to his reward, another is always raised up to take his place; but there is no redundancy—just sufficient and no

more, and to such "The Porter," the Holy Spirit, openeth. The Native ministers have been doing a good work, and we have much reason to be thankful for the ministerial services of the Rev. Reihana Kamiti at Ahipara, and the Rev. Meinata te Hara at Kaitaia.

We regret to say that our old and long-tried itinerant preacher, Joseph Wilson (Hohepa Poutama), has been taken from us. His desire was fulfilled "that he might die in his work," and he all but died in the act of preaching, at a village nine miles off, to an assembly of seventy or eighty Maoris, from the first line of the morning hymn, "Awake, my soul, and with the sun." He was universally respected by all the tribes. He had a powerful voice and a remarkable preaching talent, and he never spared either chiefs or people if they were inconsistent. Even Hoani Heke, when near death, asked Mr. Matthews, "Where is Joseph?" and on his hearing of this he set out on a journey of eighty or ninety miles to visit him, but he was

only in time to see Heke's remains. He was truly a man of one book, and that was the Bible. The fifth and eighth

chapters of Romans were his peculiar favourites. He was a preacher for fully thirty years.

Reports of Native Pastors for 1876 (Translated).

Report of Rev. Piripi Patiki.

Waiparera, Hokianga, Jan. 10, 1877.

To my Fathers in the Lord, salutations.—These are my words in order that you may see the condition of this district during the past year. That religion is holding its own is manifest from its continuing to yield good points. (1.) The anxiety of some of the tribes to have ministers to live always amongst them. (2.) The Lord's Supper is attended by many each quarter of the year. (3.) Legal marriage is general. (4.) Also baptism. (5.) The offertories for carrying the Gospel (i. e. contributions to the Melanesian Mission). (6.) The thoughtful provision of some tribes towards the support of their teachers, and many other things by which the vitality of the Church in New Zealand is manifested. It is not altogether fallen. The people are everywhere anxious that I should visit them in order that they may hear the Word of God. Many of the sick people were anxious to partake of the Holy Communion. Of the twenty-seven who have died this year, but very few died without receiving it, and that was because they were not long distances from me. This is the number of times I have visited the places:—Four times to Whiriniki, six to Waimamaku, five to Whangape, two to Kaihu, twelve Pirirawewa, and three Herekino. For five months I was laid low by sickness, and began to mend at the beginning of October. This long illness will account for the fewness of my journeys. Fathers, although these are but few words for you to look at, let your hearts be cheered; do not say that your prayers are without results, for they are as the Word says, "Like a tree planted by the rivers of water, that bringeth forth his fruit in his season." See! are not these good fruits of which we are telling you, and fruits through Jesus Christ our Lord, even as it is with you?

Enough from your serving son,

P. PATIKI.

Report of Rev. Rupene Paerata.

Parengarenga, Jan. 8, 1877.

To the Elders of the Church of England.

Salutation to you through the sparing mercy of our Lord. We, the people of this district, have been always mindful of you during the year gone by, and even to this new year. We think of former times when the Gospel first came to this island, and when (after a while) all the people embraced it. It was as in the days of John the Baptist (when all the people went out to him in the

wilderness). That is how the Maori people are at the present time. I see that my people are eagerly carrying out some of the main rules of the Church, as in the matter of giving and in their attendance at the services and Sunday-schools. These are my journeyings during the year 1876:—Six Sundays at Puaa, six at Te Kao, one at Howhora, four at Takapaukura, three at Whangakea, one at Kareponia. One want we have at Te Kao, that is a church, but we hope to have one before long. The conduct of this people is good. There have been a great many sick whom I have visited, and to whom I have administered the Holy Supper when they have greatly desired that sacrament for their comfort. I baptized sixteen children and two adults in 1876.

Enough from

RUPENE PAERATA.

Report of Rev. Renata Tangata for 1876.

Oruru, Manganui.

SIRS, Elders of the Church,—Salutations to you all. Through the mercy of our Lord I and my people are well, but some of the people have gone to sleep. Sires, I have little to tell you of the year 1876, for there has not been anything new. The people are much as they were last year. Their general good conduct has not increased, neither has it altogether decreased. At times there is a relapse, and then again they return to better things. These observances are continued amongst the people, viz., the Lord's Supper, baptism, and marriage. One great thing has happened to our tribe—the death of the chief, who was also teacher of the village of Parapara Reihana Kiriwi. He was a zealous old man in doing the work of teacher even to his death. He has entered into the life of Heaven, and may God find a man to fill his place, one who is qualified to teach the people! Myself and fellow-teachers are together doing the work of the Lord in His vineyard. Again saluting you all.—From your loving son,

RENATA TANGATA.

The Holy Communion has been administered fifteen times, viz., four times at Peria, Oruru; three at Kohumaru, three at Parapara, twice at Rangiaulua, once at Ahipara of Kaitaia, and twice to the sick; baptisms twenty-five, marriages three, burials five, communicants eighty-eight. My journeyings have been, three to Kohumaru, three to Rangiawhia, four Parapara, two to Whangaroa, two to Wikitoria, one to Waimihia, and one to Ahipara of Kaitaia.

*Report of Rev. Arekahanara Whareumu.**Whangarei, Jan 3, 1877.*

To the Elders of the Church at the other side of the sea.

Salutations.—This is to acquaint you with what I have done in the year just passed in the district of Whangarei. To my idea the people have greatly improved from their former condition. For instance, intemperance has greatly lessened; it has very little strength and has grown (become) weak. The Hauhaus have joined us, and have had their children baptized in the name of the Father, and the Son, and the Holy Ghost. Again, the Romanists have come to us, and are now in the flock of Christ. Then there have been marriages (4) and confirmations. These two things, marriage and confirmation, were unknown in this district in former days, but on Nov. 25, 1876, twenty-five persons were admitted by the Bishop into that rite. My heart looks at these things and causes me to think that we are making progress now, and will continue to advance. One thing troubles me, that the people in church stand unarmed, they have no Prayer-books. I have frequently sent to Bishop Cowie for Prayer-books, but what can that elder do when he has not any?

FROM AREKAHANARA WHAREUMU.

*Report of Rev. Meinata Te Hara.**Kaitia, Jan. 13, 1877.*

SIRS, Elders of the Church,—Salutations. My love is great to you who live at a distance, and who are occupied in the treasures which cause the Church to increase, so that the tares may not grow with the wheat. They (i.e. the Natives some years ago) slept, and, in consequence, Church matters declined. Now I am glad at the present condition of the people of this island who are advancing in good things. Before, their doings were abominable. It is true that some of those practices are still loved

by them, but God will not permit them to follow evil ways by reason of the prayer of our Lord (John xvii.). The Church is rousing them up, "Awake, or we shall perish." In conclusion, may you, the elders of the Church in England, who are in Christ Jesus, be preserved as pillars of His house, that it may always stand and not fall! God will not allow the people to continue to live in blindness. This is all I have to say regarding the good that is being done among the people.

FROM M. TE HARA.

*Report of Rev. Matiu Kapa.**Kaikohe, Jan. 8, 1877.*

To the Elders of the Church, salutations.—This is my report of the Kaikohe districts. I see that the Native Church is progressing in good when I travel amongst the people of this district. Their hearts are turned to the concerns of the faith. They are willing to do what is suggested to them, i.e. the weekly offertories and subscriptions to their pastoral endowment fund. They are erecting a house for their minister, and building a wooden church (at Otawa). Many children are brought for baptism, and large numbers come to church on Sundays. The people at Kaikohe are cutting timber for a minister's house, and those of Mongakaahia are collecting money for the same object. All the Prayer-books and Testaments have been sold. Those who have not books come with their money, but have to take it back again from want of books. I suppose that all the books are in England now. Formerly there were books here, but they were allowed to perish unused. Now, however, the people have roused up and are anxious to handle them. This is why I urge you to send out books quickly—Prayer-books for the Maori Church, for we are suffering from want of them.

FROM MATIU KAPA.

*Letter from Rev. E. C. Stuart.**Kaitia, Jan. 15th, 1877.*

I have now to tell of the work in the Northern District.

First, a few words with regard to Waimate. It has indeed been a great pleasure to me to revisit that centre of the work after two years, and to find that there has been steady progress in every direction. (1.) As Archdeacon, Mr. Clarke has the oversight of the work in the whole of the Northern District, including this place, all of which is within the Archdeaconry of Waimate. (2.) His own immediate district, in which he visits all the settlements quarterly,

besides more frequent visits to some of them, has now two Native pastors, Hare Peku (Maori for Charles Baker) and Matiu Kapa. This latter lives at the old mission station of Kaikohe, and holds service also at Maingakahia, of which I gave a description two years ago in my "Sunday amongst the Maoris." His missionary district includes Paibia (Bay of Islands), where the excellent pastor, Matiu (Matthew) Taupaki, labours; Hokianga, where the veteran, but still active, much-esteemed Piripi (Philip) Patiki has long laboured; and, to the south, Whangarei, where one of

the more recently-ordained deacons, Areka (Alexander) Harenumi stationed. This last and the two first have all been added to the staff of Native clergy since my previous visit to Waimate, in Nov. 1874. In the northern part of the Archdeaconry, which may be said properly to fall under the missionary oversight of Mr. Matthews, two additional ordained men are placed—one Meinata (Maynard), temporarily at Kaitaia itself, the other, Reihana (Richard), at Ahipara, on the west coast, some ten miles from Kaitaia. An endowment has been raised for Parengarenga, fifty-five miles north of this, and a pastor (Rupena, formerly at Waimate) has been settled there. The ninth station of a Maori clergymen is Perea, in the Oruru valley, twenty miles from this, where Renata continues his pastoral work with marked results. I hear most satisfactory testimony to the improved condition of that settlement.

But to return to Waimate. I found the Maori congregation at Waimate itself increased. It is ministered to by Hare Peka chiefly, as the Archdeacon is at home only one Sunday in six. On Sunday, Dec. 24, there was a congregation of 120 and fifty-six communicants. On Christmas Day, again a still larger congregation. The pastor and his excellent wife conduct a Sunday-school, in which an English lady helps them. All the congregation, old and young, remain for this, which is held in the church after morning service, according to the old custom of the mission. The statistics of the congregation, baptisms, offertory, &c., have been furnished by the Archdeacon.

The Archdeacon has a Friday class of instruction for the three ministers who are within a practicable distance—M. Taupaki, H. Peka, and M. Kapa. In this he gives them a detailed exposition of some passage of Scripture to be the ground-work of their sermons. As there are no Maori books for them to consult, this instruction is most valuable and much appreciated. Their knowledge of English only goes so far as to enable them to use a concordance, and that with difficulty. Of all the nine in the north, two only (Taupaki and Peka) can understand and reply to a simple sentence in English.

Several churches have been opened since I was last at Waimate, of which

you will have received information. I will here only mention one, Waimamaku, sixty miles from Waimate, near the Hokianga Heads, at the opening of which, on Dec. 28, I was present. This has been completed at the sole expense of the Maoris, and has cost 245*l*. A glebe of ten acres of good land has been gifted by them, an endowment of 180*l*. raised, and a parsonage is to be begun forthwith.

I will now relate our experiences here, whither we came expressly for the meeting of the Native Church Board. It meets annually at a place fixed on at the previous meeting; and it takes different places in rotation, so as to diffuse the interest. The invitation for next year comes from Kaikohe. The Archdeacon is chairman; Mr. Matthews, of course, is a member; and the nine Maori clergymen and twelve lay representatives make up the Board. Its constitution and order of proceedings are conformed, as far as practicable, to the rules of the Diocesan Synod. The lay members are elected for a period of three years by the adult members of the congregations. Where they attend from a distance, the congregation, through its churchwardens, makes a grant of travelling expenses when necessary. Eleven of the representatives were present, and a very respectable and intelligent set of men they seemed to be. Some of their speeches were capital, vigorous, sensible, and to the point, as the Archdeacon assured me. And I could see that they took a lively interest, and had their full share of weight, in the deliberations. Besides the members there was a large assemblage of other Natives, some of whom came from far distances.

The proceedings opened on Thursday, the 11th, with a preliminary service in the church. The old building, which still stands, though the tower is sadly shattered and rent, and has been lately reshingled, was well filled with a congregation of about 250. The service was very hearty and devotional, and included an administration of the Holy Communion. I preached, through the Archdeacon's interpretation, on the last verses of the Epistle, Rom. xii. 4, 5, and the service was so arranged that all the nine Maori clergymen took some part. It was indeed an interesting occasion, and the appearance of our Native brethren, many of whom one knew as

workmen that need not be ashamed, was very pleasing. The general communion had been notified for the following Sunday, so on this occasion it was the members of the Board, lay and clerical, who partook together of the Sacrament. On Sunday the communicants were in all 124. Each day, during the time we were together, there was morning and evening service, taken by the Maori clergy in turn. They arranged all this amongst themselves. I was present at all these services, at which there was always an attendance of from 80 to 100 adults. A hymn was sung; then the Psalms for the day read; then some other portion of Scripture and a short address, concluding with prayer.

The Board met for business on Friday and Saturday. The first matter was a rendering of accounts, by the lay representatives, of the Church funds for the preceding year. These were read out from written statements drawn up in a clear, business-like way. The total amount contributed in the year is 836*l.* 5*s.* 0*½d.* Part of this has been expended in buildings, salaries, and other current expenses, all read out in detail. Sums amounting to 105*l.* 8*s.* 9*d.* were handed over for special funds, of which 5*l.* 18*s.* 6*d.* was amount of collections for the Melanesian Mission. I omitted to mention the Archdeacon's opening address, in which he reviewed the events in their Church of the last year, and touched on the questions to be discussed. Notices of motions were then given, and the business proceeded according to a programme arranged by a small committee of the Native members the previous evening.

One of the resolutions was to express their gratification at my presence amongst them as representing in some sort the *Kaumtua*—the venerable fathers—the Parent Committee. I replied, expressing the thankfulness which filled my heart at the sight of such a meeting, regarding it, and other signs of a revived life in the Maori Church, as the gracious answer to the prayer of faith which had never ceased to be offered for them by the Committee and other praying friends at home, even in the times of greatest trial and darkness.

Various resolutions of a practical sort were discussed and agreed to in the course of these two days. Then, on Monday, we held a conference of the

clergy only. At this the excellent plan is adopted of each reading his annual letter to the Committee. The Archdeacon and Mr. Matthews gave a translation of theirs, and the Maori clergy read out theirs, and then handed them to the chairman.

In the Kaitia district, and in that of Hokianga, the Government schools for Maoris are working well. At Pukepota, a few miles to the west of this, and at Oruru, the schoolmasters are earnest Christian men, and take much interest in their pupils. Their schools are the best I have seen. It was on my previous visit, two years ago, that I visited them, for at present they have their Christmas vacation; but I am assured they have continued to progress most satisfactorily. Each has an average attendance of about fifty pupils, and at the Oruru school they pay fees. The master at Pukepota is prepared to send us at once four or five of his more advanced pupils, when we are able to add his department to St. Stephen's. He has already sent two intelligent lads to that school. From the Hokianga schools several have been sent to Auckland and received into a training institution that the Wesleyans have lately opened at "the Three Kings." I have held conversation with the district officers in both places, who take an active and intelligent interest in the schools. They had heard from the late Sir Donald McLean of our project, and they are much in its favour. They feel the necessity for some outlet for the more promising pupils, if the present measures for elementary education are to be carried on; otherwise the work of the schools will to a great extent be labour lost. I have not met Dr. Pollen, Sir Donald's successor as Native Minister; but the Under-Secretary, Mr. Henry Clarke, was at Waimate during my recent visit there, and he anticipated that the new minister will be favourably disposed. He promised to bring the matter before him, and to endeavour to obtain a grant for increased accommodation at St. Stephen's. The present school is now full, several new pupils having been sent since my former visit in the expectation of our taking up the work more energetically. Two of these attend the Church Grammar School as day-pupils. Matters, therefore, seem ripening for an advanced institution; and, if we had

accommodation, I believe a small theological class might be soon formed of young men whom we might hopefully regard as candidates for future spiritual work. These might continue to receive some general instruction with the advanced pupils in the higher department of St. Stephen's, and carry on their biblical studies with myself or other missionary in charge. To superintend their studies with full effect, I see that some knowledge of Maori would be all but indispensable. I have therefore been directing my attention a little to

the language during these journeys when I have been much among the people, and though I may never hope to be a Maori scholar, or to again master a Native language, yet I should not despair of soon knowing enough to assist my pupils in the comprehension of an English author, to criticise a Maori sermon, and to take part in a Maori service. So I do not now feel that the language is the formidable difficulty which it formerly seemed in the way of my personally taking the superintendence of the institution.

Kaipara District.

This is a new name in the Society's list of stations. Kaipara is at the mouth of a large land-locked gulf, on the west side of the northern peninsula, into which the River Kaipara flows from the south, and the River Wairoa from the north. At a place on the Wairoa, called Te Kopuru, is stationed the Rev. F. Thomas Baker, son of the late Rev. C. Baker. He has some colonial parish work there; but there being some Maories in the neighbourhood, and also to the northward, up the valley of the Kaihu, a tributary of the Wairoa, he has undertaken their spiritual charge, and has accordingly been added to the list of missionaries. The Native Christians number 340, but only 22 are communicants. There are five Native teachers in the district. Mr. Baker's first Report is subjoined:—

Report of Rev. F. T. Baker.

Te Kopuru, Kaipara,

November 21st, 1876.

GENTLEMEN,—In accordance with an arrangement made between the Bishop of Auckland and the Rev. R. Burrows—your Society's resident Secretary—I have, during the year, taken over the spiritual charge of all the Natives in this district. They number about 350, residing in no less than twelve widely-separated villages.

The chief part of the population is in the upper parts of the Kaihu valley, where stands the beautiful church of St. Mary, built by the Natives two years ago. I am in the habit of spending one Sunday in every other month with these people, and invariably have good congregations. Our Native lay readers and other Church officers are most efficient and faithful in the discharge of their duties. The communicants are not numerous, the qualification for Holy Communion being by the Natives themselves fixed at a very high standard. I always, when among them, give special instruction upon "what is re-

quired of them who come to the Lord's Supper." I have also a large class of candidates for confirmation. There is an offertory whenever Divine Service is held, the proceeds of which are allowed to accumulate for an endowment fund, in view of a Native clergyman being sent to the district at a future time. This fund is placed in charge of two trustees—one European and one Native—and by them deposited in the Government Savings' Bank. The church is kept in excellent repair.

Near the confluence of the Kaihu and Wairoa rivers, and distant from St. Mary's Church about fourteen miles, is another Native settlement—Te Houhanga—where I hold one service every month. The inhabitants are not numerous, but are well conducted, and regular in their attendance upon public worship, notwithstanding the proximity of two large public-houses. A Government school for the benefit of the Natives of the whole district is to be established at this place immediately. The children are to be taught wholly in

the English language. It is estimated that about sixty children will be able to avail themselves of this school. The Natives have contributed largely to the expense of erecting school-buildings, and have given land for the purpose.

About a mile lower down the Wairoa is Mangawhare, a European settlement; but a place of concourse for large bodies of Natives from this and other districts on the occasion of land courts being held. I have, on several occasions, held service at this place, and had large congregations.

About six miles lower down is the Aratapu creek, where there is a large saw-mill station. On the upper part of this creek is a Native settlement, with about twenty inhabitants. It is very seldom that I can visit them on a Sunday, as the settlement is so inaccessible, and can only be approached when the tide is high. Divine Service on Sundays, and daily morning and evening prayer, is conducted by the chief of the place—Abraham Taonui—formerly a great warrior, but for many years suffering from a gunshot wound. Being an invalid, he has devoted his time to sedentary pursuits. The greatest object of his study has been the Holy Scriptures in English and Maori, and, having excellent abilities, he has attained a most wonderful proficiency in this respect, and turns his knowledge to good account. He is held in high esteem, both by Europeans and Natives.

Two miles further down the river is the Kopuru saw-mill station, near to which I reside. Close by is a Native settlement, where I hold Divine Service every fortnight. The population is fluctuating, this being the common place of resort of Natives travelling through the district. The chief of the settlement, Wynyard, is well disposed, and determined to maintain order and propriety. Card-playing on Sundays, the result of close intercourse with the white men at the mills, has been peremptorily forbidden, on pain of expulsion: and drunkenness, which at one time prevailed to an alarming extent, is now rarely to be met with. Wynyard has on several occasions remonstrated with the manager of the mill for allowing Maories of intemperate and loose habits to find refuge on the mill property, and from thence entice his people into evil. These ap-

peals, I am happy to say, have always been met in a proper spirit.

A new settlement has been formed on the other side of the river, opposite Kopuru, called Kapehu, on land purchased by Natives who have come from Hokianga. I have visited them once on Sunday and held service. I have also supplied them with books, and have obtained a bell for them from Auckland. Morning and evening prayer is conducted daily in this settlement.

About five miles further down is another settlement, with about twenty inhabitants. This settlement is only reached after wading hip-deep through a swamp for some distance, and as the people are frequently at Te Kopuru, I do not make a practice of visiting this place. They also pay much regard to the ordinances of religion.

About twenty miles below Te Kopuru is another new settlement, Te Kowhai, also formed on land lately purchased from Europeans. About thirty Natives reside in this place, and they, for the present, associate in religious observances with the people of Pariran, an older settlement, about three miles inland. At the latter place the population is about forty. They have a church, the building of which, from the scarcity of suitable timber, cost them a great effort. Divine Service is conducted every Sunday by an excellent Native lay reader, and daily morning and evening prayer is duly observed. A Native Minister's Endowment Fund has also made some progress. On the occasion of my visit to Pariran last month, the lay reader, Rewiri Manawa, had for some time been seriously ill. He was looking upon his illness as a blessing rather than as an affliction, as it had taught him to think more of his eternal interests, and those of the people. I have ever loved to converse with this man, for his unwavering faith and clear vision of heavenly things, his earnest zeal and courageous bearing in rebuking vice, have had the effect of imparting fresh strength, and a desire to emulate his devotedness.

Taking everything into consideration, I think the state of the Native Church in this district may be regarded as encouraging. There is a growing desire, even on the part of those who are not so regular at public worship, to avail themselves of the offices of the Church.

THE MONTH.

Special Prayer.



S notified in our September and October numbers, the first meeting of the General Committee after the recess, on Monday, Oct. 8th, was partly devoted to special prayer, in order to lay before the Lord of all power and might, Who is the Author and Giver of all good things, the present financial difficulties of the Society. In everything, by prayer and supplication, with thanksgiving, to make their requests known unto God, has been the unvarying habit of the Committee from the very first. The foundations of the Society were laid in prayer. "It is our decided opinion," said Thomas Scott in the first Anniversary Sermon, "that they who pray most for us are our best benefactors"; and over and over again, in difficulties and emergencies of every kind, have the men on whom has been laid the direction of the Society sought at the Throne of Grace the wisdom and strength for themselves, the men and means for the work, the success and progress in the field, which He alone can bestow to Whom all power is given in heaven and earth. The meeting on Oct. 8th was the most largely attended for some time past, and a solemn, fervent spirit was manifest in all the devotional exercises. Bishop Perry, Prebendaries Auriol, Cadman, and D. Wilson, and Mr. A. Beattie, took part in them. The opportunity was availed of to pray, not only for the increased income so much wanted at the present time, but also for several missions in the guidance of which special wisdom is needed, particularly Ceylon.

We believe that many of our friends in various parts of the country joined in the supplications of the day; and we doubt not that an abundant answer will be vouchsafed according to the will of God. But our part is not done yet. Prayer and effort must never be separated. We have had the prayer, and the coming Day of Intercession will give another and still wider opportunity to lay our wants before the Most High. And now we hope to see strenuous efforts on the part of all our friends to raise the Society's permanent income to an amount in some degree proportionate to the loud and urgent calls from all parts of the mission-field.

The Bishop-Designate of Lahore.

WITH profound thankfulness has the announcement been received by the friends of the Church Missionary Society that the Rev. T. Valpy French is to be the first Bishop of Lahore. That a missionary, for the first time, should be appointed to a territorial see in India—that he should be selected from the ranks of the C.M.S.—and that Mr. French should be the man—are cumulative causes of satisfaction. We hope one day to see a Native Bishop for the growing Native Church of the Punjab; but if the time for that is not yet, the next best thing is that a missionary whose whole heart and soul are wrapped up in the cause of Indian evangelization, and whose views of that work are so sound and Scriptural, should meanwhile preside over the English Church in the province.

Of Mr. French himself we will only say that his Episcopate will be the appropriate crown of his distinguished career. Of his qualifications as a scholar and theologian we will not speak; but it is worth while just to

recall the chief incidents of his missionary life. It was in Sept. 1850 that he first sailed for India, accompanied by the Rev. E. C. Stuart, and commissioned with him to establish a new college at Agra. The Agra Mission was the first work of the C.M.S. in India, having been begun by Abdul Masih, under Corrie's direction, in 1813; and it needed only a high-class educational institution to give completeness to its already manifold agencies. Large funds subscribed by Anglo-Indians on the spot, headed by Mr. Thomason, the Lieutenant-Governor, enabled the Society to contemplate its establishment; and the offer of Messrs. French and Stuart came just when men of academical standing were wanted to carry out the project. The result was St. John's College, which has proved a most important agency for bringing Christianity before young Hindus of the higher classes. One of the earlier students is now the Rev. Madho Ram.

Here Mr. French laboured for eight years. Dr. Pfander was then stationed at Agra, and the two brethren earnestly threw themselves into the Mohammedan controversy. In April, 1854, the famous public discussion took place between them and the moulvies, one of whom was Imad-ud-din, now the well-known clergyman of Umritsur, and Examining Chaplain to the late Bishop Milman. Adding to his college duties the study of several Native languages and frequent preaching expeditions in and around Agra, Mr. French laboured incessantly, until, in 1857, the Mutiny broke up the Mission for a while. His noble refusal to take refuge in the Fort, unless he might bring his Native Christians in with him, will be remembered as one of the many heroic acts of that fearful "hour of temptation." The year after, his health failed, and he had to return home.

In 1861, a fresh call came to him. He was about returning to Agra, when the Committee, earnestly invited by Sir Herbert Edwardes, Sir R. Montgomery (then Lieut.-Governor of the Punjab), and Colonel (now General) Keynell Taylor, resolved to begin a new Mission in the Derajât, the long strip of wild and rugged frontier lying between the Indus and the mountains of Afghanistan. Colonel Taylor, himself the Commissioner of the district, offered 1000*l.* to start the Mission, which promised to be one of great importance in its influence on the fierce frontier tribes, and on the merchants from Central Asia who yearly descend the mountain passes into the plains of India. To this work, one of great difficulty and no little danger, Mr. French was appointed, together with the Rev. R. Bruce (now in Persia), and two other missionaries. In his reply to the Instructions of the Committee at the Valedictory Dismissal, he touchingly referred to the full purpose with which he was resolved, notwithstanding many calls at home, to continue an Indian missionary. When recently visiting Exeter Cathedral, he had noticed, he said, in the midst of sounding epitaphs to ecclesiastical dignitaries, a simple tablet inscribed with words that seemed to him higher praise than all—"This man put his hand to the plough and never turned back."

Twice again since then have these words been significant of Mr. French's career. He was but a short time in the Derajât, his health completely breaking down; but after five years' work at home as a parochial clergyman, he once more, in January, 1869, sailed for India, accompanied by the devoted and lamented Knott, to establish the Lahore Divinity School. The history of this great work is fresh in the memory of our friends, and we need only notice, as an evidence of the general appreciation with which it has been regarded, that at the S.P.G. anniversary of 1873 Canon Lightfoot referred to "those noble letters from Lahore, so zealous, so thoughtful, and so bold,

which Mr. French has written to the Church Missionary Society." In 1874, for the third time, illness drove him home; but for some time past he has been contemplating a fourth campaign in India, and he had already made arrangements to resign his parish of St. Ebbe's, Oxford, and go out again forthwith, when the offer of the Bishopric of Lahore came to him.

He will go forth, we know, borne up by many prayers; and we look forward with sanguine hope to his being permitted of God to do, by His grace, a great work in the Punjab for Christ and Christ's Church.

The Famine in India.

It is needless in these pages to enlarge upon the great calamity that has overtaken our Indian Empire. Our friends are doubtless already fully aware of its magnitude, and of the gigantic efforts which the Government have been making to cope with it. Indeed, the numerous inquiries made at Salisbury Square as to what share the Society was going to take in the relief of the famine-stricken people have testified to the deep and general sense of the need of help, and also to a desire on the part of very many to commit their gifts to the Society's administration. The special circulars which have been issued will have sufficiently informed our friends of what is being done; and we need only here refer very briefly to the matter.

As far back as December last year, it was foreseen that a good deal of distress would be experienced, and the Committee instructed the Corresponding Secretaries at Bombay and Madras to supply the missionaries with whatever funds they might require for the relief of the people in their districts, drawing upon the surplus of more than 10,000*l.* still in hand from the fund raised during the Bengal Famine of 1873-4. No large amount, however, was drawn, and, as the year went on, it appeared that the districts suffering most from the famine were not those in which C.M.S. missionaries were stationed. For instance, only a small corner of the province of Tinnevely was seriously affected. It seemed doubtful, therefore, whether the Society would have opportunities for laying out even the balance of the old fund. Hence it was that no urgent appeal was put forth, as was done by other Societies whose missionaries were surrounded by starving people. Gradually, however, the effects of the famine, if not the famine itself, spread over a wider area, and applications came in to Madras from our missionaries in Tinnevely and the Telugu country, and particularly from the environs of Madras itself,—and to Bombay, from Nasik, Aurungabad, and Malligaum. Grants were immediately made by the Corresponding Committees, and the Home Committee, being informed of this by telegraph, advertised, in the middle of September, their ability and readiness to employ usefully whatever funds their friends might entrust to their care. Within four or five weeks more than 4000*l.* has been paid in at Salisbury Square, and the whole of this, together with the old fund, or nearly 15,000*l.* in all, has been placed at the disposal of the Madras and Bombay Committees.

There is now no doubt that even this large amount can be profitably expended, without in any way interfering with the operations of the Government. The Viceroy has issued an able Minute, in which he invites voluntary aid, specifically for two purposes, (1) the relief of those in villages not utterly reduced, (2) the care of the tens of thousands of orphans whose parents have perished. In the first of these two directions the C.M.S. Famine Fund is

already being actively employed by the missionaries in the districts above-named. In the second the Committee are strongly urged by their Madras friends to embark at once, undertaking the establishment of Orphanages on as large a scale as the funds entrusted to them will admit. The orphans are already being temporarily cared for by a local society at Madras, started jointly by the representatives of all the Missions; and the C.M.S. Committee have accepted the responsibility of taking over from it as many as possible of those who shall be unclaimed—especially girls,—looking to Him who is the Father of the fatherless to provide them with both the men and the means needful for such an undertaking.

It is remarkable, just when the Society has had to retrench in several directions, and is anxiously looking for increased support to maintain the existing Missions, that extended operations, of a kind not previously contemplated, should thus be rendered necessary. But we are sure that help given to feed the hungry and clothe the naked will in no way lessen the help so much needed to supply the bread of life to hungry souls in Africa and China and Japan as well as in India; and it may be that the Christian charity now lavished upon our Hindu brethren will be used of God to soften their hearts towards the religion which has impelled men to such kindly care for their suffering fellow-creatures.

The Nyanza Party on the Lake—Dr. Smith's Death.

THE Zanzibar mail of Aug. 23rd * has brought us the letters from the Nyanza Mission party which had been anticipated by the telegram printed in our last number. The latest of them is dated May 21st. The expedition was still at Kagehi, at the southern end of the Victoria Lake, whither the despatches printed in our August number had brought Mr. Wilson and Mr. O'Neill. Lieut. Smith and Dr. Smith did not arrive there till April 1st, having taken forty-seven days' march to march from Nguru, a distance apparently not 150 miles. This delay was due to the desertion, *en route*, of almost all the porters, and to the illness of both brethren, who were carried the whole way. We have no letter from Lieut. Smith, but a private letter has reached Lieut. Smith's family, in which he says:—

I arrived here on the 1st April, after a "stormy voyage" from Nguru. Both the doctor and I were ill the whole time. I was laid up with a bad leg, the sequel to my succession of fevers at Unyanyembe and Nguru; the doctor with fevers and utter prostration. The men were a bad set, and all deserted but about six before we reached our destination. We left Nguru with about 360. To make matters worse, the interpreter deserted, and we were dependent on a boy I had engaged at Unyanyembe. He must be called a Christian lad, as he is baptized. He

was taken young as a slave, and educated at the Mission, Zanzibar, but I regret to say his character is bad. I had fondly hoped to make him a teacher in the schools, or use him in some like manner, but his conduct forbids it. He was in Stanley's last expedition (the one here), and was left at Ujiji.

Usukuma—the country through which we passed—is remarkable for its productiveness; its plains abound in cattle, which may be counted by hundreds as they feed. The road runs through acres of matama and Indian corn, whose tops look down on you from their lofty eleva-

* P.S. *October 22nd*.—Another mail has just arrived, bringing a most cheerful letter from Lieut. Smith, dated Ukerewe Island, Victoria Nyanza, June 16th. All well. Just about to sail across the Lake to Karagué.

tion of sometimes twenty feet. Vegetables of all description grow plentifully.

The men, revelling in such good fare, chose their own time for staying and starting, and, being frightened by reports ahead, deserted by fifties. We were then obliged to hire from village to village, and our troubles increased. Envy and hatred and all Satan's armoury may be found here. One village won't go within a mile of another, and our loads are

accordingly dropped on the ground. Highway robbery is frequent, and bales are captured wholesale. Nor are we safe from within. Unable to get about and look after things, our own men are found stealing, and, attacked on both sides, the loss is great. More than half the goods, besides stores, are taken or lost, and, owing to the heavy rains, a large proportion of provisions are destroyed.

On May 11th, it pleased God to lay His hand very heavily upon the little party. It was on that day that, as intimated in our last number, Dr. John Smith entered into his rest. In the private letter already referred to, Lieut. Smith says:—"My travelling companion from the coast, friend, and brother, Dr. Smith, has gone to his rest, and there we may rejoice with him, for his reward is sure. He was a most earnest Christian." Mr. O'Neill writes to the Society as follows:—

Kageti, May 21st, 1877.

I had fully hoped, when last writing to you, on my arrival here, that all our party would have been in Karagué and Uganda before this, but our Heavenly Father has ordained it differently. It has also pleased Him to yet further reduce our number by the removal to Himself of our dear brother, Dr. Smith, whom only a few short months ago I parted from in the enjoyment of the most robust health, and full of hope, expecting to follow me in a few days. His end was most unexpected by us; and, as yet, our little band can scarcely realize the fact of his being taken away from us. No doubt he arrived here at the end of March, in a very weak state, having been carried the whole journey from Nguru, but, shortly after coming,

And the Rev. C. T. Wilson:—

We have had a terrible loss in the death of Dr. Smith. He died on the 11th instant, of dysentery, quite suddenly. He was worn to a skeleton, poor fellow, and suffered terribly. The immediate cause of death was, I think, failure of the action of the heart from extreme exhaustion. We buried him the same evening near the shores of the

he commenced to improve rapidly up to within nine or ten days of his death, but had not acquired sufficient strength to throw off the attack of dysentery, which proved fatal. He died in the presence of us all on the 11th instant. So calmly and peacefully did he pass away, we could hardly tell when he had ceased to be one of us, and was numbered in the legions of the Lord whom he loved so well, and strove to serve faithfully to the last. His gentle Christian spirit had endeared him to us all. In him we lose a kind and sincere friend—an earnest and energetic co-partner in our work—a skilful and attentive medical adviser. I pray that it may please the Lord to raise up soon many more such zealous and sincere workers for this portion of His vineyard.

Nyanza, I reading the burial service over him. We have had a pile of stones raised over his grave, and we have got a block of sandstone for a head-stone, and O'Neill is cutting an inscription on it. Our little party is thus reduced to three. May God raise up faithful men to fill up the gaps!

Mr. Mackay, in forwarding the mail on from Mpwapwa, writes:—

I cannot say how deeply grieved I am at his loss to the Mission and to myself. He was really a splendid fellow. He was my own intimate and confidential friend, and I think I never saw

any one so amiable. It was perfectly impossible to quarrel with him. To supply his place will be difficult, but I hope you will be able to do so without delay.

Dr. Smith's death is indeed a mysterious providence. He was but

twenty-five years of age, and few men seemed more fitted in every way for the service of the Great Physician, whether at home or abroad. He was the son of the minister of the Free Church of Scotland at Half Morton in Dumfries-shire. After completing his medical studies and obtaining his diploma, he devoted himself to the work of the Edinburgh Medical Mission, and laboured with untiring zeal among the poor. In the evangelistic services held in the Drill Hall there he also took an active part; and he was known and loved by a large circle of Christian friends in the city. It was Mr. Mackay who invited him to join the Nyanza Mission, and his offer was most thankfully accepted by the Committee at the last moment, when every effort to obtain a medical missionary seemed to have failed. As mentioned by us at the time (*Intelligencer*, June, 1876), he was only introduced to the Committee half an hour before the Valedictory Dismissal on April 25th last year; but so high was the testimony borne by Dr. Lowe, the Superintendent of the Edinburgh Medical Mission, in the name of the Directors, to Dr. Smith's professional qualifications and Christian character, that he was at once accepted, and forthwith took his seat to receive his Instructions with the rest of the party. While on the East Coast, and during the earlier part of the journey, he suffered in health less than any of his comrades; yet now he is the one stricken down. To the Mission his loss is, humanly speaking, irreparable. Apart from his peculiar value as a medical man, it has been clear from the first that his comrades leant not a little on the quiet strength of his Christian character. But there is a Stronger Arm yet to lean upon, and it is on that Arm alone that we rely for any success in the Nyanza Mission.

Since their arrival at Kagehi, the party have been chiefly occupied in putting together the little *Daisy*, which, in sections, had been carried with them. It will be seen from the following extracts that this has been accomplished, and that a dhow also has been secured, so that we hope before very long to hear that they have crossed the Lake, and reached both Mtesa and Rumanika. Lieut. Smith and Mr. Wilson have paid visits to the island of Ukerewe, and been cordially received there. The very interesting narratives of these visits will be presented hereafter. Lieut. Smith writes in the private letter from which we have already quoted:—

Since arriving here, our work has been to put the *Daisy* together, or rather to build a renewed *Daisy*, for she was a wreck. She is now nearly completed. Six inches more gunwale have been added to increase her seaworthiness, and a false keel will be put on to better her sailing qualities. A pier has been run out a short distance, for the better convenience of loading and landing goods, large stones forming one of the staple products of this country. The rains are now over, and we are enjoying the winter of Kagei. The temperature falls to 61° at night, and seldom rises above 85° in the day. The humidity, however,

makes that heat very uncomfortable, unless tempered by a breeze, which we do get as a *sea-breeze* from the lake.

We hope to leave this in about ten days, and, if the arrangements for the purchase of the dhow are satisfactory, go to Ukerewe and finish her. That may occupy two months. If the dhow cannot be got, we must make the best of the *Daisy* to convey the party to Karagué. We have so much heavy gear, that a large and safe boat is almost a necessity, as the lake knows how to ruffle its usually quiet surface, and can lash with grandeur the rocks and stones which confine it.

Mr. O'Neill also refers to the plans for crossing the Lake:—

As regards our movements and plans here, you are no doubt aware that the steam-launch *Daisy* was reduced in

length and cut up into sections, and her parts carried on here. I am sorry to say not all, and what did arrive

looked a perfect wreck—a very unpromising-looking task to put together. It fell to my lot to have her rebuilt and increased in depth, and otherwise modified and prepared for her work; with much difficulty we have succeeded beyond our expectations, and I am happy to say she is now just ready for launching, and her trial trip to Ukerewé this week, and thence to Karagué. On my arrival here, I soon discovered that there was no timber—the whole country, for some miles on either side, being bare of jungle or any trees suitable for

either house or boat building (in fact, we have to buy firewood for our daily use), so that the idea of building a boat had to be abandoned. The island of Ukerewé would afford what we required in this respect, but there was a difficulty in reaching it, and I had to send all my artificers back on the road to meet and aid Smith in his journey hither, so that nothing could be done until he came up with the *Daisy*. Now we have command of this inland sea, even if we do not get the dhow, which is being built.

Mr. Mackay has completed his new road from Saadani to Mpwapwa, a distance of 250 miles, and is about starting for the Lake. His letters describing his movements for many months past will be found in another part of our present number.

Native Christians in University Examinations.

THE *Madras Church Missionary Record* of March last contains an analysis, taken from the 21st Annual Report of the Syndicate of the Madras University, of the results of the last examinations of that University, as follows:—

	Examined.					Passed.				
	Brahmins.	Other Hindus.	Mohammedans.	Native Christians.	Europeans and East Indians.	Brahmins.	Other Hindus.	Mohammedans.	Native Christians.	Europeans and East Indians.
Matriculation . . .	1440	687	36	162	144	744	329	19	85	73
F.A.	255	108	2	36	17	81	29	1	13	7
B.A.	84	29	1	10	5	48	14	0	6	2
Total	1779	824	39	208	166	873	372	20	104	82

On this table the *Madras Record* observes:—

From this it appears that in all the three University Examinations this year the number of Native Christians who passed, as compared with the number examined, contrasts favourably with that of the other classes, being in every case a higher proportion than that obtained by other Hindus and even by Brahmins. Again, when the whole population is divided according to the same classes, it will be found that the proportion of Native Christians who have passed in the examinations to the whole body of Native Christians in South India is

far greater than the similar proportion among Hindus not Brahmins or among Mohammedans. The Brahmins indeed are a class *facile princeps* in intellectual, or at least educational attainments. The following table, compiled from the figures given in the Madras Census of 1871, shows the numbers of each class:—

Europeans and East Indians	31,011
Brahmins	1,104,771
Other Hindus	28,066,036
Mohammedans	1,866,363
Native Christians	501,627

To the above should be added, for accurate comparison, the population of Mysore and of the kingdoms of Travancore and Cochin. That of Mysore would not materially affect the result, as the proportion of Christians there is not, we believe, very different from that in the Madras Presidency. But in Travancore and Cochin the number of

Christians is very large. It has been variously estimated at from 280,000 to 500,000. The late censuses of the two kingdoms seem to show that the latter figure is correct, while they give the Mohammedans at about 150,000, the Brahmins 50,000, and the Hindus 2,100,000.

The June number refers again to the subject, saying, "We have since learned that the only B.A. in the first class this year was a Native Christian from the C.M.S. portion of the Tinnevely district. And we know that last year the only M.A. in the Madras University was a Native Christian from the S.P.G. portion of the same district. Though such high honours may be considered exceptional, yet we believe it will be found that the passed candidates among the Native Christians are, as a rule, well placed in the lists."

Death of the Rev. Matiu Taupaki.

For the seventh time within the present year we have the sad duty of recording the death of a Native pastor. This time it is New Zealand that suffers, by the loss of one of the best and ablest of the Maori clergy. The Pahiā correspondent of an Auckland newspaper says:—

It is with much sorrow that I write to inform you of the death, after a short illness, of our Maori minister, the Rev. Matthew Taupaki, who was taken away on the 11th of July. The immediate cause was bronchitis, the attack having been brought on by labouring at an oar, and then sitting still in the boat after making sail; but the suddenness of the collapse had not been expected by any around. The boating expedition was to carry his friend and colleague in the ministry, Hare Peka [Charles Baker], who was lying sick in Matthew's house, to the Kawakawa, for medical advice. Matthew's constitution had never been strong, and had been also, I believe, impaired by over-work. He had many districts under his charge, — Pahiā, Russell, the Rawhiti, Kawakawa, Mangakahia; I know also that his visits extended to Wangarei. Between these was his time divided, travelling on horseback, or pulling his own boat. Of an eager temperament, that would not suffer him to forego the smallest detail

of duty, he was everywhere at his post at the appointed time, reckless of exposure, and this upon a salary of 50*l.* a year.

It would be hard to say whether he was the most beloved by his English or by his Native parishioners. With the former he was as a personal friend, for they recognized in him one of Nature's gentlemen — simple-hearted, truthful, and without a thought for self. Among the latter, his word was law; and this, although he was a Rawara, isolated among Ngapuhi. His place may be filled; but we cannot bring ourselves to hope that it will ever be filled as it was filled by him. He was buried on Friday in the Pahiā churchyard by Archdeacon Clarke and the Rev. Samuel Williams. About 150 persons or more were present, exclusive of the Maori women, most of whom remained outside. The collection made on that day for the widow and family amounted, I believe, to about 100*l.*; but hopes are entertained of increasing this to 200*l.*

Archdeacon E. B. Clarke, in sending this extract, adds:—

On my arrival I heard Matthew Taupaki was very ill. I went up to him immediately on landing. . . . Death was unmistakably stamped on his face. . . . His mind was beautifully bright

and clear, and he spoke of dying without fear. I went up again after tea, intending to stay the night with him. At 9.45 his happy spirit left for its heavenly home. . . . Alas for the

Native Church! how are we to fill his place? God only knows. As for myself, I feel that I have lost my right hand; of all our Native clergy he was the one we could have least spared.

In another letter, Archdeacon Clarke writes:—

I read and spoke upon the twenty-third Psalm, which he enjoyed heartily, and responded to audibly at the close of the prayer. He said that Jesus was with him, and that it was not a dark valley to him, but quite *marama* (light).

I am thoroughly cast down. Irrespective of my personal regard for him—for I loved him as I did no other Maori—I am perplexed as to the future. He was truly a man in whom there was no

The Great Head of the Church knows best, and doubtless He will raise up some one to carry on His work; but where is the man so eminently qualified for this special district as was Matthew?

guile—a devoted, conscientious, indefatigable pastor, and to me a judicious adviser. I shall be just lost without him. To-morrow at one we propose laying all that was mortal of him in the churchyard. A large number of people have come down, and while I write I can hear bitter wailing. Not having heard of his illness, those at a distance were thunderstruck at the news of his death.

It is interesting to read this excellent pastor's last Report to the Society. The following is a literal translation:—

Jan. 3, 1877.

TO THE ELDERS OF THE CHURCH.

SIRS,—Salutations. It is through the mercy of our Father in Heaven that we have been brought to the beginning of this year. Let us, therefore, first thank Him for His sparing mercy to us during the past year. Sires, my heart is cheered by the condition of the people in my district during the past year. These are the evidences which cheer:—(1.) There are teachers where formerly none. (2.) Their children are not allowed to remain unbaptized. (3.) Legal marriage is the general practice. (4.) Where the Holy Supper is administered there are large congregations, and people come from other places to partake of the Holy Supper. Their behaviour in church is that of people who listen to the Word, so that when the people stand in their classes in the Sunday-school they are quite able to answer the questions on the subject of the sermon. (5.) The Bible-classes on Tuesdays at the different places. Some come five miles, others ten miles, others seven miles, and are very persevering in the work of reading the Scriptures and learning the cate-

chism on the Tuesdays that I visit them. (6.) Burying their dead. Formerly they did not call the teachers to bury them, but buried them anyhow; but now they call those whose office it is to bury them. (7.) There is another thing which makes my heart glad. A place of worship has been built at Whangaruru by Mohi Kaingaroa. The house is of raupo (rushes); but, although it is not a wooden house, like those which are being erected by all the other tribes, it is cheering to my heart to have that in the absence of any other place of worship. These are the evidences by which is seen the vitality of the Maori Church, so that it is not right to say the Maori Church is dead. Although these are only outward signs, yet they are witnesses (or evidences) of a work within, for the works are the things by which it is known that faith is alive. Those whom I have seen at the services number 607, and they are all baptized people. Communicants, 122; infant baptisms, 22; adult baptisms, 4; young people confirmed, 6. The deaths that I know of were 16. That is all. May you be in health!

From your son, MATIU TAUPAKI.

War in the Yoruba Country.

THE threatened war between the Egbas of Abeokuta and the Yorubas of Ibadan has, we deeply regret to say, now actually broken out. The following interesting letter from the Rev. James Johnson, dated Abeokuta, July 20th, was written before the commencement of hostilities; but it clearly explains the position of affairs. Mr. Johnson had previously, under the commission given him by the Committee last year, been visiting the stations and out-

stations. He was travelling over the country from March 21st to July 3rd:—

I regret much to have to inform you that we are threatened with a very serious war between Abeokuta and Ibadan, and one that is likely to become a general one over the country, as Ijebu, Ilorin, and Ibe are expected to take part with Abeokuta.

Since April last there has been a considerable unrest and uneasiness in the country on account of an expedition that the Ibadans sent out on the 25th of that month to Porto Novo, or thereabouts, to escort home, as they said, some ammunition they had bought, and which they had found it difficult to bring in. The Egbas have prohibited the sale of such articles to them through their country. The road the expedition pursued lay to the N.W. of Abeokuta, and either borders on or lies in Egba territory. The large number of the expedition-party—above two thousand men, collected both from Ibadan and from other Yoruba towns, the line of march pursued, and the information which reached the Egbas of their intentions against Abeokuta—excited suspicions and fears in them, and led them to blockade the principal road to Ibadan from Abeokuta, and cut off a considerable portion of their communication with it.

This, it has been said, was in the first instance intended to induce the Ibadans to discover their intentions, but the Ibadans have regarded and accepted it as a challenge, and retaliated by another blockade on their part.

Both parties have declared themselves ready for war, and the Ijebus have initiated proceedings on their part, as allies to the Egbas, by instituting a blockade against Ibadan, dismissing all Ibadan officials from their country, and recalling their own from Ibadan. Yesterday, the 19th, the leading chiefs, at a very large public meeting of Egbas, advised their men to hold themselves in readiness for action at any time, and declared the roads to Ibadan by Ikerukodo, Eruwa, and Imeko, also closed. These are circuitous routes, and the towns named are tributary to Ibadan. Infractions of this law by Egbas will be punished with death. There is virtually now a state of war. Farms are being deserted, and families removed home from them on both sides. The tocsin of

war may be sounded, and the sword drawn at any time.

Our Christian community is intensely opposed to war, and so is, I believe, that of Ibadan also. Without entering into the merits of the case, we deprecate it because of the waste of lives that must attend it, the distress it would inflict upon both countries, upon our missionary work and legitimate commerce, and because we consider a war policy suicidal to Africa, already exhausted by the slave-trade and the many warfares that have passed, and because the time when Christian Missionary Societies in Europe and in America that have undertaken the evangelization of this country—among which our Society is the most conspicuous—are devising plans and adopting fresh schemes for the consolidation and extension of their work for us, and the increase of its influence over the country, is most inopportune for a war, and that a general one. We prefer a settling of differences without an appeal to the sword.

We look with the deepest regret upon the Ijaye war of 1860, and its damaging effect upon our missionary operations, and those of other Societies; the outbreak of heathens against white missionary agency and their work, and against their Native converts, from political motives at Abeokuta in 1867, and the mutual blockade of 1872 between this country and Lagos, on account of serious complications between the two Governments, and the serious drawback, in consequence, to the progress of Christianity and civilization, and to the pain and discouragement these things must have given to the Societies and their supporters; and we contemplate with dread the trials and difficulties and horrors that are before us.

A very great scarcity of food, and exceedingly high prices, if not positive famine, are sure to attend the war, if it be protracted many months. What we have now is barely sufficient, and for this prices are high enough.

The general Christian public had a meeting at the Ake Church on the 9th inst., at which I had the honour to preside, and at which the respective denominations and their individual Churches were represented. The ministers and other agents representing

their different Societies were all present. Resolutions strongly deprecating war on the grounds named above, pledging the community to earnest prayer to God to avert it, and recommending the appointment of an influential deputation to interview the chiefs of the war-party, and represent our views to them, were passed most unanimously. I may say it had never been my privilege before to be present at a meeting at which resolutions were passed with such a strong unanimity. The deputation appointed waited upon the chiefs on the 10th. These, I am very sorry to say, did not accord to our representation that patient and respectful consideration it deserved, though they received us well. They manifested most intense indignation and resolute determination against Ibadan, which, apart from the present cause of offence, is an old enemy. Our hopes of a peaceable solution of difficulties hitherto lay in the want of unanimity among the chiefs and the public generally on a war resolution.

Very many heathens and Mohammedans were of our views, and many are the visits and expressions of good wishes I have received from them for the efforts we have been making to prevent war. A similar want of unanimity was also existing at Ibadan. But this support has given way as far as Abeokuta is concerned, for at the meeting held yesterday the leading chiefs and war officers declared themselves unanimous on the war resolutions. It appears that with the hope of recovering their own people locked up in Ibadan, by reason of Ibadan blockade, and perhaps with the object of suggesting thereby their willingness to come to honourable terms, the Egbas, a few days ago, sent to Ibadan by a special messenger Ibadan traders and others who had been unable to get away on account of the blockade on their side, with their goods and chattels, expecting Ibadan to make the return. It is reported that it is only a few detained Egba traders that the Ibadians have allowed to come down, and these without their goods and chattels;

and reports, true or false, have been also given of the murder of some of those detained, and of cruel usage to others, and also of a public resolution to fight. This, with perhaps some other information that I am not in possession of, has made the war-party here more resolute, and enabled them to win over their fellows and secure unanimity.

Preparation is general, and nothing is to be heard on the streets now but—"War with Ibadan." Everybody is taken up with it, and full of it. The last letter received from Ibadan, dated July 13th, tells that the interference of Christians there in the interest of peace had not yet succeeded; and that there was a want of unanimity in the war resolution. I see nothing but the most serious hindrance, if not a dead stop, to our work. Already the Ibadan Church is feeling the pressure, particularly in the monetary department. Communications cut off, I know not yet how it would be possible for us to send supplies to our agents at Ibadan.

Ibadan is a very large and thickly populated place, full of ambition, courage, and resolution; it exercises authority over many towns. It is capable of becoming a great city, and it is much to be regretted that its warlike disposition, its restlessness and annual expeditions, desolating towns and villages, have made it the enemy of almost the whole country, not excluding a considerable portion of the Yoruba territory, and its own subject towns. Egbas speak of it as a serious obstruction to the progress of commerce; but of course it has its own say also. The whole country has known the value of peace, and is disposed to rest and follow the peaceful arts, so very urgently recommended by missionaries, and which Egbas have found very remunerative; and but for this dark cloud suddenly cast over our atmosphere, we may consider the whole country, judging from what portion of it I have seen, again open to missionary operations.

I earnestly ask your prayers and those of the Society on behalf of our work and this whole country generally.

In another letter, dated August 8th, Mr. Johnson writes, "We had a very full meeting at our monthly prayer-meeting last Monday. The Lord was, I trust, with us. Several fervent prayers were offered." We trust many friends at home will join these Egba brethren in their supplications.

Since the foregoing was in type, another letter has been received from Mr.

Johnson, dated Aug. 28th, which gives particulars of actual hostilities. Several Egba farms had been despoiled by the army of Ibadan, and many captives taken; and on Aug. 22nd, the Ibadans attacked Oshielle, but were repulsed with loss. Much suffering was the result of this state of things. "Starvation," says Mr. Johnson, "threatens the country." And to add to all these troubles, it was said that the King of Dahomey was preparing to make a fresh raid upon Abeokuta. From Ibadan no news had been received for some time, communications being quite cut off.

A Call for Sympathy.

Two deaths in our missionary army are recorded in the preceding pages. We have also to deplore the loss of the Rev. Henry Davis, of the Santál Mission, who went out in 1871, and has been cut off by fever in the midst of his usefulness; also of Mrs. Rowlands of Ceylon, and Mrs. Streeter.

This last case must be mentioned by itself, appealing as it does with peculiar force to all our sympathies. Last January, Mr. J. R. Streeter gave up a good position to go out to East Africa as the Society's Industrial Agent. In September, his wife sailed, with her four little children, the youngest only three months old, to join him at Frere Town. She was accompanied by Mr. Copplestone, one of the new band going up to Mpwapwa. On Oct. 5th, we received, by telegram from Aden, the sad news that Mrs. Streeter had died of apoplexy in the heat of the Red Sea, and that Mr. Copplestone, with the motherless children, had been kindly taken in by the chaplain at Aden, pending instructions. The bereaved husband will no doubt have eagerly met the steamer at Zanzibar, and, instead of wife and family, will have only received a note apprising him of the terrible stroke it has pleased God to lay upon him.

This bare recital will, we are sure, touch the hearts of all our readers, and secure for Mr. Streeter and his little children their very special sympathy and prayers; and we need only add, which we do with much thankfulness, that Miss Mary Shoard, who has laboured with much acceptance at the Sierra Leone Female Institution, and who was at home recruiting her strength, is now on her way to Aden, at the Society's request, to take charge of the children until Mr. Streeter's plans for the future have been settled.

"He doth not afflict willingly." "What I do thou knowest not now, *but thou shalt know hereafter.*"

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the appointment to the new See of Lahore. Prayer for the Bishop-Designate. (P. 690.)

Thanksgiving for tokens for good on the Niger and in New Zealand (pp. 673, 679). Prayer for the Native clergy in both Missions.

Prayer for the famine-stricken districts of India; especially for the orphans. (P. 692.)

Prayer for the Yoruba country, now afflicted with war. (P. 698.)

Prayer for the bereaved relatives of Dr. Smith, the Rev. H. Davis, Mrs. Rowlands, Mrs. Streeter, and the Rev. Matiu Taupaki. (Pp. 693, 697, 701.)

Continued prayer for the Nyanza Expedition. (P. 693.)

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, Sept. 10th.—The Secretaries referred to the famine at present raging in South India, and stated that they had informed the Secretaries of the Madras Corresponding Committee by telegraph of the amount which the Society held in hand of the Indian Famine Relief Fund, and had authorized them to draw upon it for whatever amount they considered necessary; and that they had also put an advertisement in the public papers stating the action taken hitherto by the Committee in reference to the famine, and inviting further contributions. The Committee authorized the Madras Corresponding Committee to use the Famine Fund freely for the relief of distress wherever it came within reach of the Missions of the Society.

Committee of Correspondence, Oct. 2nd.—A letter having been read from Mr. A. Mackay, dated Mpwapwa, stating that he had completed the road from Saadani to that place, and urging the importance of occupying that station efficiently with not less than four or five men, and a letter from Dr. Kirk having been referred to corroborating the same, the Committee accepted the offer of Mr. Last, who had laboured for a year at Frere Town, with a view to his going forth as an Industrial Missionary at Mpwapwa, and further arranged to send out at least one student, now at the Institution, to join the Usagara Mission without delay.

The Committee accepted a proposal from the Rev. Jani Alli that he should establish a Hostel for Christian students in Bombay, the expenses thereof for three years, with the exception of Mr. Jani Alli's salary, being met without drawing upon the general funds of the Society.

The Rev. J. Ireland Jones, being about to return to Ceylon, was appointed to take charge of the Singhalese Training Institution at Cotta.

NOTES OF THE MONTH.

ORDINATION OF MISSIONARIES.—At an Ordination held by the Archbishop of Canterbury on Sept. 23, at Addington Church, Mr. Charles Philip Croker Nugent, of the London College of Divinity, and Mr. Arthur Frederick Painter, of the Church Missionary College, were admitted to Deacons' Orders, and the Rev. Walter Andrews, B.A., of St. John's College, Cambridge, was admitted to Priest's Orders.—At an Ordination held by Rt. Rev. Bishop Gobat at Jerusalem, on Sept. 23, the Revs. M. Kavar, S. Bontaji, and K. Jamal were admitted to Priests' Orders, and Mr. J. Huber, Catechist at Nazareth, was admitted to Deacon's Orders.

DEPARTURE OF MISSIONARIES.—*E. Africa*: Mr. A. J. Copplestone, and Dr. E. J. Baxter.—*N. India*: Rev. W. T. Storrs, Rev. H. Williams, Rev. C. P. C. Nugent, Rev. A. Bailey, and Mr. J. Tunbridge.—*S. India*: Rev. Edward Noel Hodges, M.A., and Mrs. Hodges; Rev. Arthur William Poole, M.A., and Mrs. Poole; Rev. Frederick William Ainley, B.A.; Rev. A. F. Painter.—*Ceylon*: Rev. J. I. Jones.

RETURN HOME OF MISSIONARIES.—*E. Africa*: Rev. H. K. Binns.—*Yoruba*: Rev. A. and Mrs. Mann.—*Palestine*: Rev. F. A. Klein.—*N. India*: Rev. J. P. Ellwood.

DECEASE OF MISSIONARIES.—*E. Africa*: Mrs. Streeter died in the Red Sea on Sept. 30.—*Nyanza*: Dr. J. Smith died at the Victoria Nyanza on May 11th.—*New Zealand*: The Rev. Matiu Taupaki died on July 11th at Paihia.—*N. India*: Rev. H. Davis died at Hirampur on Sept. 9th.—*Ceylon*: Mrs. Rowlands, wife of Rev. W. E. Rowlands, died in August last.

Contribution List.

In the following list of receipts from Sept. 11th to Oct. 10th, 1877, are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Silsoe.....	14	12	6
Woburn.....	65	5	0
Berkshire: Letcombe Regis.....	30	3	11
Buckinghamshire: Ashendon.....	2	10	0
Aston Sandford.....	8	15	8
Denham.....	4	17	6
Little Horwood.....	4	13	0
Northmarston.....	2	5	2
Winslow.....	11	16	7
Cheshire: Davenham.....	25	0	0
Hartford.....	2	14	11
Macclesfield.....	131	0	0
Over: St. John's.....	2	2	3
Over Tabley: St. Paul's.....	5	0	0
Cornwall: Flushing and Mylor.....	8	10	0
Perra: zabuloe.....	6	6	6
Cumberland: Camerton.....	4	18	0
Holme: St. Cuthbert's.....	3	1	6
Derbyshire: Winskill.....	13	6	10
Devonshire: Devon and Exeter.....	100	0	0
Hatherleigh.....	19	0	0
Morebath.....	9	17	6
South Molton.....	19	0	0
Dorsetshire:			
Buckland Newton.....	3	10	0
Buckland Ripers.....	14	0	0
Long Bredy, &c.....	45	13	8
Poole.....	23	17	6
Swanage.....	66	1	6
West Chelborough.....	2	15	0
Essex: Ongar.....	30	0	0
South Weald.....	66	5	2
Gloucestershire: Fairford, &c.....	10	7	0
Meysay Hampton.....	2	12	9
Forest of Dean.....	40	9	2
Tewkesbury and Neighbourhood.....	4	7	9
Hampshire: Blendworth.....	1	0	0
Romsey.....	27	12	7
Isle of Wight: Arretton: C.M. Guild.....	10	0	0
Calbourne.....	5	9	2
Sandown.....	48	4	2
Shalfleet.....	8	7	2
Herefordshire.....	100	0	0
Hereford: City and County of.....	10	0	0
Welsh Bicknor.....	1	0	8
Herts: Puttenham.....	5	10	9
Kent: Bexley Heath: Ladies' Association.....	10	0	0
East Kent: Eythorne.....	8	9	3
Lancashire: Littledale: St. Ann's.....	1	10	0
St. Heien's Old Church.....	30	0	0
Leicestershire: Leicester, &c.....	150	0	0
Lincolnshire: Billingborough.....	3	10	10
Donington.....	4	10	0
Spilsby.....	6	0	0
Swallow and Vicinity: Cabourne.....	23	0	0
Middlesex: Acton.....	12	9	6
North Bow: St. Stephen's.....	21	0	9
Hampstead: St. John's Chapel.....	10	0	0
Hounslow: St. Stephen's.....	3	15	5
Islington: St. Luke's, West Holloway.....	21	0	7
Great Stanmore.....	44	14	6
Stepney: St. Benet's.....	4	4	0
Trent.....	32	7	6
Monmouthshire: Abergavenny.....	35	18	6
Norfolk.....	1000	0	0
Waxham Deanery: Happisburgh.....	3	12	0
Northamptonshire: Long Buckby.....	14	1	9
Shropshire: Preses.....	10	2	8

Somersetshire:

Cameley and Temple Cloud.....	20	5	0
Kingsbrompton.....	6	18	5
Shepton Mallet.....	25	0	0
Somerton, Kingsdon, and Neighbourhood.....	28	10	9
Staffordshire: Alstonfield.....	9	4	0
Fenton: Christ Church.....	2	13	8
Borough of Hanley.....	6	6	2
Walsall.....	98	6	0
Suffolk: Halesworth.....	155	0	0
Shodley.....	3	3	7
Southwold.....	1	1	0
Woodbridge.....	10	10	0
Surrey: Balham and Upper Tooting.....	14	0	10
Bermondsey: St. James'.....	11	10	9
Warwickshire: Bickenhill.....	4	15	6
Church Lawford.....	7	8	11
Westmoreland: Casterton.....	235	5	11
Heversham.....	19	14	0
Milnthorpe.....	8	0	0
Milburn.....	2	13	3
Wiltshire: Bishopston.....	4	13	6
Chippenham and Neighbourhood.....	50	0	0
Little Hinton.....	13	13	10
Worcestershire: Worcester.....	38	0	0
Yorkshire: Brafferton.....	2	14	9
Chapel-le-Dale.....	1	8	5
Oughtershaw.....	39	3	2
Pontefract.....	55	0	0
Wressle.....	10	6	0
York.....	900	0	0

ASSOCIATIONS IN WALES.

Carmarthenshire: Llandeble.....	10	11	9
Carmarvonshire: Llanystumdwy.....	4	1	2
Denbighshire: Abergeloe.....	8	10	6
Flintshire: Cefn.....	2	0	0
Glamorganshire: Neath.....	14	6	2
Merionethshire: Maentwrog.....	1	16	6
Pembrokeshire: Newport.....	3	18	4
Radnorshire: Newbridge-on-Wye.....	1	4	0

BENEFACTIONS.

Abbott, Rev. Geo., Stoke Wake.....	5	0	0
A Continental Chaplain.....	10	0	0
A Friend, by John Martin, Esq.....	50	0	0
Amica, by Miss Paton.....	50	0	0
An equivalent for expenses on Summer Excursion.....	30	0	0
An Old Missionary.....	75	0	0
Barrett, Mrs., Poole, Dorset.....	10	0	0
Ble cove, Miss, Leamington.....	10	0	0
Boyton, F. R., Esq., Clapham Road.....	5	0	0
Broke, Miss Louisa, by Messrs. Child.....	10	0	0
Brook, Sir W. De Capell, Bart.....	10	0	0
Buxton, T. Powell, Esq., Easeneye.....	250	0	0
Carroll, W. W., Esq., Camden House Road.....	10	10	0
Charlotte, 1 Chron. xxix. 14.....	10	10	0
C. H. H.....	15	0	0
C. H. M.....	100	0	0
Churchill, Miss Emma, Dorchester.....	5	0	0
Coles, W., Esq., Dorking.....	10	0	0
Corasie, Mrs., Westbourne Terrace, Hyde Park, W.....	25	0	0
Deedes, Major Geo. (for Lahore Divinity College).....	5	0	0
Dillwyn, Mrs., Bath.....	20	0	0
Durham, The Lord Bishop of.....	141	0	0
G. B. H.....	10	0	0

Gedge, Sydney, Esq., Mitcham.....	50	0	0
Gibson, H., Esq., Ongar (A Thankoffering).....	20	0	0
Gollmer, Rev. C. A. (A Thankoffering).....	10	10	0
Grant, Lady Hope, Kingsbridge, Devon, by A. Lang, Esq.....	5	0	0
H., by B. Bailey, Esq.....	100	0	0
Heisch, Rev. J. G., Highbury Hill, N.....	5	0	0
Hubbard, W. E., Esq., Horsham.....	500	0	0
Hughes, Robert, Esq., Barnstaple.....	10	0	0
Jebb, Lady Amelia, The Grove, Boltons, S.W.....	10	0	0
Kemble, Mrs. Henry, Eastbourne.....	100	0	0
L. C.....	10	0	0
Martin, John, Esq.....	25	0	0
Melville, Hon. A. Leslie.....	20	0	0
Parker, Mrs., Allerburns.....	5	0	0
Paton, Miss, Clapham.....	50	0	0
Pelham, Lady Henrietta, Chester Sq., S.W.....	100	0	0
Perkins, T., Esq., Hitchin.....	20	0	0
Radley, Mrs., Tunbridge Wells.....	40	0	0
R. T.....	20	0	0
Sellwood, F., Esq., Collumpton.....	50	0	0
Shaddock, Mrs., Hastings.....	10	0	0
The Love of Christ constraineth us.....	5	5	0
Thompson, John, by.....	5	0	0
Trotter, Mrs. H. D., Porchester Ter- race, W.....	10	0	0
Unwin, Rev. E. C., Cossington Rectory.....	5	0	0
W. C. G.....	5	0	0
Wilkinson, Rev. J.....	50	0	0
X. K., by Rev. C. C. Fenn.....	5	0	0

COLLECTIONS.

Bethnal Green: St. Matthias' Sunday- school, by Mrs. Jeakes.....	1	9	7
Blood, Mrs. Mary, Moseley.....	16	10	
Martyrs' Memorial Sunday-schools, Clerkenwell, by Rev. B. O. Sharp.....	4	0	6
Mitchell, Mrs. Helena, Western Australia Sale of Needlework at Esseneys, Ware, by Miss E. M. Buxton.....	2	5	0
Sketly, near Swansea: Collected after Address at British Workman's Room, by Mr. S. B. Power.....	3	16	11
St. Thomas's Charterhouse Sunday- schools, by Mr. Rogerson.....	1	11	5
Stratford: Mr. Sansom's Room.....	13	1	

LEGACIES.

Barker, late Miss Ann, of Whitby, York: Exors., Joseph H. Barker, Esq., and R. Ellis, Esq.....	19	19	0
Brewin, late Mrs. Caroline, of Iiverton, Devon: Exors., Sir John Heathcoat Heathcoat Amery, and Thos. S. Bazley, Esq.....	500	0	0
Müller, late Mrs. Jane Anne, of Morebath, Devon: Exors., Adam Washington, Esq., John Phillips, Esq., and Wm. Ward, Esq.....	200	0	0
Price, late Mrs. Matilda: Exrix., Mrs. A. J. Wright.....	19	19	0
Spence, late Miss Anne Elizabeth: Ex., Wm. Gray, Esq.....	180	0	0

Touras, late Sarah, by W. Jacques, Esq.....	8	7	1
Waterman, late Miss Susannah: Exor., J. H. Waterman, Esq.....	00	0	0

FOREIGN CONTRIBUTIONS.

France: Croix.....	3	16	0
New Zealand: Wellington.....	13	2	0
North America: Canada: Montreal.....	24	1	2
Russia: Riga.....	13	19	0

EAST AFRICA FUND.

C. H. H. (for Frere Town).....	10	0	0
R. T.....	29	0	0
Sierra Leone, Bishop of (received June 11th, 1877).....	5	0	0
Urquhart, Mrs., Chapel Allerton.....	20	0	0

VICTORIA NYANZA FUND.

Buxton, T. Fowell, Esq., Esseneys.....	100	0	0
J. W., by Rev. H. Wright.....	20	0	0

PERSIA MISSION FUND.

Byerley, Miss M., Brompton, near North- allerton.....	5	0	0
Cromer: Proceeds of Lecture by Capt. Marsh, by Rev. F. Fitch.....	7	17	6
Fenn, Rev. C. C.....	5	0	0

RUGBY FOX MEMORIAL FUND.

Mac Innes, Miles, Esq.....	5	0	0
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NIGER STEAMER FUND.

"A Friend," by Rev. T. Campbell.....	5	0	0
Brass, Rev. H., Redhill.....	5	0	0
Dalton, Herbert, Esq., Great Tower Street, E.C.....	10	0	0

DEFICIENCY FUND.

Dean, J., Esq., Betley.....	1	0	0
Devon and Exeter.....	31	10	0
Dury, Rev. Theodore, Otley, Yorks.....	25	0	0
Dynevor, The Rev. Lord, Dynevor Castle.....	25	0	0
Dynevor, The Lady.....	10	0	0
Gibson, Mrs. H., Ongar.....	10	0	0
Gosport: St. Matthew's.....	13	0	7
Halesworth.....	15	0	0
Hooper, Mrs. Frances, Ripley.....	5	0	0
Hudson, Miss H. E., Leeds.....	2	2	0
J. W., by Rev. H. Wright.....	30	0	0
Littler, Jno., Esq., Tranmere.....	5	0	0
Lywood, J., Esq., Clatford.....	10	0	0
Maunder, Capt. the Hon. Francis, R.N.....	10	0	0
Parr, Rev. J. Owen, Worthing.....	2	10	0
Pontefract.....	5	0	0
Sheepshanks, Rev. T., Otley.....	106	0	0
Sim, Mrs., Leamington.....	5	0	0
Southwold.....	1	1	0
Smith, R., Keighley, Esq., Bidekirk.....	1	0	0
Stead, Rev. E. D. (A Thankoffering).....	5	0	0
Treacher, H., Esq., St. Leonard's-on-Sea.....	10	0	0
Tremlett, The Misses, Frome.....	2	0	0
Westminster: Christ Church.....	50	0	0

NOTICE RESPECTING PARCELS OF WORK, &c., FOR THE MISSIONS.—It is particularly requested that all friends forwarding Parcels of Work, Books, or other articles to the Missionaries of the Society through the C.M. House, will send to the Lay Secretary a detailed list (in duplicate) of the contents of such parcels, with the *intrinsic value of each article distinctly shown*.

This is necessary in order to allow of the goods being cleared without difficulty through the Customs offices abroad, and to ensure the Society against loss by the declared value being placed at too high a rate by the Society's agents at the port of clearing.

All goods received for the N. W. America Mission have been sent out; no further shipment can be made this year.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

A VISIT TO THE MAORI CHURCHES, EAST CAPE DISTRICT, DIOCESE OF WAIAPU.

BY THE REV. E. C. STUART, M.A., BISHOP ELECT OF WAIAPU.



SAILED from Auckland in steamship *Go-ahead* at 6 p.m., November 7, 1876, for Poverty Bay. Arrived, after a fair passage, on Thursday, November 9, at noon. Prince of Wales's birthday and general holiday. Saw a good many Maories, men and women, drinking rather freely at the public-houses. Saturday, 11th, Archdeacon Williams arrived from Napier. Crossed at the ferry with him to the pah near his old house, which stands in a little nook of the hill at the entrance of the harbour. This house was first occupied by him in 1865. Saw the faithful Maori who stuck to the old mission-house at Waerengaihika, and said if the rebels burnt it they should burn it over his head. When he afterwards had to leave it, at the approach of the English, and was trying to save a team-load of the Bishop's property, he was mistaken by our men for a Hauhau, and had three volleys fired after him, and escaped by concealing himself in a ditch! The Archdeacon had a communicants' class in the evening, in the rather neat little church built twelve years ago. Twelve women and nine men were present; three women and five men read verse by verse a chapter, and all were catechized. They seemed interested and attentive. All middle-aged or old; no young people. L. W. truly said this was a sad feature in such meetings. On leaving the place we saw some young people at the village, among them two girls, formerly in the mission-school at Waerengaihika. The Government school here has been closed for want of pupils. Saw the widow of the Rev. Hare Tawhao at the class; there is only one surviving son, and he has a wife, but no children. On Sunday I conducted service in the English church. The Archdeacon crossed to the pah, where he had a congregation of eighty, and twenty at the communion.

13th.—Rode by the beach, and crossed by a ferry to Whakato, the first station occupied by Bishop Williams in Poverty Bay. From this the head-quarters of the mission were removed to Waerengaihika in 1857. The old garden is still to be traced, stocked with some finely-grown fruit-trees and shrubs, and roses, &c., run wild. A school, with house for the teacher, was erected on the site of the old buildings in 1872, for a Government school. It is poorly attended, and is to be given up. The teacher was lying dangerously ill. Many beautiful willow-trees fringe the surrounding paddocks, and the windings of the river, and the hills on the eastern horizon, make up a beautiful landscape. The most remarkable object of interest is the huge church, of a

Maori-Gothic style of architecture; that is, the outside aspect presents a high-pitched roof and pointed windows, but internally, between plain panels of white pine, there are massive supports of huge, grotesquely-carved, upright beams of totara—an almost indestructible timber. These reach from the floor to the wall-plate, and are the main supports of the building. It is ninety feet in length and forty feet broad. The ridge-pole consists of two totara beams, richly painted, and is supported by five totara pillars down the middle of the building. The figures upon the totara beams are meant to represent human beings, but of gigantic proportions, and are chiefly remarkable for protruded tongues, protuberant stomachs, and contorted legs and arms. Eyes are effectively represented by iridescent sea-shells. This church, begun in 1851, was built entirely by the Natives, and was finished in 1863, just before the war broke out. At the opening it was filled with a vast congregation of 1500 Maories. The collection was taken up in the iron basins used by the school-children, and amounted to several hundred pounds. Service is still occasionally held in the building, which has stood the weather well; but there is a mere handful of Maories now in the neighbourhood. The churchyard is overgrown with gigantic thistles and briars.

15th.—Visited the old station, Waerengaihika. It was an estate granted by the Natives for school purposes, and there, till the war in 1865, we had flourishing boarding-schools. There are 600 acres of good land, now leased for 400*l.* per annum. Much of the rent has been laid out in fencing and other improvements. Part of the revenue has also been applied to the support of the Maori Girls' School in Napier, to which girls from this have been sent. Just opposite the old mission-garden and houses, on the other side of the road, is the site of the pah in which the Hauhaus entrenched themselves in 1865. It was on November 16 that they were attacked. They had destroyed the mission-houses for strategetical reasons, to deprive the English troops of the cover they would have afforded. After an obstinate resistance the Maories surrendered. Some of these were amongst the prisoners transported to Chatham Island, who made such a daring and successful escape under the leadership of the renowned Te Kooti. He was not one of the defenders of the pah, but was at that time professedly on the English side. His brother was a Hauhau, and he was suspected of treasonable correspondence with him. It is probable, however, that this was a mistake, and that Te Kooti was banished under a mistaken suspicion. In the massacre at Poverty Bay, November 12, 1868, he had a fearful revenge. A few miles beyond the old mission-station is the recently-founded township of Ormond, close to the river. There is a redoubt on a rising ground, and a few constabulary are stationed in it. They are usefully employed in road-making. To the left of the main road, by which we returned, there still stand the remains of a forest of fine white pines. A steam saw-mill is busy demolishing them.

16th.—Left Gisborne at 1 p.m. Crossed the river by a ferry, and swam the horses. Came along by the beach most of the way, but at some places, where the tide was too high, struck across the hills and

headlands. Passed a few small "kainga," or little hamlets of Maori huts. Forded two rivers, and arrived at dusk at Whangara, where we were to spend the night. A fine old Maori, Hona Meihana, belonging to this coast, accompanied us from Poverty Bay, and is to go with us the rest of the way. The people of the place welcomed us very heartily. In a large "whare" (Maori hut), consisting of one long room, a cheerful fire was burning on the earthen floor at the far end, and we were so cold that we gladly crept up to it, in spite of the smoke, which had to find its own way out of the door. A passage was left down the middle of the apartment, and mats were spread on both sides, on which the inhabitants sat or sprawled in various postures. Tea was prepared in a little calico tent just large enough for us two to lie down in, and high enough to admit of our sitting on the floor. After our meal we had prayers. Twenty-two persons, most of them grown up, and some quite old, were assembled. They are very good-humoured-like, and evidently enjoyed a chat with their old friend the Archdeacon. It is a very small settlement, close to the beach. A small church stands a little apart. It is still used, though the congregation has been diminished by the dispersion of the people. It turned out a very wild night. Fortunately our little tent had a "fly" to it, and under our mats there was a thick layer of dry fern. Our Maori friends also, when they saw it was going to be stormy, put up a stout screen of branches to windward of us, which helped to shelter us from the storm. I was tired with our ride, and so slept soundly, only occasionally hearing the plashing rain and the heavy thud of the breakers on the beach. The morning was lovely, and I refreshed myself by a dip in the sea. The bell rang for prayers, and before breakfast all again assembled for worship in the large "whare," which seems to be a sort of common hall for the whole community.

We left at 9 a.m., having a stiff ride before us of thirty miles, over rough country, to Anaura, *viâ* Tolago Bay. We got to the bay about 2 p.m. There is a pah here on the right bank of a wide and deep river—the Uawa. At a small house in the pah, kept for the Archdeacon's use, we had lunch. He held various conversations with the score or so of people who were at the place, and also visited the wife of one of the teachers. She has gone out of her mind through grief at the death of her youngest daughter. The husband is a worthy man. He belongs to another village, but brought his wife here for a change. The poor thing had been planting a number of flax-stalks in blossom before the house, and, Ophelia-like, kept playing with flowers while the Archdeacon talked to her. She knew him, but could not talk connectedly. Crossing the river by a ferry, and swimming our horses, we continued our picturesque but somewhat fatiguing ride. At one point we struck inland and traversed a wide valley, where there were many swampy places to be floundered through. Then again at the beach there were break-neck rocks, which the horses had to clamber amongst. The last few miles were up and then down the side of a very steep and high hill of about 900 feet. The descent was by a very narrow and wearisome zigzag path. This at last brought

us at 7 p.m. to the hospitable abode of one of the sheep farmers who are to be found at long intervals along this coast.

18th.—Left Anaura at 10. Had a ride of ten miles over the mountains. Very wild and beautiful forest scenery. The vegetation wonderfully varied and rich. Passed three small settlements, at one of which we were regaled with tea and “pikikete” (ship-biscuit), and at last got out on the beach at the southern end of Tokomara Bay, at a village called Waihoa, consisting of six houses: population, thirteen men, twelve women, and thirteen children. After many greetings and much hand-shaking, came along the beach a mile to Tuatini, where we were received by Rev. Mattia Pahewa, the Maori minister in deacon’s orders—an elderly man, with a wife and several children. For a short time he was at St. Stephen’s. He is respected by his people, and is steady and conscientious in the discharge of his duties. A good-sized thatched bungalow of three rooms, the centre one large, was prepared for us. In the large room a score or more met morning and evening for prayers.

Sunday, 19th.—Litany read at seven o’clock, in the school-room, which serves also for church, a little chancel being railed off at one end, and seats ranged in a double row along the side walls. Nearly forty persons, including a few children, were present. At eleven, the morning prayer with sermon and Holy Communion. Congregation numbered—men about thirty-eight; women, forty; children, thirty; and ten infants in arms. Communicants—men, thirteen; women, twenty-one. The singing and responses were heartily joined in. The large number of children rather disturbed the order of the congregation, yet there was a good deal of devotion apparent, and attention to the sermon. The offertory was 12s. At the afternoon service there were about forty present. Many had gone back to the hamlets round about after morning service. There were five infant baptisms. The Archdeacon had conversation with two young women, candidates for baptism. In the present year the baptisms entered in the register of this place are twenty, and the marriages thirteen. This includes those at Tolago Bay, which is visited by the Rev. Mattia, as also Anaura, each of them once a month. The people here have a good deal of land under cultivation. Their “whares” are tolerably clean and comfortable-looking. At church, almost all appeared well dressed, while some made quite a display of Scotch plaid shawls, English bonnets and flowers, &c. A more becoming ornament were massive chaplets and garlands of the brilliant yellow evening primrose, which, originally introduced from Europe, has overrun the meadow-land here as a weed. Some of the young girls had gathered the fresh flowers this morning, and woven them into graceful ornaments for their black hair. There were a few half-castes in the congregation. Several of the older people were abundantly tattooed, and some of the middle-aged, especially the women, had a few lines of tattooing, the women chiefly round the mouth. There is an English schoolmaster and his wife and family living in a small house adjoining the church school-room. I held a service with them in the afternoon. The principal Maori of the place is Henry

Potae. He has a public-house a mile or so along the beach to the north. He has now joined the Good Templars, and employs an Englishman to manage the public-house. The school does not seem to be doing much. The teacher complains of the irregular attendance. There were about twenty-five children, boys and girls: the latter do needlework neatly. There is no Sunday-school.

20th.—Rose at 3.30 to make an early start, as we had a long stage before us, and a mountain (Tawhiti, 1690 feet high) to climb at starting. We had prayers and a cup of tea, and got under weigh at a quarter before five. It was a stiff pull up the hill, and though not so clear as we had wished, still we got some fine views of the mountain ranges of Hikirangi (5535 feet) and Aorangi. Reached Waipiro, on the coast, at 7.30; were hospitably entertained by Hutona, a shrewd and energetic man, who has had built for himself a comfortable house in English style, of corrugated iron, the rooms neatly finished and the walls papered. He is an intelligent man, and has made money as a trader and a storekeeper. The forthcoming meeting of the Native Church Board is to take place here, and Hutona has put up at his own expense a very handsome and commodious "whare," or house, for the reception of the members of the Board. We had a breakfast, served in English style, of oatmeal porridge, sardines, and potatoes, bread, and a fresh tin of raspberry jam, coffee, and cocoa. A young man joined us at breakfast, who spoke English remarkably well. His father was a native of India, and his mother a Maori. He was educated at a Roman Catholic school in Auckland. He is an intelligent fellow, and of a fine physique. He served in the colonial force during the war. He now carries the fortnightly mail along the coast from Gisborne to Waiapu. The church at Waipiro is a large building in rather a dilapidated state. It is proposed to pull it down, and with the materials to re-erect it on a smaller scale. The plan of holding the meetings of the Board in different places has been wisely adopted, with the view of extending the interest taken by the people in the proceedings of the Board, as the representative Council of their Church.

Our next stage was chiefly along the coast to Tuparoa. We were met on the road to Tuparoa by the Rev. Raneira Kawhia, a fine specimen of the old Maori "minita." His richly-tattooed face has an expression of much shrewdness and good sense. He is very active and energetic, though the infirmities of age begin to be felt. I omitted to mention that, shortly after leaving Waipiro, we came upon the school at Akuaku—a sheltered nook on the coast by the side of a stream. Here a Mr. Brown and his wife successfully carry on a Maori school. Thirty-five boys and girls were present. The first class (of girls) read some pieces in prose and verse from an English reader. The poetry they had off by heart. They did their sums, and could show the principal towns and countries on the map. Their needlework was very neatly done. Mr. Brown has everything about his school in capital order, and the children are well trained in habits of cleanliness and tidiness. We completed our long day by 7 p.m., when we arrived at Te Horo. We were conducted to a newly-erected house in Maori style, somewhat

improved, which had been prepared for our reception. Clean beds—that is, new English blankets and beautifully-worked Maori mats, spread on freshly-gathered manuka twigs and dried fern-leaves—occupied one end of the room. A plentiful repast was speedily set out on a table at the other end. When this was cleared away, there assembled a class of intending communicants, as there had been notice given of the Holy Communion in the little church in the valley next morning. First, evening prayers were conducted for all, young and old, who were present, and then the special instruction followed, for which communicants only remained. At all our halting-places morning and evening prayers were held for as many as could be got together. The bell was rung in the morning quite early, and in the evening generally before supper. The service consisted of a hymn (to an English tune), a portion of Scripture, and some prayers from the Liturgy. In the communicants' meeting there was exposition and questioning on some portion of Scripture, and the doctrine contained in it, and prayer. The answering at the communicants' meetings struck me as generally intelligent and appreciative. The women were quite as ready as the men with their answers. Our little "whare" at Te Horo was most picturesquely situated on the slope of a wooded hill overlooking the valley of the Waiapu. The young moon set early behind the wood-fringed hill at our back, and there was an exquisite softness in the starlight, and quiet stillness in the scene.

21st.—Holy Communion in the little church; eighteen Maories communicated. The church is a neat and substantial erection, which has a history of its own. In the days before the war, the church at Te Horo was a large wooden structure, never properly finished, and was blown down in a gale. In those days there was much emulation in building large churches, often disproportioned to the number of people. After it was blown down, the sound timber was used in the erection of the present building. It has an outer casing of corrugated iron, the Maories' own idea—some of them who had served in the war at Patea having been quartered in an iron building; so they determined to have a church of the same durable material, and they subscribed of their pay some 80*l.* to carry out the proposal. It was finished five years ago, and as the wooden framework and the boards with which it is lined are most substantial, and of a very durable timber, it will last without needing repair for many a year. It has a high-pitched roof, the gables surmounted by a cross, and narrow triangular-headed windows. It was put up entirely at the Maories' own expense. The little company of worshippers, some of whom were very old people, seemed intelligent and devout. We proceeded at nine o'clock on our journey, crossing the Waiapu at a ford, just above a rapid. It is a treacherous and dangerous stream, rising very suddenly after rain in the mountains, and having at all times a rapid current. Its name signifies "water digging into the banks," and well describes its character. Europeans have frequently lost their lives in attempting to ford it in a flood. A young Englishman was drowned not long ago from off the very horse which I rode. He got into the rapids and tried to turn the horse, which was

swept off its legs by the force of the current, and the hapless rider was carried down the stream and drowned. We crossed it without any difficulty, the river being unusually low. A ride, mostly along the bed of a small stream, brought us to the mouth of the Waiapu, where there is a pah, and not far off is the resident magistrate's house, whose jurisdiction extends from East Cape to Tokomaro. We had lunch at his bungalow, and rode on, by the beach most of the way, to the Cape. It is a fine bold cliff, with a remarkable island off it at a short distance. The island is precipitous, and of some white sort of rock. It is singularly like a small vessel in full sail. The tide was too high to admit of our riding round the Cape, but we crossed the range of hills which terminates in it, not far from the point, about 2 p.m. We reached Horowera, on the coast, at 4 p.m., where Te Wikiriwhi (Wickliffe), an old chief, regaled us with some tea and ship biscuit, and by 6.30 reached our night's quarters at Te Kawakawa, where a small four-roomed bungalow, belonging to Wiremu Tito, had been prepared for our reception. There were fifteen present at the evening service in the large church, now in a half-ruinous state.

22nd.—Holy Communion, nine partakers. There is a Government school at Kawakawa. The teacher has only recently been appointed. He is an Englishman, and was educated at a public school (Marlborough), under Bishop Cotton. He seems to have a very good notion of school discipline, and his wife knows Maori well, and is of much help in the school. We were pleased to find that she has a Sunday-school for any of the Maori children who like to come. There were fifteen present when we visited the day-school. My note was "discipline good; ditto, geography, repetition, and writing." As a rule the Maori boys write very neatly. They copy out long extracts from their prose reader, often without a single mistake, and in a fair clerk-like hand. The smallest boys in the school read, or rather repeated, from large-type lesson-boards, the Creed and the Lord's Prayer in English, with fair pronunciation. Our further route to Wharekahika (Hicks' Bay) lay over rugged hills, covered with magnificent forests. We got to the Wharekahika at 2 p.m. It is a small "kainga" at the mouth of a stream which drains a long narrow valley. There are a good many little hamlets up the valley. The Native deacon, Wiremu Paraato, reckoned up some sixty souls in the nearer settlements. We had evening prayers in a Maori hut, and afterwards a communicants' meeting of eight persons, who struck me as very intelligent and hearty. We stayed at a neat house of two rooms, which belonged to the late chief Iharaera (Israel). His son, to whom it now belongs, we did not see, as he was absent from home.

23rd.—Holy Communion in the early morning, nine present; also baptism of two infants. The mother of one of the little things wrapped her all-but-naked babe in a clean white sheet as a christening robe, before handing it to the "minita." I noticed the fervour and motherly pride with which she kissed her child when she received it back from him. There was a heartiness about the whole service at this place which drew out one's interest towards these few sheep in the wilderness.

From Hicks' Bay we retraced our steps, arriving at Kawakawa by noon. Dined with Mr. Curtis, and gave further examination to the school, chiefly in arithmetic, in which a very creditable proficiency was shown in the tables and simpler rules. This place used to be a large "pah." There is a remarkable precipitous hill close behind the "kainga," where, in olden times, a fearful slaughter was made by an invading force of the Ngapuhis, who had the advantage of being armed with muskets. Proceeded to Horowere, and arrived in time to hold evening service: twenty present. Communicants' meeting in the church after prayers.

24th.—Morning prayers; thirty present. Holy Communion; eight communicants. The church is a neat little building, lately constructed out of the materials of a much larger structure, which had fallen into a ruinous condition. We met with much rain and a heavy gale on our journey to-day, and had to take shelter at the resident magistrate's at Waiapu, where we were weather-bound for two days. On Sunday, the Archdeacon had two services in the "pah"; about forty present in the morning, and twenty in the afternoon.

27th.—The weather beginning to look favourable, we crossed the Waiapu at 10 a.m., being ferried over in a canoe, the horses swimming. It took some time, as we were a party of six, the Maori "minita" (minister) from Kawaukawau and three lay representatives for the approaching meeting of the Native Church Board having joined us. When we had all got safely landed on the left bank, we varied our return route so as to visit the Government school, at present held in the large court-house at Waimatani. Mr. Green, the teacher, has only had the school for nine weeks, but the children have made wonderful progress. He had no former experience in school management, but by his energy and animation seems to have awakened the intelligence and interest of his scholars. The geography lesson on the map of New Zealand, in which the whole school joined, was remarkably good. Thirty-nine are on the roll, and all were present—thirty boys and nine girls. There were also several Maori visitors, come to look on. Mr. Green said that his success, so far, is in a great measure owing to Major Ropata (Roberts), a Native officer, distinguished in the last war for bravery and loyalty, who is one of his School Committee, and a principal chief of this place. Proceeding by a winding valley, the bed of a mountain streamlet, we re-emerged on the coast, and halted for the usual refreshment of tea and potatoes at the neat little parsonage, an improved "whare," of the Native deacon Rihana, whose tidy and active wife expeditiously provided our meal. The "tea," by-the-by, was a harmless but not unpleasant infusion of roasted maize, the result being not unlike toast-water. At this pah of Roporua there were large patches of cultivation, and a good many people. We were joined by several lay representatives, besides the two "minitas" who accompanied us to the meeting of the Board, so that we were a party of eight when we reached Waipiro about sunset. A large party were assembled on the high beach to welcome us with loud shouts of "haere mai." Our Native brethren exchanged nose-pressing (it is incorrect to call it

rubbing) with their Maori friends. Our host, Hutona, led us to our quarters in his tidy and commodious house, already described. There was a large gathering in the spacious church for evening prayers. About forty visitors have arrived, and more are expected.

28th.—The members of the Board had a preliminary meeting with the Archdeacon to arrange the business for to-day's session. There was morning service with a sermon and the Holy Communion, at which twenty-two partook. The session was formally opened in the afternoon with prayers. Four out of the five Maori clergymen of the district were present, and six out of the ten lay representatives. They met in the church, and the people showed their interest by availing themselves of the permission to form part of the audience, and pretty well filled the floor of the spacious building, which is seventy feet by thirty, and is devoid of all furniture. The members of the Board sat on benches placed for the occasion, and the Archdeacon, as president, at a table in front of the chancel rails. The proceedings each day were opened with prayer, and conducted in a most orderly manner, according to a code of "standing orders," which has been printed in Maori. The President read an opening address, reviewing the events connected with their Church during the past year. Then followed resolutions, moved and seconded by members of the Board, and "spoken to" by different members. The first was one in which all wished to give expression to their feelings of respect and sympathy, namely, the resignation of their revered "pihopa" (bishop), "Wiremu Waiapu," as they seemed to love to call him. It was touching to see the emotion with which they spoke of their spiritual father. The next resolution was a tribute of respect to the Rev. Hare Tauhao, who died in August last year, at Turanganui, where he had faithfully laboured for eleven years. The fearlessness with which he rebuked vice, the impartiality of his conduct between rich and poor, were features specially dwelt upon.

Amongst other questions dealt with was the representation of the Maori laity in the Diocesan Synod, on special occasions, when questions in which they equally with the "pakehas" (the English) are interested, *e.g.*, the election of a Bishop. The Maori clergy have a seat in the Synod, and it was argued that the laity also should be represented. The Archdeacon has engaged to bring the question before the General Synod at its meeting in January. The augmentation of the stipends of the clergy by annual contributions, in addition to the sum provided by the endowments raised some years ago, was also discussed and approved. The question was also brought forward of adding to the endowment of the bishopric. The only endowment at present is the sum of 500*l.* collected by the Maori portion of the Church when the see was first founded. The educational question was discussed, and proposals for increasing the attendance at the schools which Government has set on foot for Maori education. The need of Sunday-schools and other means of religious instruction was recognized, to give the young people religious teaching in their own language, and to get them into the way of reading the Maori Bible and Prayer-book, which they cannot readily do, even when they have

learnt to read English, without some special instruction and practice. The question of drinking usages was also dealt with, and it was resolved to make efforts to discourage all use of intoxicating liquor, and especially turning their "tangis," or mourning for the dead, into Irish wakes, and making them the occasion of convivial excess.

My visit was the subject of a resolution expressing their gratification. I asked the Archdeacon, in thanking them, to assure them that the Church Missionary Society retains its interest in their New Zealand Mission, and that my visit was at the request of the Society, and might be regarded as a proof of their interest. I also asked him to recall to their minds, and apply to their own circumstances, that scene in the *Pilgrim's Progress* where persons are seen trying to extinguish the fire burning on the hearth by drenching it with water, and yet the fire burned and was not put out. Whereat Christian, much wondering, is taken to the other side of the wall, and lo! one poured oil on the same fire. The Holy Spirit alone can keep alive the flame which so many evil influences, and the malice of the devil and man, are trying to quench and put out. For His reviving grace the prayers of many praying people in England are offered on their behalf; let them see to it that by themselves, too, such prayers be continually made. Then the bright days of the first love and life of their Church will burn up afresh. The Archdeacon assured me (for I was suffering from a bad headache that afternoon, and was unable to be present myself) that my message was well received; the parable especially interested them. There was a good deal of discussion as to where the Board should hold its next meeting. The representatives of the various parishes all seemed desirous of the distinction. At last it was agreed to let Te Horo, in the Waiapu Valley, have the honour. As the meetings are attended with a good deal of trouble and expense, owing to the large number of visitors in addition to the members of the Board, this general desire to have the privilege of acting as host shows the interest taken in their Church affairs; and also that the proverbial hospitality of the Maori may be turned to Christian uses.

There were with us many visitors, and our host Hutona had amply provided for all. He has evidently the genius of organization, and his arrangements and written regulations, even to the details of water for drinking, and water and soap for washing purposes, all showed thoughtfulness and care for the comfort of his guests. Many of them had come from quite long distances, all the way from beyond the East Cape and down to Turanganui and Whangara. During the meetings the audience, which was frequently very large, was orderly and attentive. Occasionally a wish would be intimated to the President by one of the onlookers to be allowed to speak. If the Board granted permission, he would then step forward, and, addressing himself to the chair, deliver himself of his sentiments. The speeches of some of these outsiders were, as far as I could judge in my ignorance of the language, frequently the most animated and interesting. Notably so was our friend Wikiriwhi, or Wiki, as he is familiarly called, who had come all the way from beyond the East Cape, and who, with his commanding

stature, richly tattooed and handsome face, and costly mat embroidered with brown feathers of the kiwi (apterix) fringed with the brighter plumes of the green parrot, and worn as a poncho over his pakeha clothes, made a very distinguished figure. He craved permission to speak on the first three resolutions, paid a just tribute to Pihopa Wiremu, and to the faithful "minita," and then launched out on the question of endowment, pouring out a torrent of language with emphatic gesticulation, abruptly breaking off, and then bursting forth with fresh vehemence, retreating half way to the door as if he had said his last word, and then rushing again to the front, as if to meet some fresh antagonist, in disposing of some imaginary objection. It was really an effective speech, and on the Demosthenic maxim of "action, action, action," it was perfect. He ended by depositing on the table a florin as an earnest of his readiness to subscribe.

This brought to his legs "Minita" Matia, the deacon of Tokomaro. The Maori fire kindled in the breast of "Wiki" seemed contagious, and the "minita," in spite of his sober suit of black and white tie, waxed eloquent. I gathered that the purport of his remarks was to taunt the mighty chief "Wiki" with swelling words and small performance—"mickle din and little woo." Indeed, his gestures were unmistakable, and needed no interpreter, as he continued to eye the insignificant coin as it lay on the table, deigned to advance and touch it with the tip of his finger, and then shrank back as if in scorn. I believe he also added some very sensible suggestions when he subsided into a quieter tone, and proposed that where they had not money to give, they might give some part of their land, which had much better be given for good objects than sold to the pakeha for drink. Before Matia had finished, his worthy spouse, who had accompanied him to the meeting of the Board, stepped forward and capped the florin with a half-crown, to show, I suppose, unanimity with her husband, and give a practical rebuke to the mighty "Wiki" for his penurious donation. Some of the other speakers were very quaint, and the audience highly appreciative of their figures of speech and "proverbial philosophy." The social fellowship and good feeling prevailing amongst the large gathering of people throughout these three days, the animated and interesting discussions at the meetings of the Board, controlled and directed as they were to practical and sensible resolutions and plans, and the large congregations of attentive worshippers each morning and evening at the service, were pleasing features, and show the importance of such periodical meetings in promoting the organization and vitality of the Native Church.

30th.—After the usual early service, the large party broke up and proceeded on their several journeys. Quite a cavalcade of horses was marshalled on the beach. The Maories now-a-days always travel on horseback, and men, women, and children ride. After much hand-shaking and parting salutations of "Haere ra" we departed on our return south. We got to Tokomaro at 1 p.m. The deacon Matia had preceded us, and so was ready to welcome us again to his "whare" parsonage. After lunch we visited the school, held in the buildin

already mentioned, used for service on Sunday. There were six girls and four boys present. The school here is not a success. We rode on in the afternoon to Anaura, where also we had stayed a night on our journey up. We were again the guests of a hospitable sheep farmer. He and his wife set the example of a consistent Christian life, and seem to live on amicable terms with the Maories in the kainga close by, who respect a "sober and godly life" in their pakeha neighbours, even when lacking in these qualities themselves.

At this kainga, some of the unsteady had urged on their English lessee that he should open a public-house, which they offered to manage, and that he should have the profits. They alleged that it was on the understanding that there should be a public-house that they had originally granted the lease to his predecessor. But as this was not expressed, and formed no part of our friend's bargain when he purchased the run, he told them he would never consent to it, and that, as a total abstainer himself, he could not be a party to supplying them with drink. Unfortunately there are too many public-houses along the coast—some kept by white men, others by Maories. There is also a system, still more objectionable, of allowing any one who obtains a permit to purchase a cask of rum. This gives great facilities for the distribution of drink without even the control which might be exercised over licensed houses. The liquor traffic amongst the Maories is certainly a disgrace to colonial administration, and the more striking is the wrong from the fact that the evil which had attended the introduction of liquor had been expressly recognized by the Legislature, and Fox's Act forbade the sale of intoxicating drink to the Natives. On this coast, as in most places, the feeblest attempts are made to regulate the traffic. Frequently the Native Assessors on the Licensing Board, I am told, are themselves notorious drunkards. At the evening service, at a small Native hut used for the purpose at Anaura, twenty-two persons were present, completely filling it. The former teacher here was a worthy man, and much respected. He died some time ago, and no regular successor has yet been found. The Archdeacon was urging a rather pleasant-looking young man to undertake the duty of daily assembling the people for reading of God's Word and prayer. He seemed to shrink from it as being unfit for the duty; and then it came out that he has been trafficking in liquor, though not himself addicted to it. Though we deplored that he should be engaged in what his conscience condemned, it was satisfactory to find that consistency was felt to be indispensable in undertaking the office of a teacher.

On Friday, Dec. 1, we again started southwards, after the usual service, stopping for lunch at another sheep-run near Tolago Bay. There are several families of settlers there, in a fine valley on the banks of the river Uawa. They all seem to value these occasional visits of the Archdeacon. We gave notice, as we went along, of the service in English next Sunday. At the Government school, on the left bank of the river Uawa, the estuary of which opens into Tolago Bay, we found the holidays had begun. Mr. Parker, the teacher, seems thoroughly devoted to his work. His school-room was in admirable order, and well

supplied with maps, desks, and books. He has twelve Maori pupils and eight English boys. He assured me that the Maories held a good place in the class with the English, and that in arithmetic and writing they frequently surpass them. Singing is taught, and Sankey's hymns are favourites. When the school was in the pah on the other side of the river, there was a much larger attendance. Unfortunately the house was accidentally burnt, and, instead of rebuilding it, the mistake was made of carrying the school across the river, which is a mile wide, and often in winter an impassable stream. The Government now propose to put up a house for the accommodation of the children from the pah, who will then be able to remain during the week close to the school, and under the master's eye.

We crossed the Uawa at the ferry, and swam the horses, and arrived in time to hold evening service in the tidy little church, erected mainly through the zeal of the late teacher Abiram. He is interred in the churchyard; over the grave is a large mound covered with sea-shells. After tea, which was prepared for us and the Rev. Matia, who came with us thus far, in the small wooden house built by Abiram, and kept for the Archdeacon's use, we adjourned to the "common hall" or council chamber of the pah, to give to an interested audience some account of the proceedings of the Church Board. Here the chief man of the place made an animated and forcible speech, after the Archdeacon had concluded his statement. On the question of the bishopric, he asked with some point, "Why should the Maori Church not have its Maori Bishop?" and one of the audience cited the example of Africa, with its Native Bishop, Samuel Crowther. But the temperance movement was the chief matter of discussion. This pah was greatly given to strong drink. There are *two* licensed public-houses on the other side of the river close together, and much of the money got on leasing their lands to the several English settlers now at Tolago Bay has been squandered in drink. H. was amongst the worst. But he has broken the fatal snare, and both he and his wife have become steady and sober characters. He is now the foremost and most active member of the School Board, has built for himself a neat house in the English style, with good and even expensive furniture, and his whole appearance is that of a highly-respectable member of society. His sons are being educated at Te Aute. He showed me, with evident pride, their photographs. I omitted to mention that he met us on Friday forenoon, some six miles from Tolago, to escort us to his village, and well dressed and well mounted, with a handsome English saddle, &c., he looked quite the "lord of the manor." Mrs. H. was most attentive to our wants, waiting upon us in our small rest-house, and the Archdeacon slept at their house in a well-furnished bedroom. In the course of the evening we put some questions to three of the pupils of the school, and heard them sing "Hold the fort" and "Shall we gather at the river?" They acquitted themselves very fairly, in spite of the shyness which seems characteristic of Maori boys. Following their worthy chief's example, the whole population of the pah has taken up the temperance cause, and they handed to the Archdeacon a paper signed by them all, pledging them to abstain.

This had only lately been adopted, but the movement was begun some time ago; and to judge by the respectable appearance of the well-dressed congregations that assembled morning and evening in the church, one would not suppose that they had been otherwise than soberly-living and orderly in their conduct. The labours of the faithful Abiram seem to have borne fruit, and now H.'s laudable endeavours are well seconded by the counsels and influence of Kereona, of the next large settlement, Whangara. He also was at Tolago during our visit, and he seems to be much respected by the people there, who spoke of him as one they would welcome as their "minita." The Archdeacon likewise has a very favourable opinion of him, and would be glad to see him ordained, after some further instruction. His eldest son is a very pleasing youth, who was for a time at an English school, and might suitably be admitted into a higher seminary, to be trained for some sphere of usefulness. On Saturday the attendance, morning and evening, at prayers in the church was between forty and fifty; the usual service, namely, singing a hymn, a collect, the second lesson, and shortened service from the Liturgy. H. constituted himself warden of the small boys, and made them sit in front of him in an orderly manner. After evening service the communicants' class was held, for which a good many remained, besides those who were prepared to come forward as partakers on the morrow. In the course of the day we had an interesting excursion, with Kereona for our guide, to explore "Cook's Cave," and a well scooped in the rock, said to have been the work of the great navigator. We also saw the singular natural arch, as described by him, opening through the barrier of rock which terminates a long and narrowing valley, and separates it from the shore. You pursue the path down this valley towards the coast, and then come upon this natural gateway opening out on a rocky beach, and through which in a heavy sea the surf beats in, and mingles with the stream, which has found an outlet through the arch; or, were one to land from a boat at this spot, one could enter the country literally through an arched way, a natural gate through the rampart of rock.

Sunday, Dec. 3rd.—At seven o'clock the Litany was said: about fifty persons present. This service was followed by a communicants' class, in which twelve intending communicants and eight others joined. At eleven there was morning prayer, sermon, and Holy Communion. The congregation numbered between seventy and eighty. The offertory was 1*l.* 3*s.* 9*d.* In the afternoon I had service with the English community of Tolago Bay in the Maories' church. There was a congregation of thirty-two. As soon as this was over, the Maories re-assembled for evening service to the number of sixty. At night we had catechetical instruction in the whare, at which several of the young men repeated the Epistle and Gospel very accurately. These classes were part of the old godly discipline in the early days of the mission, and by their means it was that the people became so familiar with the Prayer-book as to know most of the service by heart, and also their favourite hymns—a knowledge which survives to this day amongst the

old people. It is to be hoped that, with the revival of interest in *karakia* (Divine Service), this good old custom may also be generally resumed.

4th.—After the usual service in church and an early breakfast, a good deal of time was spent in taking over different sums of money, church offertories, and other public funds. The head men of the *pah* had charge of the money, and brought their accounts to be audited. Our route along the beach to Whangara was blocked at one point by a displacement caused by a tremendous landslip last January. One side of a high hill, cleft asunder near the top, moved bodily some hundred yards into the sea, completely cutting off the coast-line of road along the beach. The path now runs over the shoulder of the ridge, amid the wreck of uprooted trees and stones and sods heaped together in strange confusion. The "slip" would have been a grand sight had any one witnessed it. These landslips, some of them on a very large scale, are quite characteristic of this part of the country. On every side you see on the mountain ranges the scars of these frequent disruptions, caused not by earthquake shocks, but by the silent action of rain and floods.

On arrival at Whangara one more duty awaited the Archdeacon; this was the melancholy one of performing the last rites for a child who had died at one of the neighbouring villages, and had been brought here for interment in the burying-place near the little church. A large party had come together. We had noticed the tracks of many horses on the sand as we came along, for on these occasions the people come from far and near. The funeral was conducted in an orderly manner. The coffin was covered with white cloth, and was first taken into the church. The grave was within a fenced enclosure, on the crown of a little hill, overlooking the lovely bay—a quiet and lonely spot. Care for the dead is very noticeable among the Maories. Along the coast there are quite a number of neatly-constructed tombs, carefully enclosed—some of them little buildings like small mortuary chapels. These are sometimes isolated tombs, and not unfrequently picturesquely situated in some solitary spot on the hill-side, or by the sea shore. I observed a plentiful meal being prepared for the funeral party, as many had come from far, and I was pleased to see that the beverage was a large caldron of tea, instead of the rum which very often is largely indulged in at the "tangi" or mourning assemblage. Whangara is our friend Kereona's *pah*, and it was doubtless owing partly to his good influence that things were conducted in so orderly a manner.

A brisk ride of three hours along the level sandy beach brought us after sunset to Turanganui. We skirted the old *pah*, and hastened to cross the river by daylight. So we arrived at the Archdeacon's home at the end of the nineteenth day of our tour, having safely accomplished a journey of about 260 miles (*i. e.* 130 each way), over very broken country, and through wild but beautiful scenery. We had been greatly favoured in the weather, and the long halts we made at some of the places visited prevented undue fatigue. But when I contrasted the favourable circumstances in which we made the

journey, with the many hardships and bad weather, and troublous times which Archdeacon Williams had often braved during the many years that he has had charge of this district, I could not but feel admiration for his unwearied perseverance in well doing, and have a good hope that in due season he will reap an abundant harvest, seeing that, through God's help, he has "laboured and has not fainted."

E. C. S.

THE GIRIAMA* CHRISTIANS.

BY THE REV. J. A. LAMB.



It will be remembered that, two days' journey from our mission station at Mombasa, there is a little Christian community, the fruit of the simple teaching of a Native servant of Mr. Rebmann's. They were visited recently by Mr. Lamb and Captain Russell, and the latter mentions them in his last letter in very striking terms. "We had the pleasure," he says, "of seeing a band of Christians, small in number, but living together in perfect unity, and leading thoroughly Christian lives, making their influence felt on all the surrounding people." We may explain that Godoma, where they live, is a village in a district called Giriama. Capt. Russell describes it as "a land of plenty, owing to the richness of the soil and the industrious habits of the people." The following most interesting letter from Mr. Lamb gives fuller details:—

On Saturday night, the 14th July, David Abe Sidi (the headman of the Church at Godoma) and Machanze (one of the candidates for baptism) arrived at Frere Town.

On Monday, the 16th, I had a long conversation with them. Seven of their number were very anxious for baptism. Mr. Binns had arranged for them to come to Rabai to be baptized there. They were ready to come, when a rumour that the Masai were in the way made them decide that it would be better for them not to risk their wives. The women, however, were not disposed to give up the journey, and were quite ready to run any risk with their husbands that they might be baptized. However, the men overruled the matter by settling that two of their number should go down to Frere Town to inquire what was best to be done. Even then Machanze's wife was very anxious to accompany him, that they might be baptized together at Frere Town. David Abe Sidi said that

he was beginning to get into difficulties because he had so long told the people that a teacher would soon be sent them, that they were now beginning to be a little impatient, specially as there was no water, so that some of them were beginning to say, "We had better go back to our former homes." He applied for Jonah Mitchell, who is a keeper of one of the mission stores, to be sent as their teacher. It appears that Mr. Chancellor originally designed him for Godoma, and that George David had once taken him there with him; that the Godoma people generally found their way to his house when they were here, and that he was willing to go, but his wife was not. Though it did not seem desirable to do this just now, it led to Jonah being spoken to about engaging in the teaching work, and to his going into the school to get some training under Mr. Handford previous to being employed at Godoma or elsewhere. Abe Sidi and Machanze wished

* At Giriama, about thirty miles from Rabai, a few Native converts have been gathered together by voluntary Native Christian effort in the first instance, though subsequently receiving instruction from the Society's agents.—*Fide* Annual Report, 1876-77.

to return to-day; but I said if they would wait till Thursday morning, when our mail for England was to leave, I would (nothing preventing) go with them. This they arranged to do. When I first communicated the plan to Captain Russell (who was also desirous to pay Godoma a visit), he could not see his way to go, but placed good porters at my disposal. However, afterwards, the difficulties cleared out of the way, and he arranged to go also.

We accordingly started on Thursday morning, the 19th, at seven o'clock, having kept the affair as secret as possible, which is a great matter in this country. In the early part of our journey the way lay through a very nasty swamp, in which our donkeys sank up to their hips more than once. The convulsive motion of the animals to save themselves, and the gradual going down, with the uncertain end of the business, are extremely unpleasant! We arrived at our resting-place for the night, at the entrance upon Giriama, just midway between Frere Town and Godoma, at about 5 p.m. There was a large quantity of fine cattle here. These are the Masai's attraction, and as they form the purchase-money of a wife in Giriama, they are reckoned a treasure by the people. We found that, though the owners were unwilling to sell, they were quite willing to give us good milking cows to take care of for them, we having their milk as a return. We arranged to take some on these terms. The chief brought us plenty of milk for our tea, and another man provided us with a house for the night. We had a long confab. with the old chief at night. He said his difficulty in embracing the Christian religion was that he had two wives. We told him he should learn it, and if he desired to follow it, God would enable him to see his way out of the difficulty. It was curious sleeping on the ground in a hut whose roof comes right down to the ground just like a small hay-stack with a door in it, with goats and fowls as our nocturnal companions, and being one of about a dozen houses in an enclosure where a large herd of beast were lying. Thus they are protected from the Masai. Next morning, shortly after we left the place, we passed a similar enclosure, only much larger, now deserted, the Masai having sacked it and driven off a very

large number of cattle about six months ago.

We reached Godoma at 5 p.m., Friday, and were most agreeably surprised, on entering the place, to find it so nicely arranged, neat, and clean; and this without their having any expectation of our coming. We were located in the church—a very suitable one, erected by the people themselves, and enlarged some time ago, when they were expecting a visit from Mr. Price, which circumstances prevented him paying.

I expected to find a healthy development of Christianity at the place, from the specimens of the people belonging to it whom I had seen at Frere Town, but I must say my expectations were considerably surpassed. I am quite willing to own that this Church, which has grown at Godoma something like a tree, the seed of which was borne away by a bird and dropped at a distant spot, has taught me some useful missionary lessons. The seed dropped by the bird, if it fell amongst jungle, would have great difficulty in breaking through the underwood, and would have much to drag it down; but, once well through it, would look down on the jungle below and begin to tower up. The Church at Godoma cannot be said to have passed the struggling process, but it is bidding fair to do so. Balaam's language concerning Israel often came into my thoughts concerning them, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. Lo, the people shall dwell alone, and shall not be reckoned among the nations."

The Christian settlement is quite detached, and is prettily situated on the slope of a hill which looks towards, but does not sight, the sea. It consists of David Abe Sidi's house (the largest), which is occupied by himself and wife (Rachel) and his child Solomon. He has a second house near, which I think he uses for cooking, and keeping his goats, &c., in at night, and gives it up to strangers when they come. Our carriers occupied it. Then there is Job Mbita's house. He is the man whom I wrote fully to you about, long ago, as being in trouble at losing his wife by wrong dealing. Andreas's house

is another. He is a bachelor—a good-natured, intelligent man—but he has something amiss with his legs, so that he cannot walk erect with them. However, he goes out miles in the bush to cut thatch for his house, and walks down, if need be, to Frere Town, about fifty miles. He has a second little house, which is built off the ground, and is used for a store, I think, but is now occupied by Mark, a son of Abe Ngoa, who has come to settle with them, and is building himself a house. Andreas is, moreover, building himself a house after the fashion of the houses he has seen at Frere Town. It was really amusing to see his window-frames, made without any proper tools, but only with the rude kind of axes they have. Then there is Petros Michanje's house, in which he and his wife (Sarah) and two children (Louisa and Betty) live—the elder a nice child of about eight, who nurses the other, about one and a half. He has one buried just outside his door. Then there is Johannes Wanje's house, in which he and his wife (Mariamu) and three little children (Joseph, Jacob, and Simeon) live. Then there is Paulos Menza's house, in which he and his wife (Sophia) and two children (Priscilla and Polly) live. Then there is Jeremiah Mangi's house, in which he and his wife (Emma) and one little child (George) live, and a second house, which he uses as his store and kitchen. Then there is Daniel Machanze's house, where he and his wife (Jane) and one little child (Harry) live. These houses are all suitably arranged, and look like so many neat hay-stacks (the appearance of all Wanika huts), except the new one Andreas is building. Philippos Masha and his wife (Martha) and their five children (Samuel, Hannah, Ephraim, Leah, and Rebecca) live six miles off. He and his wife came in on the Saturday. All except the eldest boy came in on the Sunday, and that boy on the Monday. Bush surrounds the little settlement, through which there are pretty paths to the farms. These were in beautiful condition when we were there, and prove the industry of the people. Plenty of Indian corn and mtama, with papaw and castor-oil trees in abundance. They dig holes round about the place to catch water in the rainy season, which was just finishing when we were there, and when these

dry up, then they have to go very far every day to fetch water.

We had prayers in the church the first night. The next morning early I went out to see if they wanted the church for prayer, and heard a hum in the different houses. On inquiry at Abe Sidi's, he said that they all had prayer in their different houses before going out to their farms, and then all met in the church for prayer on their return home before sundown, and previous to preparing the evening meal. They most of them stayed at home all this Saturday preparing for Sunday. From 11 to 2.30 I was engaged examining each of the seven candidates for baptism separately. Their answers were very satisfactory. All of them then assembled, and we had prayer. After this the Church members came together, and we explained the Lord's Supper to them, first reading from their Kinika St. Luke, then the passage in 1 Cor. 11. They said they understood its meaning, and that it would give them much joy to have it—that they wanted to do just the things Christ had appointed. In the afternoon I went out for a walk with Captain Russell, and we looked for a place for a well.

On Sunday, many people from around came to the place, and we had good opportunities of speaking to them. A man was hanging about the place all day, who was the means of leading Abe Sidi to Abe Ngoa for teaching, and is yet outside himself. He said he wanted to come in. He looked hungry and careworn and weary, and we hope he will come to the only place where he will find satisfaction and rest. I saw a fine-looking man talking to Abe Sidi, and I went and asked who he was. "My brother," was Abe Sidi's reply. "Why does he not join the Book?" was mine. Just before Morning Service, as we were getting the church ready, this man came in and said he had long been thinking about joining, and from this day he intended doing so. It remains to be seen whether it was only the expression of the moment. Before service I was looking for George David, and found him with Abe Sidi and Philippos at Andreas's house, where we had prayer.

Morning Service began at eleven with a hymn in Kiswahili; then George David took the usual Morning Prayer in Kiswahili, as far as the Venite,

which was then repeated by all, clause by clause; then he read John vi. 1—14 in Kisuaheli; then he took the Prayers, beginning at the collect for the day to the end, in Kisuaheli. We sang a hymn, and then Abe Sidi offered prayer in Kinika, then I preached from John iii. 14, 15, George David interpreting in Kinika; then I administered the Communion (in Kisuaheli, beginning at the sentences) to the nine of Godoma, already baptized, and four of ourselves. If they had all partaken for years, they could not have done so with more solemnity and propriety than they did.

In the afternoon the dear people assembled under the village tree—a nice large one just in front, a little further down the slope—and there George David was teaching them a Suaheli hymn they wanted to learn, which begins, “I love Thee, my Lord, for Thou hast loved me,” and they were learning to sing it too. Then a few of us, with the candidates for baptism, adjourned to Abe Sidi’s house, and I took down the names of the godfathers and godmothers of adults and infants, and read over the questions and answers in the service, and on the candidates saying they understood them, Philippos offered prayer. The afternoon service was at four. We had both services at their usual time. It began with the General Confession and the Lord’s Prayer. Then we had the Adult Baptismal Service in Kisuaheli. They were the first adult baptisms that have taken place at Godoma. Then we sung the hymn they had been learning under the tree. Then we had the Infant Baptismal Service for four children of those baptized; then the hymn, “Jesus, meek and gentle,” was sung in Kisuaheli; then G. David offered prayer, and preached in Kinika from Matt. xxviii., last three verses; then Abe Sidi gave an address. I could not help remarking how well adapted he looked for a preacher. He read a piece from a Kisuaheli book of instruction (part of Genesis i. or ii.) as his subject, and gave a history of God’s wonderful dealings in the formation of the Godoma Church, alluding very effectively to the man sitting amongst the audience, still a heathen, who had been the means of leading him first to inquire after the Truth. There were a good number at the door who could not get in, but listened very attentively. G. David con-

cluded with prayer in Kinika. It really was a most interesting service.

When over, the Church members stopped to inquire what was the proper mode of dealing with the \$3 20 pice, the morning offertory. I explained the object this money was usually devoted to, and said, if there were no poor or sick members of the Church who wanted help, it might be used for repairing the church roof, the white ants having begun to consume the present one. They inquired whether the money might be kept as a loan-fund for Church members in need. I said I thought that would not be good, that it would be better to give, not to lend the money, particularly as lending might lead to mistakes and unpleasantness. They further inquired whether it might be applied in buying a burial-cloth for a Church member who died poor. I said certainly, but that it would be better to form a Church company, and each put in so much per month, and then a certain fixed sum be allowed for every member at death.

It was a beautiful moonlight night, and I spent some of the evening in telling Daniel, Job, and Paul, something about the worthies of old whose names they had to-day adopted. Job is the one who is still in trouble about his wife, and has had to have long patience, so Job’s case formed a very suitable topic of encouragement for him.

On Monday morning the first announcement was the death of Abe Sidi’s child Elizabeth, about a year old. This seemed as if it would throw a blight on our visit, but it proved the very contrary. We had a practical demonstration of the power of Christianity in the calm, subdued grief manifested by the parents in contrast with the hopeless sort of grief of its heathen grandmother, who, contrary to the father’s wish, had had the poor child cut all over, country fashion, while he was on his way back with us. Directly we arrived I gave it a small dose of Gregory’s powder; but it was too ill to do it any good. There had not been a Christian funeral at the place before, and the custom of the Giriamas is for the elders to make the grave, and to bury just outside the house door, and such a custom may not be altered without the elders authorize it. Not knowing this, we proposed that a little burial-ground should be selected, which the Christians quite approved of,

and, unbeknown to us, at once acquainted the elders, who live, most of them, not very far off; so when we went down the slope to fix the ground, an assembly of people gathered after us, and, having settled the place, we all sat on the ground, except George David, and friendly salutations having passed, the elders said they had one or two questions to ask us. First, why we wanted to alter their fashion of burial outside their doors? George David asked them, in return, on what their fashion was grounded? They said it was handed down from their forefathers, but the reason for it they never knew. Then we explained that it was not good for health to have the dead buried just by the house, that it was better to be able to go away to some retired place to bury, and that a memorial of some kind could be put up over the grave. To this they demurred, saying, "If you put up a memorial over a grave, we fear it will stop the rain." The folly of such an idea was pointed out, and it was suggested that even if it was superstitiously supposed it did do so, it could easily be removed, and they were quite satisfied. Then they had another question (which, we learnt, the old grandmother had put them up to): "Why do you not approve of our custom of great weeping and dancing on the occasion of a funeral?" We replied by asking which they thought would be wisest of a child who had a very rich father, who had given it some fine beads, and she dropped them in deep water, which she could never hope to get them 'out of, to set up a piteous howling, and call a lot more children to howl and dance with her round the place where the beads had fallen, or to go and tell her father. The latter plan being considered best, the knowledge which Christianity gives of God as our loving Father was explained, and also the ground of comfort which the Christian religion affords in assuring us of the safety and happiness of such a child in its spirit being in heaven, and the certainty of its rising again. They quite approved of the Christian arrangements, and immediately country hoes were called for, and the elders set to and made the grave. George David remarked that there would not be time to make a coffin, and much difficulty about it. We replied, "On no account let the usual

country way of burial be altered in laying the corpse in the ground in a cloth." In about an hour we were summoned to see the grave, which was very neatly made, there being a recess at the bottom for the body, and the ridge formed by the recess having sticks closely laid across; the body was then brought down in the arms of an old chief, and another laid it in its place, on its side, looking towards the east, and very carefully tucked the cloth in, and laid the sticks over, then a piece of matting was laid over them, and the service proceeded. George David translated the three first sentences into Kinika; I read the two Psalms in Suaheli, and George David translated the rest of the service (excepting the Lesson) straight away from the English into the Kinika. All the company listened attentively during the service.

This being finished, and the elders being gathered together, it was thought an excellent opportunity for bringing up the marriage matter, which I wrote fully about in my letter of 4th Nov. last, and which has never yet been settled, only that now Yawangwaru, the great transgressor, and Kajeni, the woman he wrongfully took, are both dead. Now the wrong-doer is Gombo, and the woman whom he has wrongfully taken from Job Mbita is Idaya. After a long maneno (talk) the elders promised to do their best to get poor Job the restitution of his better-half. It seems she is quite willing to become a Christian, and we do hope to hear that God has done this for them, as it will rejoice the whole Church so much. For there it truly is: If one member suffers, all suffer with it; and if one rejoices, all rejoice.

After this we turned into our abode and got a little refreshment, and then I was entering up my journal when some of those baptized yesterday came with their books to have their new names put in them, and others came for medicine. Then David Abe Sidi and one or two other Church members came to ask the meaning of the latter part of Luke xv. We had read the three parables together the Sunday he was down at Frere Town, but had not had time to take the concluding part, "Now his elder brother," &c. I called George David, and an hour was passed very profitably with them. Afterwards I accompanied Captain

Russell to fix on the best place for a well. We fell in with George David and Abe Sidi on the same business, and they joined us.

On return it was about sunset, and we had a final gathering under the village tree. We sung one of Mr. Rebmann's Kinika hymns suggesting the looking up for help and comfort; Abe Sidi offered prayer; I spoke a few words on John xiv. 27; Captain Russell made a short address, in which he expressed the pleasure and satisfaction he had in seeing their place, and advised them strongly not to leave it, promising to do his best to provide them with a well. He expressed his approval of the Native female dress, and said he saw no reason for substituting the English, &c. With regard to this we were quite agreed. The Native dress, with a jacket added, is very neat. Abe Sidi replied for them, saying that they were like children, and only wanted to be guided about everything, that they were truly thankful for our visit, and that they felt rejoiced and strengthened by the admission of new members into their Church by baptism. George David closed with prayer in Kinika. Then followed the business of dinner and making ready for an early departure to-morrow morning, and after prayer with our own company we went to bed.

At 6 a.m. the next morning we were off, and reached home again at 1.30 p.m.

on the next day (Wednesday), after a journey of signal mercies. Not one good thing failed us throughout. May He who thus prospered our way have all the glory for the pleasure we experienced ourselves, and for any good we were permitted to do to others! I cannot help adding that both Captain Russell and myself felt very strongly the care that should be taken with regard to placing any one at Godoma, and the responsibility which rests upon any one going there to see that the Church is kept in its present independent, self-supporting, and, as far as possible, simple condition. The testimony of the heathen went far to prove the purity of the lives of the Godoma Christians, for they universally acknowledged that the difficulty which presented itself to them in becoming Christians was the strict observance demanded of the rule with respect to one wife.

I have read the foregoing over to George David. He remarked at the close that, had his wife not been so sick, he should have written something about Abe Sidi's address on the Sunday, as it was so interesting. There was an earnest appeal to the heathen assembled to embrace the Book, asking them to judge why Europeans had come so far. Was it to see him? No! He was no chief, but poor, and a young man like themselves. Why was it? Why, for the Book's sake! &c., &c.

DEATH OF MAR ATHANASIOUS,

*Metropolitan of the Syrian Church of Travancore.**



WE regret to have to announce the death of this much-esteemed Metran.

His original name was Matthew. He was a pupil in the old Syrian College at Cottayam, when it was under the charge of our Society, and was one of two deacons selected in 1837 by the Acting Principal, Rev. J. Peet, as his most promising pupils, to be trained in the C.M.S. Theological Institution at Madras under the Rev. J. H. Gray. After some years' study there, he left the Society and proceeded to Mardin, where he was consecrated Bishop by the Jacobite Patriarch of Antioch. He then returned to Travancore, and was Metropolitan of the Syrian

* Reprinted from the *Madras Church Missionary Record*.

Church there until his death, though he was not left in undisturbed enjoyment of his office. Owing to some representations which had been made, the Patriarch was induced formally to depose him and appoint Mar Dionysius in his place. Mar Athanasius, however, did not admit the Patriarch's right to depose him; and being recognized by the Travancore Government as the rightful head of the Church, and having also a very considerable following, he continued to exercise his episcopal functions until his death.

The arrival in the country of the Jacobite Patriarch of Antioch caused much ill-feeling and dissension in the Church. The vexation and annoyance to which Mar Athanasius was subjected told much upon his health, though he was still able to maintain his position, notwithstanding the most determined efforts made by the Patriarch to drive him from it. He might, however, humanly speaking, have been spared for some time, had not his death been hastened by a poisonous bite from a rat. It is a singular coincidence that the violent ecclesiastic, who had embittered his life, returned to Armenia only a few weeks ago. Mar Dionysius had been led to regret the steps he took in inviting the Patriarch to Travancore, for Mr. Richards writes :—

Mar Dionysius, who was the chief instrument in bringing him from Mardin on purpose to overawe and put down Mar Athanasius, was severely mulcted by the Sircar Courts for the Bawa or Patriarch's legal expenses incurred in Travancore and Cochin. He had to pay in all some thousands of rupees, and, to make matters worse, the opportunities he formerly possessed of recouping himself by the receipt of fees for ordination, &c., have been sadly curtailed. Mar Dionysius was formerly *the* unreforming Metropolitan; now he is only one of seven that the Patriarch has consecrated, so that, as far as he is concerned, his power has seriously diminished by the action of the Patriarch.

Mar Athanasius died at Maramena, the place of his residence, which has long been a centre of light to the surrounding country. The earnest Catanars of Maramena have been ever ready to aid in reforming schemes. The late Metropolitan was always on most friendly terms with the C.M.S. missionaries. He invited them to teach and preach in his churches, subscribed towards the building of their churches, expressed the deepest interest in the accessions to Christianity from the slave population, and paid the missionaries friendly visits, which were cordially returned.

Mar Athanasius favoured the reforming party, but as the great bulk of the Syrian Church professed to cleave to their old superstitions, he seemed afraid to take very decided measures in their favour.

Extract of Letter from Mar Thomas Athanasius, Malabar, dated 25th July, 1877.

It is with feelings of deep regret and pain of mind that I write to inform you of the death of the Most Reverend Mar Athanasius, which event took place here on Monday, the 16th instant. Ever since he was taken ill at Quilon, two months ago, he had a presentiment in his mind that he would not recover; and he was brought here at his own request to end his last days amongst his own people. Though his bodily pain and sufferings were sometimes intense, yet he bore them with patience, and made it a subject of prayer that the present afflictive dispensation which had befallen him might be sanctified for his learning more clearly what the will of God was concerning him in this matter, and for his own spiritual good and edification.

Except on the last three or four days of his illness, he was able to conclude the prayers which were daily offered near him, with an extemporary prayer of his own, and with the usual benediction. He evinced much interest in the sacred hymns composed at the time of the Revival, and had them sung every now and then. It was in the stillness of the night, when people had retired to rest, that he had certain select portions of Scripture read to him regularly, upon which he used sometimes to express his own thoughts and remarks. He was conscious of his own unworthiness and sinfulness; but his firm reliance was on Jesus and His justifying righteousness, and nothing seemed to disturb the calm and composure of his mind. It was very encouraging to see the steadfastness of his faith, his love and deep concern for all, the peace of his mind, and his readiness to obey the call of his Father in Heaven whenever it pleased Him.

When he came to know of the sudden death of a leading member of the Syrian community who was very friendly with him once, but had joined the Patriarch latterly, he was overwhelmed with grief, and, after thinking over the sad event for a while, he repeated the following verse in Job (chapter xiv. 10): "Man giveth up the ghost, and where is he?" People had come from all parts of the country, far and near, to see the Metropolitan in his sickness—not the reforming party alone, but also the adherents of the Patriarch, as well as the followers of Justus Joseph. He had a word of exhortation and fatherly counsel to say to most of them, and they took leave of him with tears in their eyes. He took pity upon the deluded *six years'* people, and told them not to attempt to be wise above what is written. He bade farewell to the members of his household and to his flock, and, after committing his soul to the care of Him "who is able to keep it against that day," he fell asleep in Jesus. I had the mournful task of performing his funeral, assisted by the Bishop of Anjur, amidst a vast assemblage of people who had come to pay their last tribute of respect to their late Metropolitan.

It has pleased God to call away His servant when the Syrian Church is torn and weakened by dissensions and disputes; but it may be hoped that He will overrule all this for the furtherance of the noble work of reformation that has been going on now for some years, and for the restoration of peace and order in the Church before long.

The Church Missionary Society is the instrument, under God, by which some fresh light has been infused into this once benighted Church, and I know that you will not fail to lay the cause of this Church before the Throne of Grace, and to pray that the present struggle between light and darkness, or truth and superstition, may soon result in the diffusion of the pure light of the Gospel over the land.

The following letter from Mr. Maddox speaks of the sincerity of the late Metropolitan's convictions. We fully concur with him in our admiration of the Christian spirit which breathes through his farewell pastoral. The future of the Syrian Church in Travancore is dark and gloomy. We trust the reforming party, however small their numbers, will have grace given them to stand firm in the faith. Their influence on their fellow-churchmen cannot but be felt.

Extract of Letter from Rev. R. H. Maddox, dated 20th July.

You will be sorry to hear of the death of Mar Athanasius, Metropolitan of the Syrian Church in Travancore. One or two particulars connected with his last hours may not be uninteresting to you. The Metran had been suffering for some months from what at first appeared to be the effect of a bite from a rat. Latterly, however, a complication of disorders arose, which ended his life. He died at his own native place, Maramena, the scene of the earliest movement in the direction of reform in the Syrian Church. He was attended during his last illness by his cousin, Mar Thomas, whom he had consecrated some years since with a view to succeed him in his Episcopal office, Philippa, the reforming Malpan of Iroor, and several other catanars and laymen of his own party.

The late troubles in the Syrian Church, incident on the arrival and long sojourn

of the Patriarch of Antioch and his suffragan Bishop Mar Gregorius, had told severely upon the poor Metran. Many of his most important Churches have left him to join the Patriarch and his party. Other Bishops also have robbed him of the allegiance of other Churches. The greatest distress and confusion has prevailed throughout the whole Syrian Church in consequence of the disorders and, in many cases, violence, which have been the sad accompaniments of so many changes. All this doubtless has hastened the end of the poor oppressed Metran.

Whatever may be our opinion of the motives which led Mar Athanasius to espouse the cause of reformation in the Syrian Church, it is certain that his measures in this direction cost him more than half of his authority and influence as Metropolitan in Travancore and Cochin. The greater part of the Syrian Christian community, despite all that has been done and all that has been attempted, may be said yet to be in darkness and ignorance, and, consequently, show themselves exceedingly opposed to reform of any sort in any direction. In the south, where our Mission has been most actively at work, the reforming Churches are somewhat numerous; among them the Patriarch's influence has been next to nothing. In the north, from Cottayam northwards, his influence has been almost paramount. There, where our Missions have had little or no influence, the ignorance and prejudice of the Syrian Church is unbounded. Such Churches have been only too glad to escape from the reforming tendencies of their late Metropolitan, they being really too ignorant to appreciate their worth, and side with the Patriarch, who was only too ready to confirm them in their superstition and bigotry in the name and under the cover of ancient custom and Syrian ecclesiastical law.

The consistency with which Mar Athanasius held fast by his enlightened views, the clearness with which he expressed his convictions to those about him on points of doctrine and practice, as well as the instructions which he gave respecting his own affairs to be observed after his death, prove beyond a doubt that his convictions were sincere.

Shortly before his death, after having by word of mouth, in a very solemn manner, given sound, earnest, scriptural advice to those who came to visit him, he caused a Pastoral to be written and circulated under his own signature and seal, containing words of affection and warning to the several Churches under his jurisdiction. A translation copy of this Pastoral I enclose. You will be interested in noticing the tenderness of its spirit—no allusion to the unfaithfulness of those who had so cruelly and wrongly forsaken his authority—and the clear, scriptural, simple way in which he speaks of his approaching removal from them, together with the sound words of wholesome instruction with which he concludes his last address. In the original, the style is flowing and the cadence of the sentences sweet and pathetic. This is to a great extent lost or impaired in a close rendering into English. I have prepared this translation amidst the press of other work. The Metran left very particular instructions with regard to ceremonies, &c., to be observed after his death. It has been customary for the Syrians (as in the Greek Church) to bury their Metrans in a sitting posture, robed as on state occasions, within the chancel of the church. The Metran commanded that this ceremony should be dispensed with in his case, as tending to superstition. He ordered a coffin to be prepared some days before his death, and expressed his desire to be interred in the open grave-yard of the Maramena Church, beside the grave of his uncle, a once famous Malpan of that Church, and the father of reformation amongst the Syrians.

In this way he has left a clear testimony behind him, and "he being dead yet speaketh." The afflictions and anxieties of the past few years have doubtless been personally blessed to the Metran's spiritual good. He died in the firm faith of Christ, "in sure and certain hope of the resurrection to eternal life." What may be the result of his removal to the poor, rent, divided Syrian Church of this land, God only knows. Already there are rumours of a movement among the many candidates for the first place, and I fear there will be a long, heavy contest to the further weakening of the Church and the dishonour of the Saviour before the heathen for power. It is a time for our earnest prayer and tender sympathies for the Syrian Church. May He who walks among the golden candlesticks order and direct all for His own glory!

The pastoral letter of the dying Metran, which Mr. Maddox describes in the above letter, will be read with much interest :—

Circular Letter of Mar Athanasius, the Syrian Metropolitan.

To the Vicar, Clergy, Churchwardens, and others of the Church of———, Grace, peace, and all blessings from God the Father, and from our Lord Jesus Christ, be with you all. Beloved children, I thank my God who hath chosen and appointed me, who am even to this day weak and sinful, to the spiritual work and service of Chief Ruler over you, who are the sheep of His fold, purchased with the precious blood of our Saviour Jesus Christ. The days of my earthly pilgrimage now reach to sixty years. The Lord hath warned me that I should consider that the time draws near when I must leave this earthly house of the body and depart into the presence of my Heavenly Father—therefore from this, my dying bed, I now send you my farewell letter to give you my last commands, and to advise you of my approaching departure.

I commit my soul into the hands of Christ our Saviour, and Him who gave His life for the sheep; and so I trust in Him that He will bring me into the land of triumph, and make me an inheritor of the Heavenly Jerusalem, to join with th already there in singing His praises.

Beloved, ye who are the sheep of the fold committed to me by Christ; ye have faithfully received the doctrines which I have delivered unto you from the time when first I, His weak and sinful servant, was entrusted with this charge. That none of those doctrines which I have delivered unto you is of mine own mind, or contrary to sound teaching, may be clearly known by comparing them with the Word of God which maketh wise the simple, giveth light to the eyes, is more to be desired than gold, and sweeter than honey and the honeycomb.

My children, I warn you once more that ye forsake not the way of truth, that ye suffer not Satan to beguile you, but that ye hold fast the pure faith delivered unto you by the grace of God. I beg you all to pardon me in the name of our Lord Jesus Christ if I have offended any of you in word, or deed, or epistle.

Beloved children, I warn you that ye should continually bear in mind the words of the Holy Scripture which saith, "The days of man are as grass and as the flower of the field." The world and its pleasures shall pass away; where are the mighty men of the world—where are its monarchs and sages? All these have passed away in their generations. Therefore I teach and exhort you who believe in Christ, Who died for our sins and rose again for our life, and by this overcoming the world, the devil, and sin, that He might put away our sin; I exhort you to resist the world, the flesh, and the devil, and devote your souls and bodies wholly to His service and glory.

This may be my last word of warning and advice to you. May Christ, Who is the King of kings and Lord of lords, to whom alone be majesty, honour, and glory, the Lion of the tribe of Judah, and the Bridegroom of the Heavenly Jerusalem—may He give you the Spirit of adoption and keep you under His holy protection that He may set you also with me on His right hand on the great day of His appearing, when He shall come with the myriads of His holy angels. Moreover, I beseech you that ye will be instant in prayer for me until my latest breath, that I may patiently endure all the pain, suffering, and distress which may come to me upon my dying bed; that all necessary comfort, strength, and peace may be vouchsafed to me, and that my soul may be defended from the snares of the devil; and what is lacking in my soul's sanctification may be perfected in me by the Holy Ghost.

Glory be to the Triune God the Father, the Son, and the Holy Ghost, and may His *blessing* remain with you all!

His cousin, Mar Thomas, whom he had consecrated as his Suffragan some years ago, in order that he might succeed him as Metropolitan, is a son of the celebrated Malpan already referred to as the father of reformation among the Syrians. Mar Thomas was educated at the Free Church Mission Institution, Madras.

NEWS FROM SANTALISTAN.

BY THE REV. F. T. COLE.



It is some time since I wrote to tell you God's work is going on here. There is always a struggle going on in my mind about writing on this subject. Experience tells me, the less said about mission-work the better; the less praise bestowed on the Christians, the less likely to have to record some sad downfall. I can, however, speak in the highest terms of the Santal Christians as a body, though there are some among them who are enemies to the Cross of Christ, and who put their Lord to an open shame. On the other hand, there are noble men—men after God's own heart—to be found in great numbers within our fold. We have no large accessions, but here and there a family comes forward, here and there a solitary school-boy or girl determines to be on the Lord's side. There is a promise of abundance of rain. I have no doubt of the success of the work here. A beginning has been made; the heathen know that the rule of the bongas (evil spirits) is nearly over. They have, on the whole, little faith in them. There are but few active opponents now—it is more passive indifference that we have to fight against. The day is coming when the Lord shall reign here.

Do you remember a passage in "Henry and his Bearer," relating to a journey from Patna to Calcutta by boat? It seems to me nearly prophetic. As far as I can remember, Henry and his friend landed at Rajmahal, a town about six miles from here, and at evening-time walked towards Talghari. It is said that, seeing the lovely hills near Talghari, they prayed that the place might soon be filled with churches, and the voice of prayer and praise might be heard in the jungle. God has answered this prayer. Talghari at that time was a jungle, inhabited by wild elephants; buffaloes lived in the adjacent swamps; the villages were the scenes of heathen orgies. But now, in God's great love, the jungle is cut down; a number of villages are formed; on the top of a small hill stands a grand church capable of holding 800 persons. In the villages around may be seen little prayer-houses, where every morning and evening, at the sound of a small bell, the Christians meet together for prayer and praise. What a contrast between the *then* and *now*! what a contrast there will be between the *now* and the *hereafter*! The work has been begun; it is of God—it will go on; and not only in the lovely valley of Talghari, but also on all the hills, and in all the dales of this vast country, shall praise be offered up to the Great Father in heaven.

Some little time ago I gave as an exercise to my school-boys of the first and second classes to write out how they became Christians. Thinking it may be interesting, I append a translation of some of these. Instead of speaking generally, it is often well to speak particularly. It seems to give greater interest, and makes things appear more real and lifelike.

Kondon's Account :—

"We were all heathen, but, by the grace of God on Khudro's and Bhudan's preaching to us, we recognized God. One of my brothers died, and in consequence of this my mother determined that she would serve God. My father was averse to becoming a Christian, and told my mother that if she became one he would leave her and find another wife. However, she was baptized with her three children, and my father did not leave us, as he threatened to do, but continued to live with us as before—a heathen. Some time after this, my father was attacked with cholera. Owing to the fear of infection, no heathen would approach him; but my mother and Christian neighbours took such care of him that, by the blessing of God, he recovered, and afterwards, by their persuasion, became a Christian."

Blagmot's Account :—

"When Mr. Puxley was here, my father came sometimes to see how Christians worshipped God. Ram Charan (now Native pastor), seeing him come Sunday after Sunday to church, talked to him about God. By this means my father's heart was turned, and he and I were baptized by Mr. Storrs. When I was younger, I was very fond of joining the heathen in their wicked practices; but since God has had such mercy on me, and has chosen me, I have been trying to walk in His ways. When we became Christians, the heathen reviled us and persecuted us very much; they would not speak with us, nor would they touch our food. Afterwards all our family became Christians."

Durga's Account (He is a Pahari, or Hillman) :—

"I was formerly a heathen, and, when very young, learnt to read in a village school. It was there I heard there was a God in heaven, and that He will come at the last day to make a reckoning with us. This made a great impression on my mind, and I was very anxious to know how I could be saved. I then came to Talghari, and was admitted into the boys' boarding-school. There I learnt that, if I believed in Jesus Christ, I should be saved. Then came a struggle in my mind as to which was right—to worship as my forefathers had done, or as the Christians do. Having thought much over the matter, I found out that many things connected with the bongas (demon worship) were false."

"Then I said, 'If God will help me, then I will become a Christian.' I was afterwards baptized by Mr. Brown, and now I am trusting that, when I die, God will receive me into His house."

Bishan's Account :—

"Our family were at one time heathen. Before my father had become a Christian, he had learnt to distrust the bongas and to think about God. He was also very careless about attending the heathen festivals. When a child, I was taken very ill, and was supposed to be in a consumption. I became so ill that my life was despaired of. At this crisis my mother begged my father to perform some heathen rites

and offer sacrifice to the demons in order that I might recover. My father was very angry with my mother for proposing such a thing, and refused to do so. God spared me, and raised me up to perfect health. Some time afterwards my father was taken ill. One night, on account of the heat, he was sleeping in the verandah of his house, when suddenly a witch appears, but as my father was awake, the witch did not approach very close to him. He then fell asleep, but woke in the morning, feeling very ill. He just managed to crawl to the edge of the river, which runs close to the village, and then he thought he was dying. He then prayed to God to save him from death in these words:— ‘O God, my dear children are very young; do not leave them orphans by taking me away! Save me from this death!’ God heard my father’s prayer, and raised him up. We were instructed by one of the Christian teachers, and were baptized by Mr. Puxley.”

P.S.—This man is a fine Christian, and has great influence for good. He believes strongly in the efficacy of prayer for raising the sick. He has told me of many remarkable instances of heathen bringing their sick to him, and the Christians meeting with him, to pray over such. God has been pleased to answer their prayers in a marvellous manner.

Murlis’s Account :—

(This boy, not being a Christian, writes what he thinks about it.)

“When a man understands about the Christian religion, and becomes a Christian, it is very good. I understand, having learnt for some time, about Jesus Christ. I have also told my friends about it, and they say to me, ‘You have learnt about it, and you say it is very good; we have not learnt about it, and we think it very wicked to forsake the religion of our ancestors.’ They also say to me, ‘If you become a Christian, we will not allow you to put your foot inside our house; we will not even allow you to visit us.’ I know the new way is better, but when I think of my friends casting me off, my heart becomes very sad. I have a mother and a father, four brothers, and two sisters. These all say to me, ‘Brother, do not become a Christian.’ They tell me to wait, and that if all the people in the Santal country become Christians, then they will too, and that I must not be in a hurry.”

I will write more in another letter.

F. T. COLLE.

P.S.—Three Gospels are translated and printed in Santali; the fourth is now in press; we are now beginning the Acts.

RECORDS OF THE MISSIONS.

NEW ZEALAND MISSION.

I. NORTHERN DIVISION (*continued*).

Waikato District.



T Hopuhopu, near Taupiri, on the Waikato river, has been residing the Rev. B. Y. Ashwell, who continues, notwithstanding age and much sickness, faithfully to do all that is in his power for the Natives in this district. They have been, since the war, among the most difficult to reach in the whole island; but it will be seen that the Native brother, the Rev. Heta (Seth) Tarawhiti, has now freer access to them. Mr. Ashwell's statistics are—Native Christian adherents, 400; communicants, 50; Native teachers, male, 5, female, 4.

From Letters of Rev. B. Y. Ashwell.

Hopuhopu, Nov. 22nd, 1876.

The Native Church of Taupiri and its neighbourhood still continues in a very lukewarm and dead state. The settlements in the vicinity of English towns seem to be absorbed in the one desire of getting money, so that, although the Native villages are free from downright immorality in its worst aspect—drunkenness and licentiousness—yet card-playing and other amusements, introduced by the white man, have induced an apathy and indifference to the Gospel, so that the missionary is greatly grieved in visiting among them; the contrast to former times is so marked, i.e. since the war. The Native Church on the Waikato holds no bright light to draw back again to the Gospel even their own tribes and families living in Maorirom, for the Kingites justly point to them and say, "We are a better people than the so-called Maori Christians."

Dark as the picture really is, there seems to be a little light occasionally breaking forth from the King Natives. I will mention those that strike me that God has not forsaken the Native Church: *First.* The feeling of the Maori king (I would fain hope induced by God the Holy Spirit) is more favourable to the Gospel. A better form of their superstitious worship has been introduced. *Second.* The absence of intemperance among the Kingites, both among chiefs and others. *Third.* A few Christian

Natives among the Kingites still persevere in their Sabbath services, although they regret offending their king and their own tribe. Under these circumstances, it appears to me that our duty is to persevere in earnest prayer for the outpouring of the Holy Spirit's gracious influences, and also to watch for opportunities of writing to those teachers who have lapsed through a mistaken love to their country, and invite them once more to return to the "Shepherd and Bishop of their souls," that loving Saviour who yearns over them and wishes to save them.

March 8th, 1877.

It is now about a year since I had a conversation with Heta Tarawhiti respecting the Kingites and the Hauhaus. We both felt depressed at the carelessness and indifference of the Natives of Waikato in the vicinity of our station. I proposed to Heta to visit the Kuiti, his relatives there. The Maori king was not willing he should then begin to preach, but said, "Te nei ake. (By-and-bye.) You are our ministers," alluding to Heta and his friend Wi Burton. I then spoke to Heta about the desirability of a permanent mission-station on the upper part of the Waipa, bordering on or within the boundary of the King Country; but as the Natives were evidently aggrieved at the non-realization of their hopes, through the visit of the late Sir D. McLean, it did

not seem the time to say more on the subject. Whilst here, a fortnight since, my esteemed and beloved brother Stuart agreed with me in the desirability of a station being formed near the Kuiti, somewhere on the Upper Waipa, at its junction with the Punu. The conversation with Heta was most satisfactory. He was quite willing to go, if the Kingites and Hauhaus gave him an invitation and allowed him full liberty to preach and teach the Gospel.

Last week Heta paid them a visit, and Manuhiri, the king's uncle, who is related to Heta, strongly invited him, and he was received most heartily, and with full permission to continue his old work, *i.e.* preaching the Gospel. On his return, Heta stayed near Alexandra, the English settlement, to see Major Te Wheora, an influential chief and Government officer, who was most anxious to retain Heta in Waikato, and offered to give him land for a station at the junction of the Waipa and Punu rivers, close to the King Country—the very spot Heta and I fixed as desirable for a station. Whilst Heta was away, I received a letter from Major Te Wheora, asking me to use my influence to keep Heta in the Waikato, and to remove near to them, that he might preach the Gospel in the King Country. I have had much conversation with Heta, and we have together made the matter a subject of much prayer, and dear brother Stuart, writing from Auckland, assures me that this has been the case with them at a monthly prayer-meeting. I do trust and hope that something will be done for the Kingites of Waikato—*i.e.* Upper Waikato and Waipa, about eighty or ninety miles from Taupiri station. If a new station can be formed,

and Heta removed to it with his family, and put in such a position that he may give his whole time to the Hauhaus, I feel assured that the blessing of God will be on his labours, for I do believe that “the set time” to favour these poor wanderers is come, and that ere long they will be again gathered into the fold of Christ.

May 8th, 1877.

Heta Tarawhiti, the Maori minister, has just returned from the King Country. He has been well received, with the promise that no one shall interfere with his work. Land has been given to him for a station—*i.e.* for his house. The Kingites, however, are still very jealous of the interference of white men, or of European influence. I feel assured that my Native brother minister will, with God's blessing, effectually work his way with them. Their Maori Karakea, although called Hauhausism—or rather, I should say, an improvement upon it—has so much of Christianity that our library is used, and the Church of England Prayer-book is still in demand. I have had, during the past week, applications for them from Hauhaus passing the settlement. Some of my old Native teachers have sent for them. Heta tells me that no superstition is preached, but that good advice is given in their addresses; they are no longer boisterous and violent in their speeches; they do not, however, keep our Sabbath, but every *tenth* day, as sacred. It requires much caution and good judgment to take advantage of this favourable state of things. Any interference at this stage would be most injudicious. Well may we pray for “the Spirit of power, and of love, and of a sound mind.”

Taupo District.

This is the central part of the island, comprising the country round Lake Taupo. On the banks of that lake formerly stood the Rev. T. S. Grace's flourishing station at Pukawa; and to that place Mr. Grace's steps are now again turning, as mentioned before in our pages.

Mr. Grace's son, the Rev. T. S. Grace, jun., who is a clergyman in the Diocese of Nelson, in the Middle Island, was kindly allowed by Bishop Suter to go over to the Northern Island towards the end of last year, to visit his father's old district, and ascertain the present feelings of the Natives. He landed at Wanganui, and ascended by the river of that name, past Tongariro volcano to the shores of Lake Taupo. He visited the Kingites of the Tuhua country west of the lake, and the Upper Waikato Natives to the north-east of the lake. His Report was printed in our October number.

Mr. Grace, sen., arrived with Mrs. Grace at Auckland on Feb. 19th, and on March 3rd writes as follows:—

As it seems quite clear that to settle the land difficulty in Taupo, and get buildings put up either there or in the King Country, will take a year or more, I have concluded that Mrs. Grace and my daughters shall at once make a commencement with the girls' school, and have had a circular in Maori printed and sent to some of the Native clergy and Taupo chiefs. I have also written to the Government to remind them of the help they promised before I left for England. The financial state of the country is such that I am not very sanguine on this point; but I have a hope that, if the Natives of Taupo or

the King Country see us giving a practical English education to some of their girls, this school will be the best possible advertisement we can have for our further and more enlarged work amongst them.

I made a journey up the Waikato immediately on my arrival to feel my way into the King Country, and have concluded to make the attempt from the west side of Taupo, where I may be able to make use of chiefs connected with them. I also hope to have one of my sons with me. He is to join me at Tauranga in a few days.

We have since received an interesting journal of Mr. Grace's visit to the Kingite Maoris, a large portion of which we subjoin:—

Aug. 4th, 1877.—Started with one horse. Very heavy—tent, rug, and shawl, one change of linen and clothes—tea, sugar, biscuits, &c., and cooking utensils. I intended to stay with a party of Native road-menders; on reaching the spot, could find none. Went on, hoping to see Natives at the villages close to the *putanga* (entrance) of the forest. It was now quite dark—could see no signs; went on three miles further—quite dark. Te Awahou found a European, who kindly gave me shelter. After making a little tea, spread my oilskin (tarpaulin) on the floor for the night, but was disturbed to know that my horse was tied outside without a morsel to eat; for by some means I had lost from my horse the feed of corn I had on starting. He was very uneasy: had to go out and make him doubly secure, as I feared he would break loose. I found it very cold during the night.

Sunday, 5th.—Made a little tea and started. The morning was cold and frosty. Reached Ohinemutu. Went to the Natives. After taking the things off my horse, the bell was rung for service. The Romanists had the large house, we had a small one. After service, had a conversation with Pererika, a chief, while his wife made me some tea. They had no feed for my horse, so I went on seven miles to Parikarangi, my horse fainting under me. Found my old friend Manihera; he had no oats for my horse; tied him up while I had service. Heard that a man (Hatane), a Romanist, had some oats a little distance off; sent to him for some. Got word that he would not open a bag for a small quantity. The matter became serious. Unless I could get food for the horse, I could not go on. Went over myself, and in a cheerful way asked a group of fellows where my

friend Katene was—that I wanted some oats. He appeared, and shook hands very cordially; he was quite a stranger to me. He took my bag, and put into it half a bushel, for which I paid him, and returned right glad of my success. I had my quarters in a house of Manihera's—a very cold place. However, he had some slabs on the floor, and on them some rushes. I hung up my tent, and unrolled my oilskin, so prepared for the night. I had a little fire made on the middle of the floor, and Manihera sat with me till a late hour, and gave me much information, my object on this journey being to get all the information I could about the Kingites. I asked him some questions, but his answers were far from cheery. I found that these people had letters to go over to a meeting in the King country—the very place I wanted to go to. Arranged with a man to go with me.

6th.—Had my horse up, and prepared to start; the Native came to time. The weather had changed from frost to rain and wind; started, when, a couple of miles on the way, came on a heavy rain. The Native proposed to return, to which I agreed. We reached the village again just in time to save us from being drenched; it turned out a very wild day and night. The water came so freely into my quarters that I had to get up in the night and cut a channel to run the water off to the other end of the house.

7th.—A finer morning, but still unsettled. My companion did not turn up, nor could I get another, yet I did not like to venture alone on an unknown road of about sixty miles. Packed up, and went on to a village some five miles on the way, called "Horo-horo;" it is quite locked up among the hills. These people do not belong to me, and I believe had never been visited. They gave me

a very kind welcome. The chief man was very kind. When I told him I wished to go on to the Waotu, to my astonishment he said, "I will go with you in the morning." I felt thankful, and stayed with them gladly. Here I found an old teacher named Raniera, who told me they wished to resume their former worship. I inquired if he had prayers and Sunday services. He said no; all they did was to rest on the Sunday—that they had no books. I consented to give him a Prayer-book and Testament, and invited him to come and see me. They told me they had a number of children they wished to be baptized, but they preferred delaying it till I should come again. In talking with them on the prospects of the Kingites and their new worship, in a very thoughtful way, he said, "Ah! they will never come back again; they are so dark about the Bishop, the missionaries, and the burning of the Natives, that they will never come back." Had a nice evening service with them; they gave me a small hut to sleep in, which was well, as it came on a very wet night.

8th.—Was up in good time—ten. Natives arrived from a distance, all going to the meeting to which we were going. Breakfast had to be cooked for them, which caused us delay, so that my friend Ripihana and I did not start till about 10 a.m. The day was fine but cold; our road was over many hills that rose to a very high level. Altogether, I think I do not know of a more picturesque piece of broken country. It was hard work for the horses, so much up hill and many rivers to cross. Could not help seeing the kind hand of Providence in giving me so good and willing a guide. If I had taken the journey alone, I should have been sure to have gone wrong. Towards evening we came up to the party of ten, who had had the start of us; we all turned off to a settlement on the hill, a couple of miles off the road, for the night. Most of our party stayed in an empty house; they found plenty of food. Myself and friend and another went on a mile or two further, where we found a small party of Natives; they received us kindly. They were living in a good-sized-looking house, with an immense fire in the middle; but the sides of the house, being made of sticks not set close together, the wind came through, and the night was very cold and frosty, and we were on a high elevation. It was too late and too cold to think of pitching my tent, and as the end of the house was laid with mats, there was nothing for it but to pass the night with them. They cooked us some potatoes, and I made some tea, during which time one was roasted in front with a great fire, while behind one was starved with a cold, frosty wind through the chinks. So I consulted my dignity, as well as my comfort, by hanging up my tent in the corner, and spreading the

bottom out sufficiently for me to unroll my oilskin and rug, and so, in comparative seclusion and comfort, was able to pass a very good night. The loud talking of the Natives went on till after midnight, when I gained much information, and knew what to expect on arriving amongst the Kingites.

9th.—A remarkably hard frost. Everything frozen. They were all on the move by daylight. Two fine turkeys were caught, killed, cut up, and put into a pot. Another large pot was filled with potatoes; while these were cooking we had morning prayers, after which our ten friends came up from where they stayed the night. I rather expected a good breakfast, but the turkeys were exceedingly tough, so that, after all, my breakfast consisted of the old thing—potatoes and tea and a little biscuit; however, the Natives enjoyed the turkeys. Our horses were got up, and, as soon as they were saddled, we all started, having only about fifteen or twenty miles to go. On stopping a little while to feed our horses, strange to say I found amongst our ten companions a young man from St. Stephen's school. He told me he had left. I said, "Why?" "Because they made me work." I said, "Did you expect to be taught, and get your food and clothes and do nothing? You must be a very lazy fellow." He said, to work food for the school was all right, but that he was not going to work for the European. He said he had been made to dig oats and make fences, which were not for the school, and that his father had sent for him to come home. Besides, he said, they had bad health in Auckland, that several of them had died.

On arriving near the end of our journey our party separated. I thought it better to go at once into the midst of the Kingites, so went on with my friend to Te Waotu. On arriving, I found that the meeting was to be held here, and that a large party of Hauhaus was present, with the king's great teacher of his new form of Hauhausism. His name is Hauauru (the boisterous westerly wind). After having a little food, I went to the large house, where they were all assembled; they received me in a friendly way. Hauauru answered fully to his name—"A big boisterous man;" still he was friendly. I saw him again, and told him I wished to see Rewi, who is the king's prime minister, and has been the great spirit in the war. He told me that Rewi was near Kihikihiki, about fifteen miles off. I told him I had a letter for Rewi and the king. In the evening I went to the large house again, and was surrounded by a large number of these Hauhaus, with Hauauru as their leader. Their complaints were many and bitter. The war up the Waikato, the work of our missionaries, the position of the Bishop, and the burning of the people, were all described in detail,

and brought forward in such a way that one could not help feeling as if present at all that had passed. I gave them *our* version of the affair, and told them that, while I deprecated the burning of the house, they must not forget that it was not till after an officer, who wished them to lay down their arms, had been shot by them.

10th.—I was present at the worship of the Hauhaus. I had slept in the big house, and they all came early. The worship consisted of chanting two or three prayers; then several offered short prayers, which they concluded with a chant. Their prayers consisted in giving glory to God, in asking Him to bless their king, and in praying for their king, that he might save them in the time of their trouble. The whole three Persons of the Trinity were mentioned, but it was evident they expected more from the king than from Christ. These prayers were offered by different parties; first a man, then a woman—even boys and girls took part. So far, however, as it goes, there is not much to object to. Their faults are rather in what they omit. I could not hear any recognition of sin, no expression of repentance, no asking forgiveness; the spirit of the prayer of the publican was altogether absent. Their behaviour was all that could be desired, and puts our people to shame. I could not help feeling, so far as forms go, that they are much more competent to frame a service for themselves than we are to do it for them; and there is no doubt that if they survive they will do it sooner or later.

In the afternoon I went to a house where the principal of the Hauhaus were. They immediately began with a number of what they meant to be puzzling questions. 1st. "What did we know about God? How could we tell that He made the world?" I said, "You see the world, do you not, and all that is in it? Did it make itself?" I then took hold of the coat of the speaker and said, "Did this coat make itself?" He said, "No." "Neither did the world make itself; it had a Maker, and that Maker is our God." They said, "That is true." They then started another question, as to the peopling of the world. They said that they were the first people, and that we came into existence long after; that they could give all their generations from the beginning. I asked them to do so. They made out twenty-four generations. I then said that "we had our generations for 4000 years, counting from the Creation to Christ, and we find that from Adam to Christ there were three fourteens—that is forty-two—and that there have been a great many more since, which would make in all sixty or seventy; so you see that you are wrong. Besides, we know much more about you than you know about yourselves. We know where you came from, and the way

you reached New Zealand." This excited a good deal of interest, and they wanted to know more. I sketched a map on the floor of the house, showing the Malay Peninsula. "There," I said, "you came from thence, and your race is there still." Then I showed them how they got to the Sandwich Islands, and then worked down the middle of the Pacific to Tahiti, Baratouga, "and then," I said, "two or three hundred years ago, you found your way here."

At the end of the conversation, word came that the great "Manga" had arrived. Manga's baptized name is Rewi; but, out of abhorrence to us, they have renounced their baptized names. He is the great spirit of the King movement, and is in reality a far greater man than the king; indeed, at the meeting he claimed to be head of everything. They said, "You had better go and see Manga." He was the man of all others that I wanted to see; so off I went, doubting as to the kind of reception I should have. I entered the large house, and on my name being mentioned he repeated it and said "Where?" (his back being towards me), and immediately jumped up and hongied (rubbed noses) with me, saluting me as the face of Te Heuheu. Te Heuheu was our great Taupo chief, to whom he was related; he died at the beginning of the war. My reception was much better than I expected, and I felt thankful for it. Rewi's appearance struck me. Here sat before me a man who, more than any other, has influenced the destinies of the Native race. He is not at all a good specimen of a Native chief. His countenance is careworn and sad and thoughtful; he says little, is below the average height, and is slender. Evidently he is in a poor state of health. The people not having all arrived, there were very few sleeping in the large house; so I preferred it to my little tent, the night being cold.

It was about 8 p.m. I went in, and round the fire sat some ten or twelve, for the most part new-comers. They immediately called me to sit down amongst them, which I did. After a very few questions as to why I came and so on, to which I always replied, "I came to seek for the lost sheep," they began a regular onslaught. They evidently thought this was an opportunity not to be lost. Their standing objections were brought forward into full force. 1st. Our land-buying. 2nd. That we ran away and left them. 3rd. That we went with the troops and burned the people. 4th. That we only worked for money. The first I did not go into. On the second point, they declared unanimously that they never sent away a missionary; the only person they sent away was Mr. Gorst, the magistrate. On the third point, relative to being with the troops, I said, "The reason the Bishop and missionaries did not visit the

Natives was the general would not allow them to cross the lines." One man became quite furious. He declared that they had sent the old people and women to Rangiawhia at our request, and that he himself saw the Bishop leading the troops; that they rode off to Rangiawhia, killed a great number, and burnt the house, and that his own brother was burnt. I said the Bishop was hastening to save the Natives on the station at Te Awamutu, and that he did save them; then I said, "You do not tell what made the soldiers so angry that they burnt the house—that a shot fired from within (perhaps from his brother), which killed the officer, who at the door was asking them to lay down their arms, so vexed the men that they set the place on fire." They said, "The people inside could not understand what he said." They became considerably modified, and on this it was a sort of drawn game, but said the Bishop ought not to have been there. They then went furiously to the fourth point—that we were all hirelings—that we worked for money, like the assessors. One fellow said, "Don't you get your quarter?" I said, "Certainly; I do not live by stealing." Quarter has of late years become a proverbial term, and Government Native assessors are paid once a quarter, and they talk commonly of getting their quarters. The Kingites despise those Natives who have thus been bribed over, and hate and deride the quarter as conclusive of all that is bad. Hauauru was present, the king's great priest. He in a most scornful way said he could go about anywhere all the year round and wanted no quarter. I said, "How do you live?" He said, "The people have love for me and give me plenty." "Why," I said, "that is just what the people of England do to us." I said, "You are mistaken about the Government giving *us* anything. Formerly the clergy were paid in food, and the people gave them the tithe; but as money became more general, especially in large towns, it was found much better to give them money, and now they nearly all receive money to buy their food. Now, is not this just the same as the Maori people feeding Hauauru?" They called out, "Ka tika koe; ka tika koe" ("You are right; you are right"). "Kapai to haerenga mai" ("Your coming is good"). I said, "What is the good, when you will not listen to me?" "Oh," said one, "we like to see you amongst us."

After this I left them, feeling quite satisfied that the sooner we fight these matters the better. Nothing can be worse than to leave them with these things corroding in their minds—the way they have been doing since 1864. I feel that, if we had been going about amongst them, their present organized worship would never have had an existence. Who can blame them, after fourteen years' neglect by us, for their framing a

service, more or less imperfect, to supply the lack? They know they cannot do without a religion. There is much that is objectionable in the Kingites, but they are at least fifty per cent. better than the friendlies. What would a body of Europeans have been, who had not seen a clergyman for fourteen years? And that they brought out a form of worship, deficient as it is, is better than nothing, and is conclusive as to the reality of their change from heathenism to Christianity, and a proof that through the war they have been vexed and prejudiced, and sometimes maddened and been driven to extremes. It is clear beyond dispute that their objections have been, and still are, not against the Gospel, but against us, whom they believe have failed on so many points to come up to their expectations.

11th.—I had a conversation with Rewi. I told him I had sent a letter to the king, which I hoped he would see. I assured him there were many good people in England who wished to help them. He was rather reserved, and seemed suspicious that any one should be interested in them. Towards noon it was rumoured that a large number of people, who were coming to the meeting, were at hand. The big house of which I have spoken has been built for this meeting. They immediately began to put it into order for their reception, and I had to move my quarters into my tent, cold or not cold. It was now said the meeting would commence on Monday.

Sunday, 12th.—After prayers with my small party, which we had regularly, I went about two miles to another village, where I found a number of people, who, though they be Kingites, have not become Hauhaus; they received me very kindly. Several of them recognized me as having visited them formerly. Amongst them I found an old teacher, who has been doing what he can to keep up the services. I had service with about thirty; their behaviour was indifferent, and contrasts unfavourably with the Hauhaus. However, I was glad of the opportunity of preaching to them. After this the chief man wished me to have some tea, which was hardly over when the old teacher came to ask me to go with him to see a sick man. I did so, and found the man in a very low, poor way. Read to him the 23rd Psalm, telling him to make Christ his stay, and he would have nothing to fear. The teacher said he had prayers with him every day. After this I went to have afternoon service, but found a good many of them the worse for spirits. They were not what would be called drunk, but had had sufficient to make themselves disagreeable and boisterous. I collected the few sober ones, and had a short service, and addressed them relative to the sad state of things existing amongst them.

After this I returned, and reached here by dark.

13th.—The meeting was to begin to-day, but there is to be a "*tang*" ("cry") for a man who died here last week. I feel anxious now to get away, as I have seen Rewi. The miseries of Maori life are so many, and I do not feel quite in a fit state to sleep much in my tent this cold weather. Had service this evening in the large house immediately after the Hauhaus had done. By this means I was able to preach to the Hauhaus, most of whom stayed, and were remarkably attentive. I continued this plan to the end of my stay.

14th.—The meeting assembled. It was called to settle a land dispute, which, as I was in no way interested in it, I concluded just to go in for a while the first day, and have no more to do with it. Accordingly, after they had assembled for about an hour and a half, I went in, and found that, as one side in the dispute had signified that they would not abide by the decision of the meeting, they were discussing the point, and trying to draw up terms to be agreed to by both parties, but to no purpose. I was anxious to hear Rewi speak, and was not disappointed. He is not at all equal to our old friend Te Heuheu, whom he in so many points resembles, but I suppose that I did not see him at his best. However, his assumptions were great indeed, for he claimed to be the head of everything that was done—he meant by the Kingites. He was very sarcastic towards the Government assessors, who are in the pay of Government. The place was very cold. I had sat in a draught from a chink in the wall, and found I had taken cold in my head. I went off at once to my tent, and shut myself up, hoping to be better in the morning, when I hoped to start back. Passed a bad night. My chest soon became affected.

15th.—This morning Ripihana came to say they would not start till to-morrow. I was glad of this, for I was not fit to go. Kept to my tent all day, hoping to be able to start to-morrow. Had some sleep this night.

16th.—This morning felt much better, except that I have now an attack of toothache. But, alas! there was no chance of starting, for it had come on heavy rain. Ripihana kindly came and dug a trench round my tent to run off the water. In the afternoon, feeling better, went out to the quarters of the Hauhaus. They received me kindly, and began their usual conversation, which ended in my telling them that, since they had such a bad opinion of the old missionaries, in case of any others coming amongst them, they had better be men who were not in this country at the time of the war, for I told them, "Your present Hauhausim will not last long." They took to this, and it is clear that a man who could say to them, "I was not here in

the war," would have a great advantage; whilst the presence of an old missionary who had had anything to do with the war would only irritate them. Amongst this party was the great prophet Hauauru and his coadjutor, whose name I have not got. These fellows, as may be expected, are far the worst to deal with. They were very friendly when I left them, and, pointing, said, "Manga is there; go and see him;" but it was too late. All was arranged with my friend to start in the morning after prayers. I went to my tent, and passed a good night.

17th.—Felt greatly refreshed. Got packed up, horse saddled, breakfast over, and ready to start, when Ripihana called out, "We cannot go to-day." Upon inquiring, I found that they were sending off two horses to fetch grog as a sort of wind-up to their gathering. I felt very much put out, but there was no help for it. Took off my baggage. My horse was in a very poor way. He has been here over a week, and there is really nothing for him to eat. I procured some bran, but he would not take it; so I took him off through the forest, about a mile and a half, where there is some *wae* (a dry, wiry grass); it is not at all nourishing, yet horses exist on it. He seemed to take to it, and I have left him there with the other horses.

In the afternoon I went to see Manga. On looking into his house (*kastā*), there he was with two other leading men of the place. One end of the house had a covering of fern, spread over with nice clean mats. He saluted me in the most friendly way, but said, "You cannot come in; you will be dead with the smoke," for there was a large fire in the centre. I said, "I can stand smoke," on which he immediately got up, and cleared a nice place in the middle, and, putting his hand on it, said, "Come along, come along, and sit down here." I felt more than half ashamed with my dirty boots to come on to the nice clean mat on which he slept; so, wiping my feet as best I could, I went in and sat down, and had about an hour and a half's conversation with him in the most pleasant and agreeable way. I kept off disputed points, and turned the conversation on events in the war. He told me more than I had known before about the intention of a party who had escaped from Rangiaohia, where the people were burnt, headed by a noted bad Taupo fellow, who, on hearing I had arrived at the station at Pukawa with only one Native, held a meeting all night to kill me, in payment, as he said, "for the Bishop's slaughter." There is very little doubt but that I should have gone at that time; but the king and this man Rewi, unknown to me, were close at hand and rescued me. It should always be remembered that every outrage that has been committed has been perpetrated by fellows who have had no authority whatever from the king to do any-

thing of the kind. This was the case in the murder of Volkner. After this he began to talk of the land passing into the hands of Europeans—that he had never parted with any of his, and so on, but blamed us strongly for wanting their land, &c. This gave me an opportunity I was glad of. “Now,” I said, “look here,” touching his coat, “you want to buy our clothing, &c., do you not?” “Yes.” “Well,” I said, “you hear there is a store, with lots of goods, at such a place, and off you go to buy. Presently you hear that there is another place where goods are to be purchased much cheaper, and away you go there and purchase all you can.” He said, “Quite true.” “Now,” I said, “the Europeans do not want to buy clothing, but they hear there is land to be bought here, and they come to buy all they can. Others in England hear that land is good and cheap, and they come to buy, just as you go to them to buy clothing.” They all exclaimed that this was all very true, but that the Maories ought not to sell the land of their ancestors. “True,” I said, “but can you keep it? You have allowed your young people to grow up without education; they cannot compete with the European. They do not understand business and money matters; besides which, many of them are drunkards, and as long as your chiefs live you may keep your land, but as soon as you are gone they will sell it without limit.” He looked thoughtful and grave, and said, “Etikaana” (“That’s true”). “No,” I said, “if you want to keep your land, you must educate your young people as we educate ours. Some of them should be lawyers, some surveyors, and others should go into offices and into banks, and some should learn trades—farming and everything in which you see Europeans employed—and then,” I said, “these young people will be quite able to manage their lands.” I then concluded with one word, and said, “To your word of keeping the land, you must aid and educate the young people.” New light seemed to enter the old man’s mind, and he expressed himself by saying that my talk was good. After this he inquired into the mysteries of banking money and interest, and seemed surprised that we could make money bear fruit every year. I left them, well satisfied that I had been prevented from starting, telling him that I would see him again before I left.

Returned to my tent. Horrible! it was in possession of four pigs. “Woe is me that I am constrained to dwell with Meshech and to have,” &c. Who can describe the miseries, the dirt, and discomfort of a Maori village? True, I advocate a missionary living in Native districts, but never that they should live in their villages. After some tea and potatoes, I went to the big house for evening prayers. The Hauhaus worship was going on, and I had a good opportunity of listening to it.

On this occasion I found it more objectionable than before. They clearly put the king in the place of Christ, and Hauauru in his address spoke of taking up the cross of Tawhio! On this occasion they did not know that I was present, which may have made some difference; so, on beginning with my own party, about two-thirds of the Hauhaus being present, I read the 24th Psalm, and spoke of God as the only King who could help us; that He was jealous, and would not give His glory to another; and that He warned us not to put our trust in princes, and so on. I said more than they liked, and afterwards there was a little murmuring. I told them their worship was worse than I had thought, and that it would not stand, and left them. I have no doubt but that this Hauauru, the king’s great prophet, exceeds his authority, for I have heard that Tawhio has forbidden prayers being offered to him. After service I returned to my tent. A very cold southerly wind blew during the night. I had to get up twice to secure the tent.

18th, about 10 a.m.—The men and horses returned that had been sent for grog; they brought three gallons. This was soon served out, and a few began to be rather noisy. The Hauhaus profess not to drink; they took a little, but I did not see one of them the worse for it. I wish I could say the same of the friendlies. About 3 p.m. my friend Ripihana came to say he was ready to start. I said, “If we start now, we shall be travelling all day to-morrow (Sunday).” I said, “No; I have waited two days for you, and now I must ask you to wait for me.” I said, “To-morrow I will go over to the other village, and after the services, an hour or so before dark, we will start and get a few miles on the way, so that we may reach Horohoro on Monday evening.” He made a thousand objections, but my mind was made up, and I rather expected that on Sunday morning he would start without me. I had evening service in the big house for the last time. About two-thirds of the Hauhaus remained. My address was rather for them, which they clearly felt. Some did not seem quite pleased that I should be preaching Christ *versus* the king in their very midst.

Sunday, 19th.—Ripihana came to my tent to say he would stay for me. Had early prayers with my small party. After breakfast they were all on the move to depart. I had told Rewi on Friday that I would see him again before I left. He came to me to say good-bye. I had a short conversation with him, when he said he should not forget what I had said. To my astonishment, before I had quite done with Rewi, up came my great opponent, Hauauru the prophet. He came to say good-bye also, so I had a last word with him, and told him again that the

more I knew of his new worship the less I liked it. He denied that they prayed to the king; that they prayed to God to bless the king, that he might help them out of their troubles. I said, "You tell the people to take up the cross of Tawhio." He was very civil and quiet, and asked me if I would give him a Bible. I said yes, if he would send to Tauranga for it, and so we parted. I walked over to the other village, and had two services with them. The chief man was very hospitable. The poor sick man I saw here last Sunday seems much worse. I prayed with him and left him, I fear never to see him again in this world. After I had seen him, and was about leaving, they told me he had been a great Hauhau leader. I returned with Riphana, had my horse got up, and we both started and made some fifteen miles, when we pitched at a spot where there was a little picking for our horses. It was nearly dark, and we could scarcely find enough firewood to boil the water for tea. The night was fine, but cold and frosty.

20th.—Were up at sunrise. Made as good a breakfast as we could, and started for Horohoro, which, after a hard ride, we reached at 4 p.m. Very hungry. Riphana's people boiled me some potatoes, and I made as good a meal as possible. After evening service I was glad to put up my tent in a wretched hut and rest for the night.

21st.—Had morning prayers, and started as soon as possible after breakfast, taking leave of my kind friend Riphana, who throughout behaved remarkably well. A

good Providence had put him in my way, and had caused him to forget the selfishness which at present clings to his race. I found that some twenty-eight years ago he was at the Bishop's School in Auckland, and that he had travelled with Bishop Selwyn. I took leave of him and his party, and went on to Parekarangi, where I had left some oats. My poor horse was nearly knocked up; however, he carried me about thirty-six miles to the middle of the forest. This forest is eighteen miles through. The road in going was pretty good, but now it was for the most part knee-deep in mud, which made it hard and tedious work. I took up my quarters for the night in a very primitive kind of house. A gigantic tree was lying along; against this a number of the stems of the beautiful tree-fern had been chopped, and leaned against the prostrate trunk; one end was stuffed up with fern, and the other open. I was able to make a fire, and had just room to sleep beside it. It rained heavily during the night, but providentially cleared up by daylight. After as good a breakfast as circumstances would admit, I started, but oh! the mud of the forest! I reached home about 3 p.m.

I do not remember having taken a journey when I seemed so much at the mercy of circumstances, and never one in which the good hand of God was so evident—first in giving me such a companion and guide, and then in taking me to the very people I so much wanted to meet, and giving me such a kind reception from Rewi. Let us thank God and take courage.

II. EASTERN DIVISION.

This Division of the Mission corresponds with the Diocese of Waiapu. The welcome news that the Rev. E. C. Stuart has been elected to the vacant Bishopric is referred to on another page. The missionary force is thus distributed:—At Tauranga, in the Bay of Plenty, are Archdeacon A. N. Brown and the Rev. George Maunsell; at Rotorua, the Rev. S. M. Spencer; at Gisborne (Turanga), in Poverty Bay, Archdeacon W. Leonard Williams; at Te Aute, near Napier (Heretaunga), in Hawke's Bay, the Rev. Samuel Williams.

There are eight Native clergymen. One, the Rev. Ihala Te Ahu, is at Maketu in the Bay of Plenty, and works under Mr. Spencer. The remaining seven are all on the east coast proper, from East Cape southwards, and are superintended by Archdeacon Williams. They are—the Rev. Wiremu Paraire, at Kawakawa (Hicks' Bay); the Rev. Mohi Turei, at Rangetukia (Waiapu); the Rev. Rihara Rangamoro, at Reporua; the Rev. Raniera Kawhia, at Tuparoa (Whareponga); the Rev. Matiaha Pahewa, at Tokomaru; the Rev. Hone Pohutu, at Table Cape (Nuku-taurua? Taiporotu?); and the Rev. Tamihana Huata, at Wairoa.

In the case of all these seven pastors, two-thirds of the salary is paid from an endowment raised by the Natives, and one-third by the Society.

The statistics for this Division are very incomplete. Mr. Maunsell reckons 150 Native Christians, with two Native teachers, under his care. Mr. Spencer estimates the Christians in his district at 5000 to 6000. Archdeacon Williams reports 32 Native teachers, but gives no total of Christians; but in the previous year he reckoned his communicants as 640, which, in the present state of the Native Church, would imply some thousands of nominal adherents.

Tauranga District.

Archdeacon Brown, who has been in the field nearly half a century, is now able to do very little. But he writes:—

When the weather has permitted, I have continued to hold Divine Service on the Sabbath day at Maunga-tapu, a pah about two miles distant from this place, and usually find a small congregation awaiting the approach of my boat. Their attention is pleasing, and I am again trying to establish, under a Native teacher, a school for the children. I lately baptized a chief, who was a candidate at the time the war broke out and joined in it. He, however, expressed, a few months since, a strong desire to return to the Church and exert his influence to bring back others to the fold. There was an apparent sincerity about him, and after frequent examinations he was publicly received into the Church. I have also lately administered the

Lord's Supper to a blind old chief—"faithful amongst the faithful found"—and baptized five children. May these small beginnings prove the harbinger of brighter days!

The Natives in this district have been greatly exposed during the past year to fresh assaults from the great enemy of their souls. Deputations have been sent from the King Country to make proselytes from amongst them, to a new phase of *karakia* introduced by the Hauhaus, and sanctioned by the king, in which a certain species of worship is offered to *him*; but this, like other grievous errors and heresies which have from time to time crept in amongst the Natives, will doubtless pass away.

The Rev. G. Maunsell is the itinerating missionary of the district. His report is but a sad one:—

From Report of Rev. G. Maunsell.

Of the people under my charge I can only say that any advance they may have made towards a better state of things than I last reported has been but very slight. We have, however, got to know each other better, and my visits are perhaps better received. I could not but remark, in my last round, that there was a marked difference exhibited in their conduct during Divine Service. There was less levity and a more respectful and kindly behaviour towards myself and more attention paid, but still great room for improvement, as there is great listlessness and apathy: few take part in the services, and these repeat only from memory, as of the few Prayer-books I had distributed amongst them I can only say, "What are they among so many?" Long disuse, moreover, has caused considerable inability to avail themselves of such as they have, and the hearty responses that were so general

in former days have died down to a few apathetic utterances. In most cases I find it necessary to greatly curtail the services, as the congregations become restless, and some openly express a wish to have it over. Thus, though matters might be worse, yet still there is much to distress the mind of the minister. Frequently after the service some of the older people will, however, express their pleasure and distinctly say that they have a longing for their old form of worship, but lay the blame on the missionaries as being the cause of their defection, by supposed desertion of them during their late troubles. In some places I am glad to say there is a better observance of the Lord's Day; in most places, however, there is an utter disregard thereof.

The majority of those who were baptized have left their first love. There is considerable scepticism amongst them;

doubts expressed as to the existence of a God, of hell, and of judgment; of the latter there is often mirth made, and such remarks as, "Now we know what you meant by fire and brimstone and judgment. You referred to guns and powder and shot, and these courts which have been established throughout the land in which we are unjustly treated." Of course this is said simply in contempt and ridicule, as they know better, and as it is easy to show them by reminding them that they became acquainted with those weapons *before* they heard the

doctrines they deride, which point, moreover, to the *future*. Of the life hereafter they also speak contemptuously, and ironically point to their decrease as a race in the present life through the advent of our people. We remind them, in turn, that they openly professed belief in these things once, and this their Christian names declare, as baptism could only follow on such expression of faith, and beseech them to bethink them of the condition from which they have fallen, and urge them to return.

Rotorua District.

This district "includes the lake and mountain country of the interior of the North Island, with the coast of the Bay of Plenty from Maketu to Cape Runaway." So writes the Rev. S. M. Spencer. His Report is more favourable than those of some of his brethren as regards the numbers of professing Christian Maories; but they are much scattered, and there is a great want of suitable persons to act as catechists and teachers. In a recent letter, dated Maketu, June 28th, he refers to a four weeks' tour he had been making:—

My first Sunday was divided between Wairoa and Ohine Mutu; the second, after passing Kaingaroa Plains and Fort Galatea, where I find the Whaiti and Ruataluma Natives generally represented, was spent at Wakatane; the third at Opotiki, where Tiwai's portion of the Whakathea quite remind me of the old mission days. The floods shut

me in so at Opotiki that I was fain to get as far homeward as Malata for the fourth Sunday, the 24th. The day being mild and fine, an uncommonly good attendance was realized at the school-house, which is very nicely and centrally situated, and was quite filled by a very varied representation of ages and races.

This district might well engage the energies of a fresh missionary.

Waiapu, Turanga, and Heretaunga Districts.

These districts are comprised in the Archdeaconry of Waiapu, and cover the greater part of the east coast. Archdeacon Williams considers that the state of the Native Church all along the coast is more encouraging year by year. There are two important Boarding-Schools, one for girls at Napier, under the management of Miss Turner, and another for boys at Te Aute, close by Napier, conducted by an excellent master, Mr. W. Reynolds. Both schools are superintended by the Rev. Samuel Williams, who resides at Te Aute, and undertakes the Maori work of that district as an honorary missionary of the Society.

The Rev. E. C. Stuart has sent the following account of his impressions of the Waiapu or East Cape district, the northern part of the Archdeaconry. His full journal of the tour appears in another part of our present number:—

From Letter of Rev. E. C. Stuart.

I have just returned from a three weeks' tour, and wish to give you the impressions I have received. Our journey extended to Hicks' Bay, beyond the East Cape, a distance of 120 miles. The population, as given in the Government

census two years ago, amounts to 3840, but the Waiapu district, which is included in this, is much under-estimated; and, on the whole, the Archdeacon believes that not less than 5000 is the probable total. Amongst these there are now no

professed Hauhaus; many there are altogether indifferent; many, alas! addicted to liquor. Still, there we have the whole population of a large tract of country nominally Christian, where, less than forty years ago, all were heathen. It was about 1840 that the work was begun here. Many of the Christians one now sees show by their tattooed faces that they are themselves converts of the first days of the Mission. Amongst them now labour five Maori pastors, two of them in priests' orders. They are stationed at different points along the coast, and at considerable intervals, so that, except on such occasions as the meetings of the Native Church Board, they cannot have much mutual intercourse. Only one of the five, Mohi (Moses) Turei, has any acquaintance with English, though all of them had the advantage of some instruction from Sir William Martin and others at St. Stephen's. Each of them has several places to hold service in. Raniera, the oldest and most experienced, and in full orders, has nine. This involves a good deal of travelling about, though, with the exception of Matia of Tokomaru, they do not seem to be as methodical and regular in their visits as could be desired. In the neatly-kept baptismal register at Te Kawakawa (to the north of East Cape) I counted thirty-three baptisms of infants by the deacon Wiremu Paraere, in the present year; eleven in 1875; forty in 1874. From November, 1860, to January, 1876, the total was 100. Little companies assemble for prayers every morning and evening in the church or prayer-house, wherever the Maori "Minita" is staying, and in many of the paha where there is a resident "Teacher," i.e., unpaid Scripture-reader. Every day, during our tour, these meetings were held morning and evening, and were well attended—from twenty to forty, according to the size of the village, being the usual number, of all ages and both sexes. At seven places the Holy Communion was administered, and the total number of communicants was 102. They all attended previously the communicants' meeting, at which special instruction was given, and the intending communicants catechized. There are six Government schools in the whole district, in which, taking the total average attendance, 120 children are being taught English. The teaching is very elementary, but in four

of the schools the teachers are intelligent and efficient, and the children are making creditable progress. In all some religious instruction is given, and the moral training and discipline seem good.

In their temporal condition the people are well to do. They are all independent, each *kainga* having its own plot of cultivation, yielding them abundant provision in an ordinary season. Last harvest was short, owing to heavy floods, and in consequence the people suffered a good deal till a few weeks ago, when the new potatoes came in; but this season promises better, and they have wisely planted a larger area of cultivation. They seem very hard-working and industrious in many places, and have lately cleared much heavily-timbered land at a great expenditure of labour. Besides, a good deal of money finds its way among them in salaries paid by Government to Maori assessors, and in rent for their lands leased to English settlers. In fact, in and around Gisborne a great deal of money has accrued to the Maoris from their land. Unhappily, much of this has been spent in dissipation, and has injured rather than improved their condition. Still, as I have said, they have all the appearance of a well-to-do and independent community. They are well clad, and their houses, frequently now built in an improved style, and according to our ideas of decency and comfort, are provided with many European articles. The interest taken in the meeting of the Native Church Board, at which I had the opportunity of being present, and the practical turn of the discussions, showed some apprehension of the necessity for regulating their new social condition by the precepts of the Gospel.

But how is the work to be carried on, and the material supplied to our hands in this body of professing Christians to be shapen into the "living stones," and become a company of faithful people of consistent and godly life? The means, under God's blessing, must, we know, be the ministry of the Word by faithful pastors of their own race. If for no other reason, the very scattered character of the population renders this agency indispensable. But these pastors must themselves be thoroughly imbued with the Word, and be trained for their work and in their work. So if, on the one hand, the need of Native pastors was im-

pressed on me at every turn in our tour—on the other, I seemed to realize more vividly than before the imperative call for active European superintendence, probably for many years to come. It is not superintendence merely as of an overseer (and certainly not that of a taskmaster), but the frequent and living contact with a directing head and heart, diffusing its own life, energy, and intelligence, and above all *spiritual tone* through the whole line. A band of Native preachers and pastors thus led would speedily, with the Divine blessing, repair the breaches and build again the wall which is fallen down. Hence the importance of the position which the Archdeacon looks forward to resuming at Gisborne, and hence, also, the necessity of strengthening his hands and providing for the disastrous blank which

would be left by his removal from any cause, by the appointment of some young missionary to assist him. It would be a most favourable locality for the study of the language, as one would then have ready access to Natives in their own villages. The little cottage at Turanganui, in which Archdeacon Williams lived during those three years (1865-1868) of the war-time, still exists, and would serve for the residence of a young missionary. He would be at a convenient distance from the English township, with the river between, and close to the Native village with its church and school (the latter unfortunately now closed). He could even, while acquiring the language, make frequent excursions along the coast, and have free intercourse with the people.

The southernmost district, worked by Mr. S. Williams, was visited in April last by Mr. Burrows, whose account of it, and especially of the Boarding-Schools before mentioned, is very encouraging:—

From Letter of Rev. R. Burrows.

From Wanganui I travelled by coach across the island to Te Aute, the station of the Rev. S. Williams. The Native boarding-school for boys, which I had seen about a year before, I found prospering. A considerable addition had been made to its number, which now counted forty, varying in age from seven to eighteen years. I examined the school at the request both of Mr. Williams and Mr. Reynolds, the schoolmaster, and was much pleased with the progress those boys had made whom I examined on my former visit. Mr. Reynolds is a very efficient teacher, and Mrs. Reynolds an excellent matron. The whole establishment was clean and orderly. More room is wanted, and I was glad to see preparations being made to erect a commodious school-room.

Mr. S. Williams, I need scarcely say, is a very laborious missionary in his district. He has more work than he can possibly get through. About three years ago he generously offered to give up his salary he was receiving from the Society for the support of an assistant missionary, could one be found. Failing in this, he has relinquished his salary unconditionally, but continues his la-

bours as usual. He still hopes that some help may be given him.

From Te Aute I passed on to Napier, where I spent a short time with our much-loved and venerable Bishop Williams. I found his general health better than when I saw him nearly a year before, and had the pleasure of spending some time with him. His speech and memory still fail him, but his cheerful resignation under these painful privations, and his frequent expressions of thankfulness that these faculties were given him for so long a period as seventy-six years, read us a lesson to "work while it is day."

The Native girls' school, situated close to the Bishop's residence, has been largely increased in numbers since my last visit. It now numbers fifty scholars. At the request of the Bishop and his daughters I examined the pupils, and was well satisfied with the progress they had made during the time they had been at school. The matron and her two daughters, as teachers, appear well qualified for their work. The Misses Williams gratuitously superintend the whole. Mrs. L. Williams took her share until the Archdeacon removed his family to Poverty Bay.

III. WESTERN DIVISION.

The Western Division, as it has always been called, corresponds with the southern Diocese of Wellington, the Bishop of which, Dr. O. Hadfield, still continues on the list of the Society's missionaries. The lamented death of the Rev. B. K. Taylor, following so soon after that of his honoured father the Rev. R. Taylor, has denuded this part of the Mission of English labourers. The Rev. James McWilliam, at Otaki, is now the only one, and the only Maori-speaking white clergyman in the diocese besides the Bishop. The two Native pastors, however, the Rev. Rewiri Te Wanui at Otaki, and the Rev. Henari Te Herekau at Manawatu, work faithfully; and this year Bishop Hadfield has ordained a third, the Rev. Pineaha Te Mahauriki, and stationed him at Wairarapa.

The subjoined letters from the Bishop, Mr. McWilliam, and Mr. Burrows, convey all the information we have of this part of the Mission. No statistics have been furnished. Respecting the Wanganui district, we may refer to Mr. Grace, jun.'s report in our October number.

From Letter of the Bishop of Wellington.

January, 1877.

Before you receive this, Mr. Burrows will have informed you of the death of the Rev. Basil Taylor, of Wanganui, who died at Auckland on the 3rd November. The disease which ultimately proved fatal had for some time before depressed him, and deprived him of his previous energy. He was much beloved by the Natives. He occupied of late years a very difficult post; the recent wars having probably demoralized the Natives more in this district than in any other. This arose in some measure from their being scattered over a very large area, rendering it impossible to afford adequate superintendence.

I visited Wanganui during the year, and proceeded on the coast for sixty miles beyond it, and shall visit the district again, God willing, early in March. On the two previous years I visited the Natives on the coast to the extreme end of the diocese. After much consideration, the conclusion I have arrived at is, that a mere visit once or twice a year is almost useless, and that little success can be expected on efforts to gather these scattered sheep again into the fold, until some clergyman either resides among them or visits them regularly and frequently. The present is a most trying time for all these Natives. Unless they have ministerial superintendence, there is too much ground for fearing they will be led away either to new forms of

superstition or to apostasy. There is now manifested a considerable desire to live in accordance with the rule of the Gospel. I sincerely hope that some young, active, and energetic clergyman may soon be found to occupy the vacant post at Wanganui.

At the present time the Rev. James McWilliam and myself are the only Maori-speaking English clergymen in the diocese.

Mr. McWilliam has been labouring in Otaki and its vicinity with great diligence and success. Besides his regular missionary work, he has had three young men reading with him preparatory to ordination. During the last six months, in the absence of a regular schoolmaster, he has had much of his time occupied in the school. He is assisted by two Native deacons. The Rev. Rewiri Te Wanui resides at Otaki, and visits the neighbouring villages. The Rev. Henari Te Herekau is at Manawatu; he has been most energetic, never failing at short intervals to visit every small village in his district, and has done this with the best results.

I have just returned from Otaki. Last Sunday was most interesting. A large congregation assembled in my old church. Mr. McWilliam and the two Native deacons just named were present. I then ordained one of the students who had been reading during the last two years with Mr. McWilliam—Pineaha Te Mahauriki. I had baptized him

while an infant in 1842. He was some time at the Otaki school. He was also a short time at St. John's College, Auckland. He acted for some years as a teacher at Manawatu. I have always known him as a man of unblemished character. There were eighty-seven Native Communicants at the Lord's Supper on the day of the ordination.

I have appointed the Rev. Pineaha Te Mahauriki to *Wairarapa*, which is to the east of Wellington, whither he will proceed next week to begin his labours. In October I visited Papawai, a central place at *Wairarapa*, where some of the most influential Natives reside, and where others assembled to meet me. They appeared very desirous that the Native whom I told them I purposed to ordain should come and reside among them. I am happy to say that both the English settlers there and the Natives have promised me contributions towards his support. I have a high opinion of one of the other students under Mr. McWilliam's tuition. He possesses good abilities, great energy, and much Christian zeal. I venture to hope that I may be able to ordain him within the next twelve months, and should much like to place him on the coast to the north of Wanganui. But I fear that I should not be able to expect, either from the Natives or the settlers there, much assistance towards his maintenance. I last summer con-

firmed fifty-three Natives in the Otaki district. I have every reason to think that the Divine blessing continues to rest on the Native Church; but the labourers are few. We need help, and above all the prayers of the Church.

P.S.—*January 8th, 1877.*—Since writing the above, I have heard of the Native deacon's reception at Papawai. The Rev. A. Kneil, who resides at Greytown, about two miles from Papawai, and has some knowledge of the Maori language, writes under date of the 1st instant as follows:—"I am very much pleased with what I have seen of Pineaha; he is a better man than I had even hoped, and I think he cannot but be successful in his work. He, for his part, is much pleased with Papawai, and the Natives he has met with there. He says the words of all of them are good. This morning he called to tell me he had a good congregation, and had baptized five children. He looked very pleased and happy. He does not seem a man who would be easily disheartened. At present he is staying with Manihera (the principal chief) at Papawai, with whom he is much pleased; indeed, I fancy the good impressions are mutual. Poor old Ihaka (a teacher) seems almost too overjoyed to be able to express his satisfaction and content in having a minister of their own race settled among them."

From Letter of Rev. J. McWilliam.

The year that has just passed has been to us an unusually cheering and encouraging one, both from the work actually done in it, and from the prospect it holds out of a continuance of good for the future.

I am happy to be able to report a most unmistakable change for the better amongst the Natives in the district of which I have charge. It is a revival which we must attribute entirely to the influence of the Holy Spirit, as nothing more has been done lately by us human instruments than had been done for many years formerly. But a spirit seems abroad, not here only, but all over New Zealand, which is leading the Natives back into the old paths, and causing them to abandon their delusions and indifference, and return to the faith which is built, not on the shifting sands of human fancies or arts, but on the

Rock of Ages. I trust we may be enabled to fan and feed the flame thus graciously kindled in our midst, and to work heartily and hopefully in union with our Divine Leader, so that the fire may go on burning brighter and brighter to the end.

I think I cannot give you a clearer account of the work done in this district than by enclosing you a short report, which I prepared for the Synod of this Diocese at its last session in October.

Since that time the Bishop of Wellington has ordained one of the men (Pineaha Mahauriki) who had been reading with me for about eighteen months, and has sent him to take charge of a large district on the east coast, which has long been neglected.

He is a man in the prime of life, who has been lay reader and teacher in his Native village for many years, and,

amid all temptations and many importunate invitations to join the Hauhaus, has remained firm in the faith. I trust he may be, with the Spirit's blessing, a faithful minister of the Word, and be the means of salvation to many souls. Of the other two men who have been reading with me with a view to the ministry, one has given way slightly on one or two occasions to the temptation of drink, and been consequently rejected. But as he is really an able man, and wishes to work in some way for the benefit of his countrymen, he has been

retained as assistant master in our day-school; and if, by Divine grace, he overcomes his weakness, he may yet—after a long course of trial—become fit for ordination.

The other man, Arona Le Haua, makes good progress, and has evidently his heart in the work to which he has been called. The Bishop hopes to be able to ordain him soon, and put him in charge of a district on this coast, north of Wanganui, left entirely destitute of clerical care since the much-lamented death of Rev. B. K. Taylor.

From Letter of Rev. R. Burrows.

From Nelson I went by steamer to Wellington, and from thence proceeded down the coast to Otaki, where I spent several days with our plodding, humble-minded, and persevering missionary, the Rev. J. McWilliam. He was most anxious to afford me every facility for seeing as much of his district as possible; and accompanied me to visit the two Native pastors who are labouring in his district. They appeared to be diligent, trustworthy men, past middle age. Both of them had proved themselves active teachers for many years prior to their ordination. Mr. McWilliam informed me that they have been instrumental in bringing back a good number of Natives, who, from the time of the war, had neglected Divine worship, and professed themselves Hauhaus. On my departure I was accompanied by Mr. McWilliam to the western limits of his district.

I fell in with rather a large party of Natives shortly after leaving Mr. McWilliam, who were returning inland from the coast, where they had been to attend a large meeting, at which was discussed the desirableness of returning more decidedly to their former practice of Sunday services, and morning and evening prayer. I found among them several intelligent men, one of whom had recommenced daily service in his settlement, and held a Sunday service in the neighbourhood. Before the war these people were under the regular superintendence of the Rev. S. Williams, who was in the habit of visiting them periodically, having to ride about forty miles to do so. The position of these people at the present time, as well as that of others, impressed me forcibly of the want of two or three active young

men to go among them, not for a day or even a week, but to live with them for a considerable time, and reorganize mission-work in their several districts.

From hence I proceeded to our old mission station, Putiki, near Wanganui, where I was warmly welcomed by Mrs. Taylor and Mrs. B. K. Taylor, widows of our departed brothers, the Rev. R. Taylor and his son, the Rev. B. K. Taylor. My stay here extended over ten days, during which time I saw as much as I could of the Natives around, and held services two Sundays in the neat little church erected on the station and close to what was once a large pah, but now occupied by not more than sixty Natives. These people, at the time of the war, allied themselves to the Government, and fought with our troops. Their loss was severe. I had neither the time nor the physical strength to make a journey up the Wanganui River, where, for a distance of seventy miles, the bulk of the Natives of this extensive mission district live in scattered settlements near its banks.

Mr. Woon, who is the travelling magistrate for this part of the river, informed me that in his last census (taken about two years ago) the population reached nearly 2000. I was pleased to hear from him that, in several of the villages on the lower part of the river, Native teachers conducted Sabbath worship. Those living higher up, and at the head of the river, are professed Hauhaus. Our late brother, B. K. Taylor, paid a visit to these Natives in the autumn of 1876. He reported that they were very civil to him, but declined to join him in worship.

THE MONTH.

The New Bishop of Waiapu.



ON September 11th, 1850, two young University men, one from Oxford and the other from Dublin, sailed for India, commissioned by the Church Missionary Society to undertake the difficult work of high-class Christian education for the young Hindus of Agra.

Twenty-seven years after, on Sept. 29th, 1877, appeared the public announcement that one of these two devoted men, Thomas Valpy French, had been appointed to the new Bishopric of Lahore. When, last month, we referred with thankfulness to this happy appointment, we little thought that the other, Edward Craig Stuart, had, just at the same time, been elected to the Episcopate. We now know that on Sept. 25th the Synod of the Diocese of Waiapu resolved unanimously to offer the vacant See to Mr. Stuart, and that he has accepted it.

India's loss has indeed been New Zealand's gain. We need not again refer to Mr. Stuart's conspicuous services in the missionary cause, first at Agra, then at Calcutta, then at Jubbulpore, and then as Secretary of the C.M.S. North India Mission. These we briefly noticed when we announced his final resignation of the Secretaryship (*Intelligencer*, Feb. 1876). Since his removal to New Zealand, he has rendered valuable help to the Mission there by his labours at St. Stephen's College at Auckland, as well as by his journeys in different parts of the country. Now, the Eastern Diocese of Waiapu will claim all his attention. We are sure that the venerable Bishop Williams will rejoice, as we do, that so experienced and like-minded a successor has been found. Truly the Lord's ways are higher than our ways, and His thoughts than our thoughts.

When Mr. French and Mr. Stuart first went forth in 1850, the Instructions delivered to them concluded with these words:—"The Committee will accompany you, dear brethren, with many prayers that you may have in this work the spirit of power, and of love, and a sound mind. . . . The conviction that the Lord has given you and us our work to do, is our comfort and our joy." Those prayers have most signally been answered. May that conviction continue to strengthen both our brethren!

Ordinations at Jerusalem.

THE ordination of four men together to the ministry of the Church of England is, we suppose, an unprecedented event in Palestine. It took place on Sunday, Sept. 23rd, in the C.M.S. Mission Church, St. Paul's, at Jerusalem; when Mr. James Huber, who has laboured most faithfully for some years as a lay missionary at Nazareth, was admitted to deacon's orders, and the three Native deacons, the Revs. Seraphim Bontaji, Michael Kawar, and Chalil Jamal, to priests' orders, by the venerable Bishop Gobat. The good Bishop writes with respect to the three Natives, that they were subjected to "a searching examination on all the essential practical doctrines of Christianity," and that the result was highly satisfactory. "I have known few clergymen," he adds, "in England or on the Continent, who have so clear views of the evangelical doctrines; and as preachers, both Kawar and Bontaji are far

above the average of English clergymen. Bontaji is really an eloquent theologian." We earnestly trust that this ordination may prove to have been an era in the Palestine Mission; that with great power the brethren may bear witness to the resurrection of the Lord Jesus, and that great grace may be upon them all.

Nyanza Mission—The Island of Ukerewe.

As intimated in a foot-note in our last number (p. 693), a further letter from the Victoria Nyanza was received from Lieut. Smith just as that number was going to press. We now present this letter *in extenso*, together with the account of the Island of Ukerewe given in the Rev. C. T. Wilson's letter received by the previous mail.

In the now famous conjectural map of Central Africa sent home by Rebmann and Erhardt twenty years ago, which was the starting-point of all the recent explorations from the east coast, one of the names of the huge inland sea that formed its most conspicuous feature was "the Sea of Ukerewe." When Burton and Speke ascertained that instead of one enormous sheet of water there were three or four great lakes, it turned out that the particular lake to which this name attached was that now known as the Victoria Nyanza, and that the name was derived from a large island near its southern shore. This island of Ukerewe was visited by Mr. Stanley two years ago, but his notice of it is but a brief one (see *Daily Telegraph*, August 10, 1876). The first fair account of it, therefore, which has reached this country is sent to us in the following letters. We may mention that Mr. Stanley describes the king, Lukongeh, as "an amiable light-coloured young man, conspicuous by his robes of red and yellow silk, and damask cloth." In a private letter Lieut. Smith says the people "have a name for honesty worthy of King Alfred's days."

From the Rev. C. T. Wilson.

*Kageye, Usukuma,
March 2nd, 1877.*

We reached this place on Jan. 29th, as you will have learnt, in health and safety; and looking back on the 800 miles we have come, we cannot but acknowledge that the good Providence of God has been with us, guarding and directing us through many unseen dangers. Our losses and misfortunes too have been far fewer than those of any previous travellers in this part of Africa. After Kitararu, in Western Ugogo, we did not lose a single man by death, and only two, I think, by desertion; and I think it should be mentioned that, though we passed over a great deal of the same ground as Mr. Stanley did on his last—his present—expedition, and through the same tribes, we nowhere had any difficulty as to food, nor did we meet with the slightest indications of hostility on the part of the Natives. O'Neill and I, on our road from Nguru to this place, discovered a

river called the Wami, which we crossed three times, and which clearly flows into the southern extremity of Jordan's nullah.

But I wish principally to give you an account of a very interesting visit I paid a short time ago to the island of Ukerewe. Soon after we arrived here, a couple of canoes came over from the king of Ukerewe, bringing us a present of a couple of goats and a couple of sheep, and an invitation to go over and see him; so, after talking the matter over, O'Neill and I decided that I had better go over, take the king a present, see what the island was like, and find out if there was suitable timber for boat-building, as there is none here. O'Neill was to stay here to look after the Zanzibar men, as we did not think it prudent to leave them by themselves, and to receive the Smiths if they came while I was away.

Accordingly, on February 8th, I left Kageye in one of the canoes which had

brought over the king's present, accompanied by Hassani, the interpreter, four of our men, and the king of Kageye. The canoes were formed of trunks of trees hollowed out with the axe, and had planks tied on to them to make them higher, the cracks and seams being stuffed with dead banana-leaves instead of caulking. They were clumsy, rotten old things, and leaked terribly, one man being almost constantly employed in baling out the water. We started about half-past ten and reached the little island of Vezi at a quarter to two. The Natives say that Stanley shot some men here. Vezi is a small island about half-way between Ukerewe and this part of the coast. It is very bare and rocky, and abounds in water-fowl. There are a few Natives here who grow a little grain, but subsist mainly by fishing; they also eat flies, which they catch in conical baskets with a long handle attached. On the western side of the island there is a pretty little bay, in which we landed, as we were to pass the night on the island, the canoe-men saying it was too far to Ukerewe to go on that day.

During the night we had a thunder-storm, and the following morning the water was still rough, and we had to wait some hours for the waves to subside. At twenty minutes to twelve we set off. It was by no means as still as could be wished, and at first the waves kept dashing into the canoe, completely drenching me and my bedding. It gradually, however, became calmer, and we shipped no more water. The canoe-men are by no means good at their work. They steer badly, by which the distance is considerably increased, and they do not keep time in their paddling, by which there is a great loss of power. They kept singing most of the way, and one of their songs was thus translated to me:—"Many men are dead; for them we are sorry, for they never saw the white man. We have seen the white man and are glad." I trust before long they will have true cause to be glad that ever they saw the white man.

Soon after three o'clock we arrived off the island, and fired a couple of shots to announce our approach. We then entered a large bay, which runs up into the island on the south. It is exceedingly picturesque, especially on the

western side where we entered it. At this point hills come down to the water's edge, ending in abrupt rocky cliffs dotted with shrubs. As you advance further up the bay, the hills gradually recede, leaving a sloping belt of highly-cultivated ground along the coast, on which are numerous villages, surrounded by hedges of cactus, and each with its grove of bananas. The bay itself is dotted with beautifully-wooded islands, abounding in wild fowl. We paddled along the western coast of the bay for some distance, and, after passing through a belt of thorny acacias, which fringes the shore, landed in a swampy little creek, made conspicuous by an immensely tall mahama palm—the only palm, indeed, I saw on the island. We then walked to a village about a mile and a half from where we landed, passing on our way through two large groves of banana-trees. It was too early, however, for fruit. At this village we were to pass the night, as the king lived at some distance, and it was getting late. A tembe, or hut, was cleared for my use, and I got my bedding spread out to dry, and got dry myself at a large fire that was burning in the middle of the village. I had rather an uncomfortable night, as the tembe swarmed with rats, which kept racing over me all night, constantly awaking me.

We set off early next morning for the king's village. Our road lay at first across a rocky ridge, from which I got a splendid view of part of the island and of two large bays—one on the north, the other on the south—the one we had entered the previous day, which nearly cut the island in two. Then we descended into jungle abounding in giant cacti, which gave it rather a peculiar appearance. We passed two villages in it, and at the further end I saw plenty of good timber for boat-building, though hard, being mostly acacia. After going about ten miles we came in sight of the king's village, and fired two shots to let him know we were near. Arrived at the village, we were taken to a couple of tembes which had been set apart for my use and that of my attendants, as the king was out at that moment. The village, or town as it might almost be called, consists of a large number of bee-hive-like huts in irregular rows or streets, each standing in its own little

garden or enclosure. In the centre of the town is a large space enclosed by a tall hedge of stakes, in which is the king's tembe and those of his wives, of which he has from twenty to thirty. About an hour after our arrival, a messenger came to say that the king had returned and would be glad to see me, so I followed him and found the king in his court-house—a large, circular, open building, with a conical thatched roof—surrounded by his chiefs, about a hundred in all.

The king appeared to be about thirty years of age, rather good-looking for a negro, and decidedly intelligent. A seat was placed for me near him, and conversation began. He asked about our party, how many white men there were, what way we had come, and similar questions; then he asked my name, which both he and his chiefs vainly endeavoured to pronounce, and which got parodied into all sorts of sounds, not the least like the original. He then asked O'Neill's name, and seemed to find no difficulty in that. Soon after this our interview terminated, and I retired to my hut, where I found a fine goat tied up, a present from the king for my dinner.

In the afternoon I paid the king an informal visit at his house, and had a long and interesting conversation with him. I got a little information from him about Uganda and Karagué, with which they have communication, but not very definite, as he evidently had not been there himself. Then he mentioned the Musungu Merikani, as they call Stanley. I was very glad to find that they clearly understood that there was a difference in nationality between him and the Wasungu Ingreza, as we are called, and I was not slow to increase this distinction as far as they could comprehend. He then asked the English of many words, especially colours: asked if we had a king or queen, and finally he said he liked the English and wanted to learn their ways, and if I would come and stay with him he would learn English himself and send all his children and people to me to learn.

Indeed, I think that the Island of Ukerewe is a most promising spot for a mission station. The king is very favourably disposed towards us, is very liberal, and seems really desirous of in-

struction, though at present of course his desires do not go beyond earthly things. In addition to this the island is very fertile, growing almost anything apparently. It is, I should judge, healthy, there being seemingly no swamps and plenty of high ground. Food is cheap, and land, I should say, could easily be got, for much of the island, even down to the water's edge, is jungle. A man stationed here would not only find plenty of work on the island itself, but, if possessed of a good boat, an indispensable addition to the station, could visit the neighbouring islands and shores of the mainland to make known the Gospel. A station, too, here would be preferable to one on the mainland, especially above Kageye, as the soil is poor and stony there, and every available piece is under cultivation, so that it would be almost, if not quite, impossible to obtain any for the Mission. Food, too, is dear there, and there is little variety.

I had another interview with the king after this, and saw him administer justice. For this purpose he sits for some hours every morning in his court-house. This morning there was only one case—one man accused another of attempting to run away with his wife. After hearing both men's statements, the king asked where the witnesses of the alleged crime were, and, finding there were none, he dismissed the case in formal style.

The next day we left for the village where we had passed the first night on the island, first, however, bidding the king a formal good-bye in his court-house. He gave us a bullock as a present. We were to have gone back to the mainland the next day, but the king of Kageye, who was to go back with us, made objections, and said we could not go. The canoe-men were appealed to, but refused, saying they were afraid to go without the king. I was anxious to get back, as I had already been away longer than I expected. Our appeal was no good, however, and we had to retire to a village close by. Here a son of the king of the island was most polite and attentive to me. He took me into the largest hut in the place, spread a skin for me to lie down on, and brought me some boiled melon and new milk. Finally it was decided that we had better go to a village on the southern coast

of the island, where the canoes were to be brought round, so that we might get off early the next morning.

We were up by daylight next day, but the boatmen made objections, and finally said it was too rough, and we must wait two hours. This we did, and finally got off at twenty minutes to ten. The canoe-men, having a quarrel just as we set off, nearly allowed us to drift on to the rocks. The sea was a little rough at first, but soon calmed down, and at twenty minutes to two we reached the island of Vezí, where we stayed half an

hour to rest the men, and finally reached Kageye at five-and-twenty minutes past four.

Since I have been here I have been collecting materials for vocabularies of two languages, namely, Kisukuma, the language spoken on the mainland about here, and Kikerewe, or the language spoken on the island of Ukerewe, which is quite distinct from that of the mainland, though they have words in common, and both languages have a few in common with Swahili.

From Lieut. Smith.

*Ukerewe Island,
June 16th, 1877.*

Owing to the sickness of our carpenters, we only got away from Kagei yesterday. The *Daisy*, favoured by a fresh breeze, carried her live cargo and a considerable quantity of dead weight over in about eight hours. She is slightly altered in appearance since she left Messenger's yard—shorter by six feet, and taller by one (through false keel and raising upon). She carries well the extra canvas put upon her of a mizen and jib. We found it rather difficult to make her water-tight, the sun's rays having so cracked and shrunk the planking; with that one exception, she is stronger and better fitted for her work than before.

The distance from Kagei here is about twenty-five miles. Starting early, you get the fresh south-easterly breeze of the morning, which dies away about nine, after gradually drawing round to eastward, giving place to calms or light northerly winds on the southern shores. What it is in mid-lake I don't know. It is sad to have to report the murder of one of our waiting-boys. Why it was done, and who did it, we have failed to discover. He left our tent one evening and went outside, where the Natives were dancing; half an hour after he was brought in, with two severe wounds, apparently by a knife, in his head and face, from which he died in two hours.

We have parted good friends with the chief Kaduma and his people. The chief has given us the use of a house and bit of garden as long as we like to keep it—perhaps I had better say as long as he likes to keep his promise—uncertain periods, and dependent, in

some cases, on the quantity of cloth. I strongly advocate Kagei's claim to be the residence of the next missionary—a hill lying between it and Muanza affording a more healthy place of residence than the village.

That last-named village was destroyed about ten days ago by a party of Waruri, who came in canoes from the east side of the lake, a three days' voyage. As the moon rose on the morning of June 7th they landed, and, entering the village, speared without distinction men, women, and such children as they did not take for slaves. They lost seven men, and brought some spear-wounds to us to be dressed. The cause assigned was the murder of one of their chief men when on a friendly visit. These Waruri seemed a fierce, independent race. A few of the canoes came into our cove at Kagei, and the chief man, seeing many of the villagers armed, standing on the beach, sent to Kaduma to say, "Send your men away, or, if you want to fight, say so, and we will fight you." Kaduma sent them away, and provided his visitors with a bull, possibly in gratitude for their destruction of his enemies, for he was constantly fighting the Muanza people with varying success.

Songoro, having at length made up his mind, has sold me the dhow for 100*l*. and the sail for 9*l*. [In a private letter, Lieut. Smith says \$9.] I have also had to purchase from him 25*l*. worth of beads, giving him four times their value at Zanzibar—not too much, perhaps, considering the risk by loss on the journey. I am now making up a small party to send to Unyanyembe for the purchase of more cloth and beads. We lost so

much of the goods I purchased there in January by theft on the road, that I have exceeded the normal expenditure. My boast of self-supporting is only in abeyance; though, while we have to keep on so many Zanzibar men (boats' crew, and carpenters and masons) it may remain so. We have built a breakwater about sixty feet in length in the cove at Kagei, which will admit the dhow to its calm waters, and much facilitate loading. In measuring the rate and quality of work done by skilled men and others, it may perhaps afford the best guide to go by their pay. The carpenters, for instance, may do perhaps, in comparison with an English workman, ten dollars' worth of work a month; that is their pay here. The labourers get four and five dollars, and the work they do fairly accords with it. The greatest difficulty is to keep them at it. Constant supervision is necessary, as, not having any sense of pride in their work, they would rather some one else did it whilst they rested awhile.

Strong to excess, and built with iron nails made from the neighbouring ores, the dhow has not sufficient beauty of appearance to warrant her flying the *Agnes* flag. Her lines under water are very fair considering her proportions—30 by 11—but above water I think "solid" is the most flattering term that can apply to her. She is far too burly to bear so lamb-like an appellation. The Ruges(hi) Straits, separating the island of Ukerewe from the mainland, is a narrow, shallow channel, overgrown with papyrus, rush, and a firm network of grass, which undulates like thin ice as men move along upon it. The channel through which boats go has been partially cleared to a breadth of six feet, its surface covered with a luxuriant growth of water-lilies, and a cabbage-form plant with a geranium-like leaf. Crocodiles are said to abound there, and the natives and canoe-men who use it carry with them long sticks, with which they probe the sandy bottom to feel for them before venturing into the water. The channel is about three-quarters of a mile in length, and on my first trip through I noticed a current setting to the northward at the rate of two knots an hour. The natives said the current was influenced by the wind, running northerly with the southerly winds, and southerly with the northerly.

This last time no current was visible, though we had come up with a fresh south-easterly wind.

The king, Lukongeh, extends his dominion across this narrow strait, a line drawn S.S.E. from Majita to Speke's Gulf forming his eastern boundary. He is a wise and popular ruler, and his people seem happy and contented. From their chiefly going about with sticks instead of spears in their own country, one concludes that peace is the rule. They are certainly superior in many respects to the mainland races, dressing the skin petticoat and ornamenting their persons with much taste. Yesterday, the 16th, we—Wilson, O'Neill, and myself—paid a visit to the king. His dignity demanded a patient sitting of nearly three-quarters of an hour before he received us, and then perhaps because we were setting off to return. He was very pleased at having three white men to show to his numerous wives, and asked us to bare our heads for their scrutiny. O'Neill's fine beard attracted general admiration, and the king determined to satisfy himself of its genuineness by pulling it about. He asked why we did not stop with him and teach his children and people. He would, I think, treat any one well who was sent to him, and his authority is extensive, and his communication with neighbouring states frequent. We drank some pombé (here a mixture of the banana and red matama) with him and his chiefs, and then he accompanied us to our tent. I asked him to go with me on Monday to Kagei in the *Daisy*, at which his councillors shook their heads, and he said, "I should like it much, but the king cannot leave his country." On leaving us, he demanded a present, saying, "What will my wives say if I return without having received anything from my friends?" We had left all such things at Kagei, and were only able to give him a penny whistle and one of those circular zinc-covered looking-glasses. He refused a handsome silk scarf, nor did he care about an A.B.C. reading-book with painted pictures. Unhappily for us, Stanley had made a rather sensational precedent, and his reception of him with a salute caused the king to ask why we had not done likewise. We tried to explain that it was not in accordance with our mission to make warlike demonstrations.

The survey of the "Simiu" river (Ukerewe Native pronunciation) and south coast will, I fear, have to be postponed; but from information obtained, and our own observations on the road, I think the idea of a water-track by it must be abandoned. At the distance of a few miles up, where it changes its name, it is said to become shallow and unnavigable, and the feeders mentioned by Stanley are dry in the hot season, and quite unnavigable in the wet from their rate, and the amount of débris carried down. Whether Jordan's Nullah will afford an extension of the water-path has yet to be determined. I think the hostility of the Natives bordering its shores prevents communication, as we could obtain little information about it from the Kagei people. It is our intention that O'Neill should stay at Ukerewe to superintend the finishing of the dhow, whilst Wilson and I go in the *Daisy* to Karagué. There, after spending a few days, and presenting the king with his parchment (much injured, I regret to say, by wet) and presents, I shall leave Wilson, and go on by myself to Uganda. If the king shows himself favourable to our Mission, I shall ask him to consider us as residents there, and obtain leave to return to Ukerewe, calling at Karagué en route.

The dry season is acting beneficially for us all. I am much stronger and able to get about without crutches; and fresh breezes and exercise at the oar will, I trust, put me all to rights.

I trace the hand of God as furthering our work in the purchase of the dhow. Had we to build a boat, it would cost us much time and more money, as every timber has to be purchased—at least had in Kagei, and though Ukerewe is better wooded, the love of extracting cloth from the white man is a natural feature which altereth not. I have no cause to think evil of Songoro. His weights are just, as tested by our Salter's balance—one good trait. However, if the dhow was built for carrying slaves, it is some consolation to know

that the flag she will now sail under knows "not the tread of slave."

The chief at Kagei covets the possession of our reputed thousand year old colours; but better far his present insignificance than be a dependency of the greatest empire in the world. The African is capable of governing, as Ukerewe testifies; he is easy to be governed, as we see by Karagué and Uganda. Imbued with the true spirit of Christianity, there will not be a more happy and contented nest of tribes on earth.

Strange notions of the devil's entrance into them are prevalent.

A few weeks ago, one of the masons got up in the middle of the night, took a gun, and deliberately discharged it within six paces of his brother-workman, a carpenter; the charge happily struck him so obliquely in the abdomen as only to tear away a portion of the flesh. When asked why he did it, he answered, "How can I tell? Satan was in me." Dr. Kirk told me that the man who set fire to Cameron's camp said the same when asked why he was in debt when his comrades were so well off.

If there is such a thing as a small crushing-machine made, whereby we could extract the oil from the semsem seed and ground-nut, it would prove useful here—the extract from the semsem seed making a good paint oil, but the rude process of pounding makes it expensive.

Affections of the eye are very common. I have had to discharge a carpenter to-day for partial blindness. I am thankful I have been spared hitherto.

The harvest commenced about three weeks ago. The woman, the drudge, picks the ripened head, threshes and winnows, pounds and grinds, then prepares it for her lord to eat or drink.

Now as we are about taking possession in the name of Christ of our respective kingdoms, pray for us. How much we need your prayers we ourselves faintly know. Yet this we know: He heareth you.

The Santal Mission.

WE have received the following letter from the Rev. J. Brown, our senior missionary in the Santal country, respecting a paragraph in our number for April last. There is no doubt that our reports of progress in the mission-field often underrate the success it has pleased God to grant to the labours of

our brethren, owing, as in this case, to incompleteness in the returns sent home:—

In reading the *Intelligencer* for April last, I noticed, on page 243, this passage: "The Native Christian adherents now number 1411; communicants, 560; baptized last year, about 80. (The returns are not quite complete, and the real figures would be somewhat higher)." Although late, it will be encouraging for the friends of the C.M.S. to know that the real figures of the number baptized during the year ending Sept. 30th, 1876, are 200 rather than 80, the return for Taljhari for that period being 120; 50 being adults, and 70 below twelve years.

I might add that we have had some accessions lately from heathenism. One man—a Jogmanjhi, a man of considerable influence—was for a long time being drawn gradually towards a full profession of Christ. His wife held out against him, and for her sake he delayed to come forward. But their youngest child was taken ill unto death, and at the last moment the mother gave up all trust in the Bongas, and the father sent for me to go and baptize the child ere she died. The father and the grandmother also, believing in the Lord, were baptized. The mother preferred to wait yet awhile. The eldest son and his wife also preferred to wait and receive further instruction. But there was unbelief lurking in their hearts, for soon after the eldest son's wife left her husband and father-in-law's house and went to her own friends, who are heathen, on account of her father-in-law and the grandmother and her brother-in-law (a lad in the Taljhari school) having become Christians. Thus separation and trial is produced. God grant it may strengthen rather than injure the converts! There is a son of a chief under instruction with the Native pastor at Chuchi. He is urgent in his wish to be baptized. His father, the chief, is a great drunkard, and the son hates the

custom of drinking, and wishes to set his face entirely against his father's evil habit by renouncing the heathen religion and becoming a disciple of Christ.

The devil is very active in opposing our work, and he is still stirring up the people throughout the country, setting them against the Government as well as against the religion of Christ. The *sapha hor*, or "clean people," are more difficult to deal with than those who remain as orthodox Santals; but, as the movement seems to be political as well as religious, it is probable Government will interfere with them. What the fanatics preach is this, that those who were slain in the insurrection are still alive, and will yet fight and acquire the government of the country for themselves. Especially they believe the leaders of the rebellion of 1855 are alive from the dead and visibly present as fakirs. The presence of these fakirs going about troubles and disturbs the people, for they preach that "the government of the country has fallen into our hands, the kingdom is ours, the kingdom is ours." Even a Hindu fakir has been found encouraging the Santals in this way. It is very probable that this movement has for a time (it has been going on for three years) obstructed our work of evangelization, for those who become "clean people" hate the Native Christians, and will not listen to the Word of God read or preached.

However, we believe that the Sword of the Spirit will conquer. It stirs up strife, for it stirs up the old serpent, the adversary the devil; and, though the work seems to be obstructed, we have increasing hope and assurance that this resistance, now being offered by our great enemy through the people, will ere long entirely fail, and the glory of God manifested in the salvation of the people from the tyranny of sin.

This letter is a strong confirmation of the importance, so much insisted on by Sir W. Muir and others at the Non-Aryan Conference, of at once enlarging our operations among the Santals. We trust that Mr. Storrs, who has probably by this time arrived at Taljhari, will be able, in concert with the brethren on the spot, to form a vigorous plan of campaign. One fresh station has already been occupied.

An interesting letter from the Rev. F. T. Cole, with encouraging illustrations of progress, will be found on another page in our present number.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, Oct. 8th.—The Secretaries reported the death of Mr. F. N. Maltby, a member of the Committee, which had taken place at Edinburgh on the 27th of August last. Mr. Maltby had for several years filled the important post of British Resident in Travancore, where he had been known for high administrative ability, and where, like so many officials who had held the same high post, he had manifested a very lively interest in the Society's Mission in the Native States of Travancore and Cochin. Soon after his return to England he became, in 1863, a member of this Committee, and continued such up to the time of his lamented death. He had been a very regular attendant at all meetings of the Committee, and had brought to bear on all questions a singularly clear and comprehensive judgment. He was summoned to his rest while on a visit to a friend near Edinburgh, and, when the time of his departure came, was found resting calmly and surely, and in perfect peace, on the merits of that Redeemer whom it had been his joy to serve.

Several friends present having expressed their affectionate sense of Mr. Maltby's high Christian character, and the value of the services which he had been able to render to the cause of Christ, it was resolved "that the Committee desire to place on record their sense of the very great loss which the Society has sustained in the removal to his heavenly rest of their late esteemed colleague, Mr. F. N. Maltby, and direct the Secretaries to convey to Mrs. Maltby and the surviving members of his family their heartfelt sympathy."

The Secretaries having reported that the new Bishopric of Lahore had been offered to and accepted by the Rev. T. Valpy French, who had been a Missionary of this Society in North India since 1850, it was resolved "that the Committee desire to place on record the satisfaction and thankfulness with which they have heard of this appointment, and the prayerful hope that he may be abundantly blessed of God in the high office to which he has been called in furthering the interests of the Church of God in India."

The Rev. A. and Mrs. Mann, who had been in charge of the Female Institution, Lagos, and had returned on sick leave, were introduced to the Committee. Mrs. Mann gave interesting information in respect to girls who had left the Institution and were now in their own homes letting their light shine as followers of Christ.

Committee of Correspondence, Oct. 16th.—The Committee sanctioned the appointment of Mr. Henry, a student in the Islington Institution, for work in East Africa.

The Committee sanctioned the employment, as assistant teacher at the Sierra Leone Female Institution, of Miss Agnes Quaker, daughter of the Rev. James Quaker, Principal of the Society's Grammar School in Sierra Leone.

Committee of Correspondence, Oct. 23rd.—The Instructions of the Committee were delivered by the Secretaries to the Rev. Henry Baker, returning to the Travancore Mission. He was addressed by the Rev. Prebendary Auriol, and commended in prayer to Almighty God by the Bishop of Sydney.

The Rev. J. P. Ellwood gave encouraging information with regard to the work in Fyzabad.

Letters from Mr. Streeter and from Captain Russell were read, warmly recommending that a lay agent be sent out to take charge of the work at Kisulidini, taking the oversight of the village, carrying forward the work of evangelization in the neighbourhood, and superintending a store for the benefit

of the settlers at Rabbai and the Wanika around. The Medical Board having reported favourably as to his state of health, the Committee sanctioned the return of Mr. and Mrs. Harris to Mombasa with a view to their being placed at Kisulidini.

In connexion with the proposed withdrawal of Mr. Deimler's Mission to the Mohammedans, a letter was read from Mr. Deimler, earnestly deprecating so early a retirement from Missionary work, to which he and his wife had given their whole life, and asking that they might still be employed, if not at Bombay, at least in some other of the Society's Missions, having more or less acquaintance with Hindustani, Arabic, Persian, Kisuaheli, and Mahrathi.

The Committee, understanding that Mr. Lamb wished to be allowed to return home as soon as arrangements could be made by the Committee for supplying his place, agreed that, in view of Mr. Deimler's connexion with East Africa, and his knowledge of the Suaheli language, he should be asked if he could proceed to Frere Town to take Mr. Lamb's place.

The Committee received the Report, presented by the Secretaries, of the first meeting of the Punjab Native Church Council with thankfulness to Almighty God for the clear indication it furnishes of the extension of the kingdom of Christ amongst the Natives of the Punjab.

Committee of Correspondence, Nov. 6th.—A prospectus was laid before the Committee, proposing the establishment of two scholarships, to be competed for by Natives of the Punjab, and to be called the "Lake Memorial Prizes."

Read letter from General G. Hutchinson, requesting the Church Missionary Society's Committee to become the trustees for the fund being now raised for the purpose of the said prizes, and to undertake the administration of the same. The Committee gladly consented to the charge of the Lake Memorial Fund, and to administer the same on the proposed plan.

The Committee took leave of Messrs. Last and Henry, proceeding to Mpwapwa, East Africa.

The Instructions of the Committee were read by the Hon. Secretary, and, after a short address from Mr. Alexander Beattie, they were commended in prayer to the grace and blessing of Almighty God by the Right Rev. Bishop Perry.

Contribution List.

In the following list of receipts from Oct. 11th to Nov. 10th, 1877, are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.							
Bedfordshire: Tempsford	6	2	0	Workington: St. John's	7	6	6
Berkshire: Childrey	3	17	6	Derbyshire: Hazelwood	10	0	0
Grove		14	10	Devonshire: Devon and Exeter	100	0	0
Reading	60	0	0	Silverton	2	3	0
Bristol	600	0	0	Dorsetshire: Litton Cheney	2	0	0
Buckinghamshire: Hazlemere	11	3	10	Weymouth and Melcombe Regis	240	0	0
Iver Heath	8	0	4	Durham: Darlington: St. Paul's	30	0	0
Loudwater	23	15	0	Essex: Halstead	1	0	0
Milton Keynes	1	3	3	East Hanningfield	3	10	0
Steeple Claydon	10	13	0	Maplestead	2	13	0
Wingrave	7	6	4	Gloucestershire: Chipping Camden	8	0	0
Cheshire: Birkenhead: St. Peter's	18	6		Fairford and Vicinity	18	15	0
Macclesfield	25	0	0	Gloucester, &c.	100	0	0
Mobberley	22	3	2	Hatherop	30	0	0
Wrenbury	29	10	9	Lechlade	4	14	6
Cumberland: Maryport	18	13	9	Longborough	5	10	0
Fenrith	49	0	0	Quinton	4	4	0
				Hampshire: Fareham	60	0	0

MacLachlan, Mrs., Kensington.....	10	0	0	Anonymous, per Rev. R. Linton.....	10	0	0
McNeile, The Very Rev. Dean.....	50	0	0	A. W.....	5	0	0
Moser, John, Esq., Croydon.....	25	0	0	Barker, Rev. R., Geelong, Australia.....	5	0	0
Nation, Rev. Codrington, New Begin.....	5	0	0	Barker, Mrs., ditto.....	1	0	0
Peill, Rev. J. W., Newton Tony.....	5	0	0	Black, Mrs., Blackheath Park.....	5	0	0
Preston, Rev. A. M., Winslow.....	5	0	0	Bristol.....	20	0	0
Ralph, Rev. H. F. W., Clapham Common.....	50	0	0	Cainscross.....	10	0	0
Simm, J., Esq.....	5	0	0	Charlesworth, Mrs., Clifton.....	50	0	0
Smith, Miss J., Ewell.....	21	0	0	Clarke, Rev. W. W., North Wootton.....	5	0	0
Stripling, Miss, In Memory of her late				Clay, Rev. John, Ambleside.....	25	0	0
Sisters, Harriet and Emma.....	500	0	0	Cookson, Miss Harriet, Lincoln.....	100	0	0
Thankoffering.....	11	0	4	Deedes, Major Geo., Hythe.....	10	0	0
Thankoffering for Society's Faithfulness				Devon and Exeter.....	5	0	0
as to Ceylon.....	20	0	0	Dewar, Misses, St. Leonard's-on-Sea.....	2	10	0
West, Miss, Red Hill.....	6	0	0	F. A. B.....	10	0	0
Whidborne, Mrs. Rosa, Charanté.....	10	0	0	Fairford and Vicinity.....	28	2	0
Wild, J. A., Esq.....	5	5	0	Friend.....	100	0	0
Witherby, Mrs. S., The Glebe, Lee.....	100	0	0	Hilhouse, Misses, Beigate.....	10	10	0
Worthington, W. C., Esq., Lowestoft.....	5	0	0	Hough, Miss A. F., Twickenham.....	5	0	0

COLLECTIONS.

Harmondsworth: Sunday-school Scholars			
of, by Rev. Henry Worsley.....	1	5	6
Middlesborough: St. Hilda's Schools,			
by Mr. G. Medcraft.....	19	6	
Richmond: St. Luke's Sunday-schools,			
by Rev. J. S. Knight.....	11	0	
St. Mary's Sunday-school, Johnson-street,			
E., by Mr. R. T. Beavis.....	1	7	0
St. Mary's Sunday-school, Bryanston-			
square, by S. B. Godbold, Esq.....	3	0	0
Shap Sunday-school, by Miss K. D. Fen-			
ning.....	1	8	6
Sheerness: St. Paul's Church Sunday-			
school, by Mr. John H. Burrows.....	1	5	1

LEGACIES.

Mason, late Mrs. Elizabeth.....	135	0	0
Parker, Rev. W. H., late of Bath: Exor.,			
Thomas Welch, Esq.....	900	0	0
Rowe, late J. J., Esq. (Interest at 5 per			
cent. upon 2000 <i>l.</i> , due Oct. 13 <i>th</i> , 1877).....	50	0	0
Weld, Rev. Joseph, late of Westwell:			
Exors., Messrs. J. C. and C. H. Weld.....	10	10	0

EAST AFRICA FUND.

Anderson, Finlay, Esq.....	5	0	0
Kemble, W., Esq.....	5	0	0

REV. W. CLARK'S CHURCHES IN CEYLON.			
Roe, Mrs.....	5	0	0

DEFICIENCY FUND.

A. C.....	2	0	0
Anonymous.....	5	0	0

Lees, Rev. Wm., Frodsham.....	1	0	0
Lindsay, Miss.....	2	0	0
Lloyd, Miss M. E., Clifton.....	5	0	0
Lombe, Thos. R., Esq., Bemerton.....	5	0	0
Malvern: Christ Church.....	5	0	0
Merry, Rev. S. W., Isleham.....	4	4	0
M. M.....	1000	0	0
Nicholls, Miss, St. Leonard's.....	20	0	0
Noble, Col. R. E., Woolwich Arsenal.....	5	0	0
Perry, Jas., Esq., Monkstown.....	10	0	0
Plummer, Rev. W. H., Fleet.....	5	0	0
Sheldon, Rev. B. W., Bishop's Fonthill.....	5	0	0
Spring Morning.....	5	5	0
Stokes, Miss Jane, Cheltenham.....	5	0	0
Two Sisters, Thornea.....	5	0	0
White, Rev. Stephen M., Bath.....	20	0	0
Whitehead, Mrs., Amberley.....	10	0	0

JERUSALEM DIOCESAN SCHOOL FUND.

Brown, Miss (coll.).....	5	0	0
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NIGER STEAMER FUND.

Alexander, General R., Kensington.....	10	0	0
F. A. B.....	10	0	0
H. E. Y. N.....	5	0	0

PUNJAB GIRLS' SCHOOL.

Hambro, The Baroness.....	10	0	0
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VICTORIA NYANZA FUND.

Anderson, Finlay, Esq.....	5	0	0
An Old Friend.....	5	0	0
Niven, Rev. W., Chelsea.....	10	0	0

Omitted in our last:—Joseph Hoare, Esq., 200*l.*

The Secretaries thankfully acknowledge the receipt of—

Three Parcels of Clothing from Mrs. J. A. Lamb, Kettering, for Mombasa.

A Box of Fancy Articles from "A Friend," per Mrs. Potter, Brighton, and one from Miss Muspratt, Brighton, for Agurpura Orphanage.

A Box of Clothing and Fancy Articles from Halifax Working Party, per Rev. H. Robinson, for Mrs. Weatherhead, Bombay.

A Box of Books, Apparel, &c., from Coral Fund, per Mrs. Batty, for Rev. H. Moore, Oshilli.

A Parcel from Miss Parker, Cluxby Rectory, for S. India Mission.

A Box of Children's Apparel from Friends in Dublin, per Rev. T. Good, for Indian Famine Orphans.

NOTICE RESPECTING PARCELS OF WORK, &c., FOR THE MISSIONS.—It is particularly requested that all friends forwarding Parcels of Work, Books, or other articles to the Missionaries of the Society through the C.M. House, will send to the Lay Secretary a detailed list (*in duplicate*) of the contents of such parcels, with the *intrinsic value of each article distinctly shown*.

This is necessary in order to allow of the goods being cleared without difficulty through the Customs offices abroad, and to ensure the Society against loss by the declared value being placed at too high a rate by the Society's agents at the port of clearing.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.